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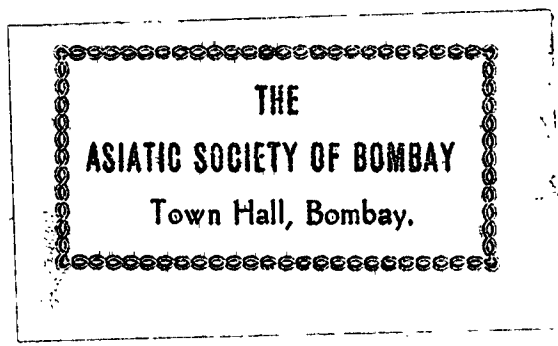

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THE GENERAL

BIOGRAPHICAL DICTIONARY.

A NEW EDITION.

VOL. XVII.

THE GENERAL

BIOGRAPHICAL DICTIONARY:

CONTAINING

AN HISTORICAL AND CRITICAL ACCOUNT

OF THE

LIVES AND WRITINGS

OF THE

MOST EMINENT PERSONS

IN EVERY NATION;

PARTICULARLY THE BRITISH AND IRISH;

FROM THE EARLIEST ACCOUNTS TO THE PRESENT TIME.

A NEW EDITION,

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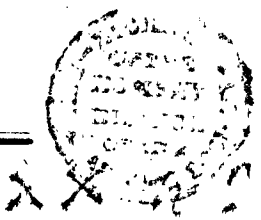
ALEXANDER CHALMERS, F. S. A.

VOL. XVII.



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A NEW AND GENERAL

BIOGRAPHICAL DICTIONARY.

HAAK (THEODORE), who is said to have first suggested the weekly meetings of the royal society, and was one of its first fellows when established after the restoration, was born in 1605, at Newhausen, near Worms in the Palatinate, and educated at home. In 1625 he came to Oxford, and studied there about half a year, whence he went for the same time to Cambridge. He then visited some of the universities abroad, but returned to Oxford in 1629, and became a commoner of Gloucester-hall (now Worcester college). Here he remained three years, but without taking a degree, and, as Wood says, was made a deacon by Dr. Joseph Hall, the celebrated bishop of Exeter. He does not, however, appear to have proceeded farther in ecclesiastical ordination, and both in his translation of the "Dutch Annotations," and in the lists of the royal society, we find him afterwards styled "Theodore Haak, *Esq.*" In the time of the German wars he was appointed one of the procurators to receive the benevolence money, which was raised in several dioceses in England to be transmitted to Germany, which he used to say "was a deacon's work." When the rebellion broke out in this country, he appears to have favoured the interests of parliament. In 1657 he published in 2 vols. folio, what is called the "Dutch Annotations upon the whole Bible," which is a translation of the Dutch Bible, ordered by the synod of Dort, and first published in 1637. Wood says that the Dutch translators were assisted in this undertaking by bishops Carleton, Davenant, Hall, and other English divines, who were

members of the synod of Dort; but, according to the preface, the only assistance they gave was in laying before the synod an account of the manner in which king James's translation had been performed by the co-operation of a number of the most eminent divines in England. The synod accordingly adopted the same plan; and their annotations being considered of great value to biblical students, the Westminster assembly of divines employed Haak in making this English translation, and the parliament granted him a sole right in it for fourteen years from the time of publication. Haak also translated into Dutch several English books of practical divinity, and one half of Milton's "Paradise Lost." He left nearly ready for the press, a translation of German proverbs, but it does not appear that this was published. He was in 1645 one of several ingenious men (Dr. Wilkins, Dr. Wallis, Dr. Goddard, &c.) who agreed to meet once a week to discourse upon subjects connected with mathematics and natural philosophy, and it was he who first suggested this humble plan on which the royal society was afterwards formed. Mr. Haak died at the house of his kinsman Dr. Slare, a physician near Fetter-lane, London, May 9, 1690, and was buried in St. Andrew's church, Holborn. Dr. Horneck preached his funeral sermon. He appears to have been the friend and correspondent of the most learned men of his time, and has some observations and letters in the "Philosophical Collections," published in May 1682. There is a portrait of him in the picture gallery at Oxford, which has never been engraved.[1]

HABERKORN (PETER), a learned Lutheran divine, was born May 9, 1604, at Butzbach in Wetteraw, and descended from a noble and ancient family of Franconia. He became pastor, superintendant, and professor of divinity, at Geissen, where he died, April 1676, having had 14 children and 46 grandchildren. He became eminent by his writings, and appeared with great distinction at several conferences on religious subjects. His principal works are, "Heptas disputationum Anti-Wallemburgicarum," in which he takes great pains to overthrow the principles of Mess. de Walemburg, and in which he is esteemed very successful by the Lutherans; "Vindicatio Lutheranæ fidei contra H. Ulricum Hunnium," 4to; "Syntagma Disserta-

[1] Ath. Ox. vol. II.—Prefaces to his "Dutch Annotations."

tionum Theologicarum," 1650 and 1652, 2 vols. 8vo; "Anti-Valerianus," 1652, 4to; "Relatio Actorum Colloquii Rheinfelsani," &c. All this author's works are much valued by those of his communion.[1]

HABERT (GERMAIN), a French poet of the seventeenth century, was abbot of Notre Dame de Cerisy, one of the first members of the French academy, and the most distinguished among the beaux esprits of his time. He died in 1655, and left several poems; that entitled "Métamorphose des Yeux d'Iris changés en Astres," 1639, 8vo, is particularly admired, and is certainly not without considerable merit. Habert also wrote the "Life, or Panegyric of Cardinal de Berulle," 1646, 4to, and a Paraphrase on some of the Psalms. His brother, Philip Habert, was among the first members of the French academy, and appointed commissioner of artillery, through the interest of M. de la Meilleraye, who had a great regard for him. He unfortunately perished at the siege of Emmerick, in 1637, aged thirty-two, under the ruins of a wall, which was blown up by a cask of gun-powder, through the negligence of an unskilful soldier. There is a poem of his in Barbin's Collection, entitled "Le Temple de la Mort," written on the death of M. de la Meilleraye's first wife, which was once much admired.[2]

HABERT (ISAAC), was a learned and celebrated doctor of the society of the Sorbonne, canon and theologal of Paris, and made bishop of Vabres, in 1645. He died January 11, 1668. He distinguished himself by his preaching, and by several works on Grace, in which he forcibly refutes Jansenius, though he defends the doctrine of efficacious Grace, but in another sense. He also left a Latin translation of the "Pontifical of the Greek Church," with learned notes, 1643, fol.; some Latin Poems, Paris, 1623, 4to; "Hymns for the Feast of St. Louis," in the Paris Breviary; "De Consensu Hierarchiæ et Monarchiæ," Paris, 1640, 4to; and many other works. SUSANNAH Habert, his aunt, married Charles du Jardin, an officer under Henry III. and became a widow at twenty-four. This lady was considered as a prodigy of genius; she understood Hebrew, Greek, Latin, Italian, Spanish, philosophy, and even divinity, which gained her a great reputation among the learned. She died 1633, in the convent of

[1] Moreri.—Dict. Hist. [2] Ibid.

Notre Dame de Grace, at Paris, where she had lived near twenty years, leaving several works in MS. in the hands of her nephew.[1]

HABERT (LEWIS), a pious and learned doctor of the society of the Sorbonne, was born at Blois, in 1636. He was successively grand vicar of Luçon, Auxerre, Verdun, and Chalons-sur-Marne; in all which dioceses he was universally esteemed for his virtue, learning, and zealous support of ecclesiastical discipline. He afterwards retired to the Sorbonne, and employed the rest of his life in deciding cases of conscience, and died there April 7, 1718. M. Habert left a complete System of Divinity, 7 vols. 12mo, much valued for accuracy and solidity; but the additions made to it since his death were not acceptable to his church, and were complained of by Fenelon, as inclining to Jansenianism. He published in his life-time a defence of this system, and "La Pratique de la Pénitence," 12mo, best known by the title of "Pratique de Verdun," of which there have been many additions.[2]

HABINGTON (WILLIAM), an excellent English poet, was descended from a Roman catholic family. His great-grandfather was Richard Habington or Abington of Brockhampton, in Herefordshire. His grandfather, John, second son of this Richard Habington, and cofferer to queen Elizabeth, was born in 1515, and died in 1581. He bought the manor of Hindlip, in Worcestershire, and rebuilt the mansion about 1572. His father, Thomas Habington, was born at Thorpe, in Surrey, 1560, studied at Oxford, and afterwards travelled to Rheims and Paris. On his return he involved himself with the party who laboured to release Mary queen of Scots, and was afterwards imprisoned on a suspicion of being concerned in Babington's conspiracy. During this imprisonment, which lasted six years, he employed his time in study. Having been at length released, and his life saved, as is supposed on account of his being queen Elizabeth's godson, he retired to Hindlip, and married Mary, eldest daughter of Edward Parker lord Morley, by Elizabeth, daughter and sole heir of sir William Stanley, lord Monteagle.

On the detection of the gunpowder plot, he again fell under the displeasure of government, by concealing some of the agents in that affair in his house, and was con-

[1] Moreri.—Dict. Hist. [2] Ibid.

demned to die, but pardoned by the intercession of his brother-in-law, lord Morley, who discovered the plot by the famous letter of warning, which Mrs. Habington is reported to have written. The condition of his pardon was, that he should never stir out of Worcestershire. With this he appears to have complied, and devoted his time, among other pursuits, to the history and antiquities of that county, of which he left three folio volumes of parochial antiquities, two of miscellaneous collections, and one relating to the cathedral. These received additions from his son and from Dr. Thomas, of whom bishop Lyttelton purchased them, and presented them to the society of antiquaries. They have since formed the foundation of Dr. Nash's elaborate history. Wood says he had a hand in the "History of Edward IV." published afterwards under the name of his son, the poet, whom he survived, dying in 1647, at the advanced age of eighty-seven.

William Habington, his eldest son, was born at Hindlip, Nov. 5, 1605, and was educated in the Jesuits' college at St. Omer's, and afterwards at Paris, with a view to induce him to take the habit of the order, which he declined. On his return from the continent he resided principally with his father, who became his preceptor, and evidently sent him into the world a man of elegant accomplishments and virtues. Although allied to some noble families, and occasionally mixing in the gaieties of high life, his natural disposition inclined him to the purer pleasures of rural life. He was probably very early a poet and a lover, and in both successful. He married Lucy, daughter of William Herbert, first lord Powis, by Eleanor, daughter of Henry Percy, eighth earl of Northumberland, by Katharine, daughter and coheir of John Neville, lord Latimer. It is to this lady that we are indebted for his poems, most of which were written in allusion to his courtship and marriage. She was the CASTARA who animated his imagination with tenderness and elegance, and purified it from the grosser *opprobria* of the amatory poets. His poems, as was not unusual in that age, were written occasionally, and dispersed confidentially. In 1635 they appear to have been first collected into a volume, which Oldys calls the second edition, under the title of "Castara." Another edition was published in 1640, which is by far the most perfect and correct. The reader to whom an analysis may be necessary, will find a very judicious one in the last volume

of the "Censura Literaria." His other works are, the "Queen of Arragon," a tragi-comedy, which was acted at court, and at Black-friars, and printed in 1640. It has since been reprinted among Dodsley's Old Plays. The author having communicated the manuscript to Philip earl of Pembroke, lord chamberlain of the household to king Charles I. he caused it to be acted, and afterwards published against the author's consent. It was revived, with the revival of the stage, at the restoration, about 1666, when a new prologue and epilogue were furnished by the author of Hudibras.

Our author wrote also "Observations upon History," Lond. 1641, 8vo, consisting of some particular pieces of history in the reigns of Henry II. Richard I. &c. interspersed with political and moral reflections, similar to what he had introduced in his larger history, or "History of Edward IV." 1640, fol. which, as Wood asserts, was both written and published at the desire of Charles I. He also insinuates that Habington "did run with the times, and was not unknown to Oliver the Usurper," but we have no evidence of any compliance with a system of political measures so diametrically opposite to those which we may suppose belonged to the education and principles of a Roman catholic family. It is, indeed, grossly improbable that he should have complied with Cromwell, who was as yet no usurper, and during the life of his royal master, whose cause was not yet desperate. Of his latter days we have no farther account than that he died Nov. 13, 1645, and was buried at Hendlip, in the family vault. He left a son, Thomas, who dying without issue, bequeathed his estate to sir William Compton.

His poems are distinguished from those of most of his contemporaries, by delicacy of sentiment, tenderness, and a natural strain of pathetic reflection. His favourite subjects, virtuous love and conjugal attachment, are agreeably varied by strokes of fancy and energies of affection. Somewhat of the extravagance of the metaphysical poets is occasionally discernible, but with very little affectation of learning, and very little effort to draw his imagery from sources with which the muses are not familiar. The virtuous tendency and chaste language of his poems form no inconsiderable part of their merit, and his preface assures us that his judgment was not inferior to his imagination.

They were introduced into the late edition of the English Poets, and have since been printed separately.[1]

HACKET (JOHN), bishop of Lichfield and Coventry, descended from an ancient family in Scotland, was born near Exeter-house in the Strand, London, September 1, 1592. He was admitted very young into Westminster-school, where, on account of his proficiency, he was much noticed by Dr. (afterwards bishop) Andrews, but then dean of Westminster. In 1608, along with Herbert the poet, he was elected to Trinity-college, Cambridge. His uncommon parts and learning recommended him to particular notice; so that, after taking the proper degrees, he was chosen fellow of his college, and became a tutor of great repute. One month in the long vacation, retiring with his pupil, afterwards lord Byron, to Newstede abbey, Nottinghamshire, he composed a Latin comedy entitled "Loyola," which was twice acted before James I. and printed in 1648. He took orders in 1618, and was collated to the rectory of Stoke Hamon, in Buckinghamshire, and had singular kindness shewn him by bishop Andrews and several great men. But above all others, he was regarded by Dr. Williams, dean of Westminster and bishop of Lincoln, who, being appointed lord-keeper of the great seal in 1621, chose Hacket for his chaplain, and ever preserved a high esteem for him. In 1623, he was made chaplain to James I. with whom he became a favourite preacher, and was also made a prebendary of Lincoln; and the year following, upon the lord-keeper's recommendation, rector of St. Andrew's, Holborn, in London. His patron also procured him the same year the rectory of Cheam, in Surrey; telling him that he intended Holborn for wealth, and Cheam for health.

When rector of St. Andrew's, having soon after the restoration, received notice of the interment of a dissenter belonging to his parish, he got the burial-office by heart. As he was a great master of elocution, and was himself always affected with the propriety and excellence of the composition of that service, he delivered it with such emphasis and grace as touched the hearts of every one present, and especially of the friends of the deceased, who unanimously declared they had never heard a finer discourse. But their astonishment was great, when they were told that it was taken from our liturgy, a book which,

[1] Johnson and Chalmers's English Poets, 1810, 21 vols.

though they had never read, they had been taught to regard with contempt and detestation. This story, but without the name of Dr. Hacket, for which we are indebted to Mr. Granger, is circumstantially told in bishop Sprat's excellent "Discourse to his Clergy," 1695. The worthy bishop Bull, when a parish priest, is known to have practised the same honest art with like success, in using other offices of the liturgy.

In 1625 he was named by the king himself to attend an ambassador into Germany; but was dissuaded from the journey by being told, that on account of his severe treatment of the Jesuits in his "Loyola," he might be in danger, though in an ambassador's train. In 1628, he commenced D. D. and in 1631 was made archdeacon of Bedford, to which charge he usually went once in a year, and frequently exhorted his clergy "to all regular conformity to the doctrine and discipline by law established, without under or overdoing, asserting in his opinion, that puritanism lay on both sides; whosoever did more than the church commanded, as well as less, were guilty of it; and that he only was a true son of the church, who broke not the boundals of it either way." His church of St. Andrew being old and decayed, he undertook to rebuild it, and for that purpose got together a great sum of money in stock and subscriptions; but, upon the breaking out of the civil war, this was seized by the parliament, as well as what had been gathered for the repair of St. Paul's cathedral. In March 1641, he was one of the sub-committee appointed by the house of lords to consult of what was amiss and wanted correction in the liturgy, in hopes by that means to dispel the cloud hanging over the church. He delivered a masterly speech against the bill for taking away deans and chapters, which is published at length in his life by Dr. Plume. In March 1642 he was presented to a residentiary's place in St. Paul's, London; but the troubles coming on, he had no enjoyment of it, nor of his rectory of St. Andrew's. Besides, some of his parishioners there having articled against him at the committee of plunderers, his friend Selden told him it was in vain to make any defence; and advised him to retire to Cheam, where he would endeavour to prevent his being molested. He was disturbed here by the earl of Essex's army, who, marching that way, took him prisoner along with them; but he was soon after dismissed, and from that time lay

hid in his retirement at Cheam, where we hear no more of him, except that in 1648-9, he attended in his last moments Henry Rich, earl of Holland, who was beheaded for attempting the relief of Colchester.

After the restoration of Charles II. he recovered all his preferments, and was offered the bishopric of Gloucester, which he refused; but he accepted shortly after that of Lichfield and Coventry, and was consecrated December 22, 1661. The spring following he repaired to Lichfield, where, finding the cathedral almost battered to the ground, he rebuilt it in eight years, in a very magnificent style, at the expence of 20,000*l.* of which he had 1000*l.* from the dean and chapter; and the rest was of his own charge, or procuring from benefactors. He laid out 1000*l.* upon a prebendal house, which he was forced to live in, his palaces at Lichfield and Eccleshall having been demolished during the civil war. He added to Trinity college, in Cambridge, a building called Bishop's hostel, which cost him 1200*l.* ordering that the rents of the chambers should be laid out in books for the college library. Besides these acts of munificence, he left several benefactions by will; as 50*l.* to Clare-hall, 50*l.* to St. John's college, and all his books, which cost him about 1500*l.* to the university library. He died at Lichfield, October 21, 1670, and was buried in the cathedral, under a handsome tomb, erected by his eldest son sir Andrew Hacket, a master in chancery: he was twice married, and had several children by both his wives.

He published only the comedy of "Loyola" above-mentioned, and "A Sermon preached before the king, March 22, 1660;" but, after his decease, "A Century of Sermons upon several remarkable subjects" was published by Thomas Plume, D. D. in 1675, folio, with his life. His sermons are rather too much in the quaint style of bishop Andrews. In 1693 appeared his "Life of archbishop Williams," folio, of which an abridgement was published in 1700, 8vo, by Ambrose Philips. He intended to have written the life of James I. and for that purpose the lord-keeper Williams had given him Camden's MS notes or annals of that king's reign; but, these being lost in the confusion of the times, he was disabled from doing it. According to his biographer, Dr. Plume, he was zealous against popery, and all separation from the church of England. In the dispute between the Calvinists and the Arminians he was ever very moderate; but being bred under

bishop Davenant and Dr. Samuel Ward in Cambridge, adhered to their sentiments. He was exemplary in his behaviour, chearful in conversation, hospitable, humble, and affable, though subject to great eruptions of anger, but at the same time very placable and ready to be appeased, and of too generous a nature to be vindictive. When he was a bishop he desired to hold nothing in commendam; he renewed all his leases for years, and not for lives, and upon very moderate fines, and spent a very considerable share thereof in the repair of his cathedrals and acts of charity. In his younger years he had been much addicted to School learning, which was then greatly studied in the university; but he afterwards grew weary of it, and professed "that he found more shadows and names than solid juice and substance in it, and would much dislike their horrid and barbarous terms, more proper for incantation than divinity; and became perfectly of Beatus Rhenanus's mind, that the schoolmen were rather to be reckoned philosophers than divines; but if any pleased to account them such, he had much rather, with St. John Chrysostom, be styled a pious divine, than an invincible or irrefragable one with Thomas Aquinas, or our own countryman Alexander Hales. For knowledge in the tongues, he would confess he could never fix upon Arabian learning; the place was *siticulosa regio*, a dry and barren land, where no water is; and he being discouraged in his younger years, by such as had plodded most in it; and often quarrelled with his great friend Salmasius, for saying he accounted no man solidly learned without skill in Arabic and other eastern languages. Our bishop declared his mind otherwise, and bewailed that many good wits of late years prosecuted the eastern languages so much as to neglect the western learning and discretion too sometimes. Mr. Selden and bishop Creighton had both affirmed to him, that they should often read ten pages for one line of sense, and one word of moment; and did confess there was no learning like to what scholars may find in Greek authors, as Plato, Plutarch, &c. and himself could never discern but that many of their quotations and proofs from them were, in his own words, incerta, et inexplorata."[1]

HACKSPAN (THEODORE or THIERRI), a Lutheran divine, and eminent oriental scholar, was born in 1607, at

[1] Life by Dr. Plume, prefixed to his Sermons.—Gen. Dict.—Biog. Brit.—Ath. Ox. vol. II.—See a letter in the Gent. Mag. vol. LXVI. on his tomb and epitaph, written, if we mistake not, by Mr. Gough.

Weimar. Becoming early attached to the study of sacred philology, he endeavoured to acquire a knowledge of the Oriental languages as necessarily connected with it, and therefore, after attending the philosophical and theological schools of Jena for seven years, he went to Altdorf, to profit by the instructions of Schwenter, who was then esteemed one of the ablest Orientalists. From Altdorf he removed to Helmstadt, where he applied to his theological studies under Calixtus, Hornejus, and others, and on his return to Altdorf in 1636 was the first who gave lessons in public on the Oriental languages in that place. In 1654 he became professor of theology, and in both situations evinced great talents and persevering industry. No man in his time was better skilled in the Hebrew, Syriac, Chaldean, and Arabic, and being the first who attempted to teach these languages, he wished to assist his students by proper elementary books, but the German press at that time was so deficient in the requisite types, that he must have abandoned his design if Jodocus Schmidmaier, an advocate at Nuremberg, had not established a printing-office properly supplied with Oriental characters; and at this place Hackspan was enabled to print his valuable works. He died of a decline in 1659. His principal writings are, 1. "Tractatus de usu librorum rabbinicorum," 1644, 4to. 2. "Lucubrationes Franktallenses, sive specimen aliquod interpretationum et expositionum, quas plurimas in difficillima quæque utriusque Testamenti loca meditatus est B. C. Bertramus," Altdorf, 1645, 8vo, reprinted in Crenius's "Thesaurus." 3. "Sylloge disputationum theologicarum et philologicarum," Altdorf, 1663, 4to, most of which were published before in separate tracts. 4. "Fides et leges Mohammedis, ex Alcorano," ibid. 1646, 4to. The following appear to have been printed after his death: 5. "Miscellaneorum sacrorum libri duo," ibid. 1660. 6. "Notæ philologico-theologicæ in varia et difficiliora Veteris et Novi Testamenti loca," ibid. 1664, 3 vols. 8vo. 7. "Observationes Arabico-Syriacæ in quædam loca Veteris et Novi Testamenti," ibid. 1662, 4to, &c.[1]

HADDON (Dr. WALTER), an eminent scholar, and one of the revivers of the learned languages in England, was descended from a good family in Buckinghamshire, and

[1] Moreri, from the "Gloria academiæ Altdorfinæ."—Le Long Bibl. Sacra.—Saxii Onomast.

born in 1516. He was educated at Eton school, under Dr. Richard Cox, afterwards bishop of Ely, and was thence elected to King's college, in Cambridge; where he greatly distinguished himself by his parts and learning, and particularly by writing Latin in an elegant, but, as Mr. Warton thinks, not a very pure style. He studied also the civil law, of which he became doctor; and read public lectures in it in 1547, and the two years following, and was so much approved, that upon a vacancy in the professor's chair in 1550, the university employed the celebrated Ascham to write to king Edward VI. in his favour. He was accordingly appointed professor, and was also for some time professor of rhetoric and orator of the university. During king Edward's reign, he was one of the most illustrious promoters of the reformation; and therefore, upon the deprivation of Gardiner, was thought a proper person to succeed him in the mastership of Trinity-hall. In September 1552, through the earnest recommendation of the court, though not qualified according to the statutes, he was chosen president of Magdalen college in Oxford; but, in October 1553, upon the accession of queen Mary, he quitted the president's place for fear of being expelled, or perhaps worse used, at Gardiner's visitation of the said college. He is supposed to have lain concealed in England all this reign; but, on the accession of Elizabeth, was ordered by the privy council to repair to her majesty at Hatfield in Hertfordshire, and soon after was constituted by her one of the masters of the court of requests. Archbishop Parker also made him judge of his prerogative-court. In the royal visitation of the university of Cambridge, performed in the beginning of Elizabeth's reign, he was one of her majesty's commissioners, as appears by the speech he then made, printed among his works. In 1566 he was one of the three agents sent to Bruges to restore commerce between England and the Netherlands upon the ancient terms. He died Jan. 21, 1571-2, and was buried in Christ Church, London, where a monument was erected to his memory, but was destroyed in the great fire of London. He was engaged, with sir John Cheke, in turning into Latin and drawing up that useful code of ecclesiastical law, published in 1571, by the learned John Fox, under this title, "Reformatio Legum Ecclesiasticarum," in 4to. He published, in 1563, a letter, or answer to an epistle, directed to queen Elizabeth, by Jerom Osorio,

bishop of Silva in Portugal, and entitled "Admonitio ad Elizabetham reginam Angliæ," in which the English nation, and the reformation of the church, were treated in a scurrilous manner. His other works were collected and published in 1567, 4to, under the title of "Lucubrationes." This collection contains ten Latin orations, fourteen letters, besides the above-mentioned to Osorio; and also poems. Several of his original letters are in the Harleian collection; and his poems, "Poemata," containing a great number of metrical epitaphs, were separately published with his life in 1576. Many of our writers speak in high terms of Haddon, and not without reason; for, through every part of his writings, his piety appears equal to his learning. When queen Elizabeth was asked whether she preferred him or Buchanan? she replied, "Buchananum omnibus antepono, Haddonum nemini postpono."[1]

HADRIAN. See ADRIAN.

HAEN (ANTHONY DE), professor of medicine in the university of Vienna, was born at Leyden in 1704, and educated under the celebrated Boerhaave. After having received the degree of M. D. at his native place, he settled at the Hague, where he practised with success for nearly twenty years. Baron Van Swieten being acquainted with the extent of his talents, invited him to remove to Vienna, with the view of uniting with him in the proposed plan of reform, which he had prevailed on the empress to support, in the medical faculty of that capital. De Haen accordingly repaired to that city in 1754; and his merits were found fully equal to the expectations that had been formed of them. At the express command of Maria Theresa, he undertook a system of clinical education, in the hospital which he superintended, as the most advantageous method of forming good physicians: the result of this duty was the collection of a great number of valuable observations, which were published in the successive volumes of the work entitled "Ratio Medendi in Nosocomio Practico," Vienna, 1757, which amounted ultimately to sixteen. He died Sept. 5, 1776, at the age of seventy-two.

He published other medical works of considerable reputation, but added little to his fame by the last of them,

[1] Biog. Brit.—Alumni Etonenses.—Ath. Ox. vol. I.—Strype's Cranmer, p. 134, 231, 249.—Strype's Parker, p. 28, 43, 82, 105, 222, 365.—Warton's Hist. of Poetry.—Lloyd's State Worthies.—Peck's Desiderata.—Nichols's Progresses of Queen Elizabeth.—Gent. Mag. vol. LXXXI. part 2nd. p. 414.

"De Magia," 1775, in which he attempted to prove the reality of magical operations.[1]

HAGEDORN (FREDERIC), a celebrated German poet of the last century, was born at Hamburgh in 1708. His father was minister from the king of Denmark to the circles of Lower Saxony, a well informed man, who associated with men of letters, and was capable of giving a direction to his son's studies suitable to his genius. By various misfortunes, however, he lost his property, and died when our poet was only fourteen, and very ill provided for the liberal education which his father intended. His mother endeavoured to make up this loss by placing him at a college at Hamburgh, where, having previously imbibed a taste for poetry, he read the ancient as well as the modern poets with eagerness and assiduity. Without the help of a master, or the salutary aid of criticism, he endeavoured to draw from his own stock the power of dissipating the fogs of dulness in the north, as Haller had done in the south of Germany. In 1728 or 1729, he published a small collection of poems, which have many marks of youth, and though his versification is free, and his language often very pure, the thoughts are frequently cold, and the expression too concise. In subjects which require little taste and philosophy, he has succeeded better than in works of sentiment and imagination. Of his taste at this time, he has given a bad specimen in his satire entitled "The Poet," in which he puts Pietsch by the side of Virgil.

About this time (1729), he came to London with the Danish ambassador, baron Stoelenthal, and here he composed some of his most beautiful odes, and his best songs. In 1733 he was appointed secretary of the English factory at Hamburgh, which united him with our countrymen, whom he always esteemed. In 1734 he married the daughter of an English taylor, of the name of Butler, a step which does not seem to have added to his happiness. In 1738 he published the first volume of his "Fables," an original work, which contributed much to his reputation. In 1740, he composed the beautiful satire of "The Philosopher;" in 1741, the sublime picture of the "Sage;" in 1742, the Universal Prayer, from the Paraphrase of Pope; and, in 1743, his celebrated poem on "Happiness." This last piece is equally favourable to his opinions and his

[1] Dict. Hist.—Rees's Cyclopædia.

poetical talents. His modest muse does not succeed in sublime descriptions, or the dithirambic flights: it has more of the elegance that pleases, than the splendour that dazzles; more Socratic wisdom, than oriental sublimity. His Moral Poems are like the Sermones of Horace. His "Considerations on some of the Attributes of God" contains the sublimest passages of Scripture: "The Prattler" is a dialogue full of familiar descriptions of human life: "The Letter to a Friend" is an instructive commentary on the "Nil Admirari" of Horace. Various other pieces followed; but, in 1750, he first excited the gaiety of his nation, by mixing sports and graces with the solemn poetry of the Germans. His odes and songs are highly pleasing. Nature, sprightliness, simplicity, enthusiasm, and harmony, unite to render them seductive: for spirit and elegance, he may be said to resemble our own Prior.

The second edition of his "Moral Poems" appeared in 1752, with a considerable supplement, and many new epigrams. In 1754, was published an enlarged edition of his songs, with a translation of two discourses, on the songs of the Greeks, by Ebert. In this year he died of a dropsy, aged only forty-seven. His works have gone through so many editions, that they may be considered as perpetuating his reputation, and placing him among the standard poets of his country.—He had a brother, CHRISTIAN LEWIS Hagedorn, who was born at Hamburgh in 1717, and died at Dresden in 1780, counsellor of legation and director of the academy of arts in Saxony. He wrote a work entitled "Meditations on Painting," one of the few which the Germans think have not been equalled by their neighbours; "Lettre à un Amateur de Peinture," 1755, and many pieces in the Leipsic Journal entitled "The Library of the Fine Arts," to the progress of which arts in Saxony he contributed greatly.[1]

HAHN (SIMON FREDERIC), a young man of extraordinary talents, was born at Bergen, in the duchy of Hanover, in 1692. He soon acquired an extensive knowledge of the learned languages, and when he was only fourteen years of age, he pronounced, at the university of Halle, a Latin harangue on the origin of the monastery of Bergen, which was printed with some other pieces. In 1708, he published

[1] Bilduise, &c. Portraits of Illustrious Germans, from Crit. Rev. vol. XI. N.S. —Maty's Review, vol. VIII. p. 102.

a continuation of the "Chronicon Bergense" of Meibomius; and, in 1711, printed two "Dissertations;" one on "Henry the Fowler," the other on the kingdom of Arles, which do him great honour. After giving public lectures for some years at Halle, he was appointed professor of history at Helmstadt, though but twenty-four years old, and afterwards was made counsellor, historiographer, and librarian to his Britannic majesty at Hanover. He died in 1729, leaving the first four volumes of a "History of the Empire;" and "Collectio Monumentorum veterum et recentium ineditorum," 2 vols. 8vo, &c.[1]

HAILLAN (BERNARD DE GIRARD, lord of), a French historian, of an ancient family, was born at Bourdeaux about 1535. He went to court at twenty years of age, and in 1556 and 1557 was secretary to Francis de Noailles, bishop of Acqs, in his embassies to England and Venice. After that, his first appearance in the republic of letters was in the quality of a poet and translator. In 1559, he published a poem, entitled "The Union of the Princes, by the Marriages of Philip King of Spain and the Lady Elizabeth of France, and of Philibert Emanuel Duke of Savoy, and the Lady Margaret of France;" and another entitled "The Tomb of the most Christian King Henry II." In 1560 he published an abridged translation of "Tully's Offices," and of "Eutropius's Roman History;" and, in 1568, of "The Life of Æmilius Probus." He applied himself afterwards to the writing of history, and succeeded so well, that by his first performances of this nature, he obtained of Charles IX. the title of Historiographer of France 1571. He had published the year before at Paris a book entitled "Of the State and Success of the Affairs of France;" which was reckoned very curious, and was often reprinted. He augmented it in several successive editions, and dedicated it to Henry IV. in 1594: the best editions of it are those of Paris 1609 and 1613, in 8vo. He had published also the same year a work entitled "Of the Fortune and Power of France, with a Summary Discourse on the Design of a History of France:" though Niceron suspects that this may be the same with "The Promise and Design of the History of France," which he published in 1571, in order to let Charles IX. see what he might expect from him in support of the great honour he had conferred of historiographer of

[1] Bibl. Germanique, vol. XXII.—Moreri.—Dict. Hist.

France. In 1576, he published a history, which reaches from Pharamond to the death of Charles VII. and was the first who composed a body of the French history in French. Henry III. shewed his satisfaction with this by the advantageous and honourable gratifications he made the author. The reasons which induced de Haillan to conclude his work with Charles VIIth's death were, that the event being recent, he must either conceal the truth, or provoke the resentment of men in power, but he afterwards promised Henry IV. to continue this history to his time, as may be seen in his dedication to him of this work in 1594; nothing however of this kind was found among his papers after his death: the booksellers, who added a continuation to his work as far as to 1615, and afterwards as far as to 1627, took it from Paulus Æmilius, de Comines, Arnoul Ferron, du Bellay, &c.

Du Haillan died at Paris, Nov. 23, 1610. Dupleix remarks, that he was originally a protestant, but changed his religion, in order to ingratiate himself at court. His dedications and prefaces indeed shew, that he was not very disinterested either as to fame or fortune. He displays his labours too ostentatiously, and the success of his books, their several editions, translations, &c. and he too palpably manifests that species of puffing quackery which disgraces the literary character.[1]

HAKEWILL (GEORGE), a learned English divine, was the son of a merchant in Exeter, and born there in 1579. After a proper education in classical literature, he was admitted of St. Alban's-hall, in Oxford, in 1595, where he became so noted a disputant and orator, that he was unanimously elected fellow of Exeter college at two years standing. He then studied philosophy and divinity, and having received holy orders, travelled abroad. In 1610 he was admitted to the reading of the sentences, and in 1611 took his degrees in divinity. He was afterwards made chaplain to prince Charles, and archdeacon of Surrey, in 1616; but never rose to any higher dignity, on account of the zealous opposition he made to the match of the infanta of Spain with the prince his master. Wood relates the story thus: After Hakewill had written a small tract against that match, not without reflecting on the Spaniard, he caused it to be transcribed in a fair hand, and then presented it to the

[1] Niceron, vol. XIV.—Gen. Dict.—Moreri.

prince. The prince perused it, and shewed it to the king; who, being highly offended at it, caused the author to be imprisoned, in August 1621; soon after which, being released, he was dismissed from his attendance on the prince. He was afterwards elected rector of Exeter college, but resided very little there, although he proved a liberal benefactor to the college; for, the civil war breaking out, he retired to his rectory of Heanton near Barnstaple in Devonshire, and there continued to the time of his death in 1649. He wrote several things, enumerated by Wood; but his principal work, and that for which he is most known, is "An Apology or Declaration of the Power and Providence of God in the Government of the World, proving that it doth not decay, &c." in four books, 1627. To which were added two more in the third edition, 1635, in folio.

He had a brother JOHN, who was mayor of Exeter in 1632; and an elder brother WILLIAM, who was of Exeter college, and removed thence to Lincoln's-inn, where he arrived at eminence in the study of the common law. He was always a puritan, and therefore had great interest with the prevailing party in the civil war. He published some pieces in his own way; and, among the rest, "The Liberty of the Subject against the pretended Power of Impositions, &c. 1641," 4to.[1]

HAKLUYT (RICHARD), an eminent naval historian, was descended from an ancient family at Eyton or Yetton, in Herefordshire, and born about 1553. He was trained up at Westminster school; and, in 1570, removed to Christ church college in Oxford. While he was at school, he used to visit his cousin Richard Hakluyt, of Eyton, esq. at his chambers in the Middle Temple, a gentleman well known and esteemed, not only by some principal ministers of state, but also by the most noted persons among the mercantile and maritime part of the kingdom, as a great encourager of navigation, and the improvement of trade, arts, and manufactures. At this gentleman's chambers young Hakluyt met with books of cosmography, voyages, travels, and maps; and was so pleased with them, that he resolved to direct his studies that way, to which he was not a little encouraged by his cousin. For this purpose, as

[1] Ath. Ox. vol. II.—Walker's Sufferings of the Clergy.—Lloyd's Memoirs, folio, p. 540.—Usher's Life and Letters, p. 398.

soon as he got to Oxford, he made himself master of the modern as well as ancient languages; and then read over whatever printed or written discourses of voyages and discoveries, naval enterprizes, and adventures of all kinds, he found either extant in Greek, Latin, Italian, Spanish, Portuguese, French, or English. By such means he became so conspicuous in this new branch of science, that he was chosen to read public lectures on naval matters at Oxford, and was the first who introduced maps, globes, spheres, and other instruments of the art, into the common schools. The zeal and knowledge he displayed made him acquainted with and respected by the principal sea-commanders, merchants, and mariners of our nation; and, though it was but a few years after that he went beyond sea, yet his fame travelled thither long before him. He held a correspondence with the learned in these matters abroad, as with Ortelius, the king of Spain's cosmographer, Mercator, &c.

In 1582, he published a small "Collection of Voyages and Discoveries;" in the epistle dedicatory of which to Mr. Philip Sidney it appears, that his lecture upon navigation above mentioned was so well approved of by sir Francis Drake, that the latter made some proposals to continue and establish it in Oxford. The same year, he was much encouraged by secretary Walsingham to pursue the study of cosmography, and to persevere in the same commendable collections and communications. The secretary also gave him a commission to confer with the mayor and merchants of Bristol, upon the naval expedition they were undertaking to Newfoundland; and incited him to impart to them such intelligence as he should think useful. Hakluyt readily complied, and in acknowledgment of the services he had done them, the secretary sent him a very polite letter, which is printed in the third volume of his voyages in folio.

About 1584, he attended sir Edward Stafford as his chaplain, when that gentleman went over ambassador to France; and continued there some years with him, and during his absence, being then master of arts and in orders, he was made a prebendary of Bristol. While at Paris, he contracted an acquaintance with all the eminent mathematicians, cosmographers, and other persons of a similar taste with himself. He inquired after every thing that had any relation to our English discoveries; and prevailed with some to search their libraries for the same. At last, hav-

ing met with a narrative in MS. containing "The notable History of Florida," which had been discovered about twenty years before by captain Loudonniere and other French adventurers, he procured the publication of it at Paris at his own expence in 1586; and in May 1587, he published an English translation of it, which he dedicated, after the example of the French editor, to sir Walter Raleigh. The same year he published a new edition of Peter Martyr's book, entitled "De Orbe Novo," illustrated with marginal notes, a commodious index, a map of New England and America, and a copious dedication, also, to sir Walter Raleigh; and this book he afterwards caused to be translated into English.

Hakluyt returned to England in the memorable year 1588, and applied himself to methodize the naval history of England more accurately and more extensively than had ever yet been attempted, in which he was, as usual, encouraged by sir Walter Raleigh. He applied himself also to collect, translate, and digest, all voyages, journals, narratives, patents, letters, instructions, &c. relating to the English navigations, which he could procure either in print or MS.; and towards the end of 1589 he published these collections in one volume folio, with a dedication to sir Francis Walsingham, who was a principal patron and promoter of the work. About 1594 he entered into the state of matrimony, which did not divert him from going on with his collections of English voyages, till he had increased them to three volumes folio: and, as he was perpetually employed himself, he did not cease to invite others to the same useful labours. Thus, Mr. John Pory, whom he calls his honest, industrious, and learned friend, undertook, at his instigation, and probably under his inspection, to translate from the Spanish "Leo's Geographical History of Africa," which was published at London, 1600, in folio. Hakluyt himself appeared in 1601, with the translation of another history, written by Antonio Galvano in the Portuguese tongue, and corrected and amended by himself. This history was printed in 4to, and contains a compendious relation of the most considerable discoveries in various parts of the universe from the earliest to the later times.

In 1605 he was made a prebendary of Westminster; which, with the rectory of Wetheringset in Suffolk, is all the ecclesiastical promotion we find he obtained. About

this time the translation of Peter Martyr's "History of the West Indies" was undertaken, and first published by Mr. Lock, at the request and encouragement of our author: for, besides his own publications of naval history, far superior to any thing of the like kind that had ever appeared in this kingdom, he was no less active in encouraging others to translate and familiarize among us the conquests and discoveries of foreign adventurers. This, and the spirit with which he also animated those of his countrymen who were engaged in naval enterprizes, by his useful communications, gained the highest esteem and honour to his name and memory, from mariners of all ranks, in the most distant nations no less than his own. Of this there are several instances; and particularly in those northern discoveries made at the charges of the Muscovy merchants in 1608, under captain W. Hudson: when among other places there denominated, on the continent of Greenland, which were formerly discovered, they distinguished an eminent promontory, lying in 80 degrees northward, by the name of Hakluyt's Headland. In 1609 he published a translation from the Portuguese of an history of Virginia, entitled "Virginia richly valued, by the description of the maine land of Florida, her next neighbour, &c." and dedicated to the right worshipful counsellors, and others the chearful adventurers for the advancement of that Christian and noble plantation of Virginia.

In 1611 we find Edmund Hakluyt, the son of our author, entered a student of Trinity college, Cambridge. In the same year, the northern discoverers, in a voyage to Peckora in Russia, called a full and active current they arrived at, by the name of Hakluyt's River; and, in 1614, it appears that the banner and arms of the king of England were erected at Hakluyt's Headland above-mentioned. Our historian died November 23, 1616, and was buried in Westminster-abbey. His MS remains, which might have made another volume, falling into the hands of Mr. Purchas, were dispersed by him throughout his "Pilgrimage," printed 1613—1625, in 5 vols. fol. His own work, having become uncommonly scarce, was lately reprinted in five handsome quarto volumes, with some valuable additions.[1]

HALDE (JOHN BAPTIST DU) the historian of China, was born at Paris, Feb. 1, 1674, and entered into the society

[1] Biog. Brit.—Oldys's Librarian, p. 136.—Ath. Ox. vol. I.—Locke's "Explanatory Catalogue of Voyages.—Clarke's Progress of Maritime Discovery.

of the Jesuits. In 1708 he was removed to one of their houses in Paris, where he was employed in collecting and publishing the letters received from their missionaries abroad. He was also secretary to father Tellier, the king's confessor, and director of the corporation of artisans. In the latter part of his life he was much afflicted with the ague, but bore it with great resignation. He was a man of an amiable temper, and of great zeal in his profession. He died at Paris, Aug. 18, 1743. He published various complimentary Latin poems, and some pious works; but was principally known for his share in the "Lettres edifiantes et curieuses," or correspondence from the Jesuit missionaries, which he published from collection 9th to the 26th; and for his "Description geographique, historique, chronologique, et physique de l'empire de la Chine, et de la Tartarie Chinoise," Paris, 1735, 4 vols. fol. which has been often reprinted, and considered as the most ample history we have of the Chinese empire. It was translated into English soon after its appearance, by persons employed by Cave, the printer, and another translation having been attempted at the same time, occasioned a controversy, the particulars of which may amuse the reader.[1]

HALE (Sir MATTHEW), a most learned lawyer, and upright judge, was born at Alderley, in Gloucestershire, November 1, 1609. His father was a barrister of Lincoln's Inn, a man of such tenderness of conscience, as to withdraw from his profession because unwilling to tamper with truth in giving that colour to pleadings which barristers call "doing their best for their client;" and this, with some other practices, customary in those days, appearing unworthy of his character, he retired to his estate in the country, where he died in 1614, at which time his son was but five years old. His wife having died two years before, their son was committed to the guardianship of Anthony Kingscot, esq. to whom he was related, and by whom, for grammatical learning, he was placed under the care of Mr. Staunton, vicar of Wotton-under-Edge, a noted puritan. In 1626 he was admitted of Magdalen-hall, Oxford, under the tuition of Obadiah Sedgwick, another puritan, where he laid the foundation of that learning and knowledge, on which he afterwards raised so vast a superstructure. Here, however, he fell into many levities and ex-

[1] Nichols's Bowyer.—Moreri.

travagances, and was preparing to go along with his tutor, who went chaplain to lord Vere into the Low Countries, with a resolution of entering himself into the prince of Orange's army, when he was diverted from this design by being engaged in a law-suit with sir William Whitmore, who laid claim to part of his estate. Afterwards, by the persuasions of serjeant Glanville, who happened to be his counsel in this case, and had an opportunity of observing his capacity, he resolved upon the study of the law, and was admitted of Lincoln's Inn, November 8, 1629. Sensible of the time he had lost in frivolous pursuits, he now studied at the rate of sixteen hours a day, and threw aside all appearance of vanity in his apparel. He is said, indeed, to have neglected his dress so much, that, being a strong and well-built man, he was once taken by a press-gang, as a person very fit for sea-service; which pleasant mistake made him regard more decency in his cloaths for the future, though never to any degree of extravagant finery. What confirmed him still more in a serious and regular way of life, was an accident, which is related to have befallen one of his companions. Hale, with other young students of the inn, being invited out of town, one of the company called for so much wine, that, notwithstanding all Hale could do to prevent it, he went on in his excess till he fell down in a fit, seemingly dead, and was with some difficulty recovered. This particularly affected Hale, in whom the principles of religion had been early implanted, and therefore retiring into another room, and, falling down upon his knees, he prayed earnestly to God, both for his friend, that he might be restored to life again, and for himself, that he might be forgiven for being present and countenancing so much excess: and he vowed to God, that he would never again keep company in that manner, nor drink a health while he lived. His friend recovered; and from this time Mr. Hale forsook all his gay acquaintance, and divided his whole time between the duties of religion and the studies of his profession. Noy, the attorney-general, who was one of the most eminent men of his profession, took early notice of him, directed him in his studies, and discovered so much friendship for him, that Mr. Hale was sometimes called Young Noy.

While pursuing his studies, he not only kept the hours of the hall constantly in term-time, but seldom put him-

self out of commons in vacation-time, and continued to pursue his studies with unwearied diligence. Not being satisfied with the law-books then published, he was very diligent in searching records; and with collections out of the books he read, together with his own learned observations, he made a most valuable common-place book. Selden soon found him out, and took such a liking to him, that he not only lived in great friendship with him, but left him at his death one of his executors. Selden also prescribed to him a more enlarged pursuit of learning, which he had before confined to his own profession; so that he arrived in time to a considerable knowledge in the civil law, in arithmetic, algebra, and other mathematical sciences, as well as in physic, anatomy, and surgery. He was also very conversant in experimental philosophy, and other branches of philosophical learning; and in ancient history and chronology. But above all, he seemed to have made divinity his chief study, so that those who read some of his works, might naturally think that he had studied nothing else.

It was by indefatigable application that he acquired so great an extent of knowledge. He rose early, was never idle, and scarce ever held any discourse about the passing events of the day, except with some few in whom he confided. He entered into no correspondence, unless on necessary business or matters of learning, and spent very little time at his meals. He never went to public feasts, and gave no entertainments but to the poor, literally following our Saviour's direction, of feasting none but these. He always rose from dinner with an appetite, and able to enter with an unclouded mind on any serious employment that might present itself.

Some time before the civil wars broke out, he was called to the bar, and began to make a figure in the world; but, observing how difficult it was to preserve his integrity, and yet live securely, he resolved to follow those two maxims of Pomponius Atticus, who lived in similar times; viz. "To engage in no faction, nor meddle in public business, and constantly to favour and relieve those that were lowest." He often relieved the royalists in their necessities, which so ingratiated him with them, that he became generally employed by them in his profession. He was one of the counsel to the earl of Strafford, archbishop Laud, and king Charles himself; as also to the duke of Hamilton, the earl

of Holland, the lord Capel, and the lord Craven. Being esteemed a plain honest man, and of great knowledge in the law, he was equally acceptable to the presbyterians and the loyalists. In 1643 he took the covenant, and appeared several times with other lay-persons among the assembly of divines. He was then in great esteem with the parliament, and employed by them in several affairs, particularly in the reduction of the garrison at Oxford; being as a lawyer added to the commissioners named by the parliament to treat with those appointed by the king. In that capacity he was instrumental in saving the university, by advising them, especially the general Fairfax, to preserve that seat of learning from ruin. Afterwards, though no man more lamented the murder of Charles I. he took the oath called "The Engagement;" and, January 1651-2, was one of those appointed to consider of the reformation of the law. Cromwell, who well knew the advantage it would be to have the countenance of such a man as Hale to his courts, never left importuning him, till he accepted the place of one of the justices of the common bench, as it was called; for which purpose he was by writ made serjeant at law January 25, 1653-4. In that station he acted with great integrity and courage. He had at first serious scruples concerning the authority under which he was to act; and, after having gone two or three circuits, he refused to sit any more on the crown side; that is, to try any more criminals*. He had indeed so carried himself in some trials, that the powers then in being were not unwilling he should withdraw himself from meddling any farther in them; of which Burnet gives the following instance. Soon after he was made a judge, a trial was brought before him, upon the circuit at Lincoln, concerning the murder of one of the townsmen who had been of the king's army, and was killed by a soldier of the garrison there. He was in the field with a fowling-piece on his shoulder, which the soldier seeing, he came to him, and said, he was acting

* Blackstone observes, that "if judgment of death be given by a judge not authorised by lawful commission, and execution is done accordingly, the judge is guilty of murder; and upon this argument sir M. Hale himself, though he accepted the place of a judge of the common-pleas under Cromwell's government, yet declined to sit on the crown side at the assizes, and try prisoners, having very strong objections to the legality of the usurper's commission as to capital offences, but that it was necessary to decide the disputes of civil property in the worst of times; a distinction, perhaps, rather too refined, since the punishment of crimes is at least as necessary to society as maintaining the boundaries of property."

against an order the protector had made, viz. "That none who had been of the king's party should carry arms;" and so would have forced the piece from him. But the other not regarding the order, and being the stronger man, threw down the soldier, and having beat him, left him. The soldier went to the town, and telling a comrade how he had been used, got him to go with him, and help him to be revenged on his adversary. They both watched his coming to town, and one of them went to him to demand his gun; which he refusing, the soldier struck at him; as they were struggling, the other came behind, and ran his sword into his body, of which he presently died. It was in the time of the assizes, so they were both tried. Against the one there was no evidence of malice prepense, so he was only found guilty of manslaughter, and burnt in the hand; but the other was found guilty of murder: and though colonel Whaley, who commanded the garrison, came into the court, and urged that the man was killed only for disobeying the protector's order, and that the soldier was but doing his duty; yet the judge regarded both his reasonings and threatenings very little, and therefore not only gave sentence against him, but ordered the execution to be so suddenly done, that it might not be possible to procure a reprieve.—On another occasion he displayed both his justice and courage in a cause in which the protector was deeply concerned, and had therefore ordered a jury to be returned for the trial. On hearing this, judge Hale examined the sheriff about it, and having discovered the fact, shewed the statute which ordered all juries to be returned by the sheriff or his lawful officer, and this not being done, he dismissed the jury, and would not try the cause. The protector was highly displeased with him, and at his return from the circuit (for this happened in the country) told him in great anger, that "he was not fit to be a judge." Hale replied only, with inimitable aptness of expression, that "it was very true."

When Cromwell died, he not only excused himself from accepting the mourning that was sent him, but also refused the new commission offered him by Richard; alleging, that "he could act no longer under such authority." He did not sit in Cromwell's second parliament in 1655; but in Richard's, which met in January 1658-9, he was one of the burgesses for the university of Oxford. In the healing parliament in 1660, which recalled Charles II. he was

elected one of the knights for the county of Gloucester; and moved, that a committee might be appointed to look into the propositions that had been made, and the concessions that had been offered by Charles I. during the late war, that thence such propositions might be digested as they should think fit to be sent over to the king at Breda. The king upon his return recalled him in June by writ, to the degree of serjeant-at-law; and upon settling the courts in Westminster-hall, constituted him in November chief baron of the exchequer. When chancellor Clarendon delivered him his commission, he told him that "if the king could have found out an honester and fitter man for that employment, he would not have advanced him to it; and that he had therefore preferred him, because he knew none that deserved it so well." As he knew it was usual for persons in his present station to be knighted, he endeavoured to avoid that honour, by declining for a considerable time all opportunities of waiting on the king; which Clarendon observing, sent for him upon business one day, when the king was at his house, and told his majesty, "there was his modest chief-baron," on which he was unexpectedly knighted. He continued eleven years in this place, and very much raised the reputation and practice of the court by his impartial administration of justice, and by his cautious diligence, and great exactness in trials. This gave occasion to the only complaint that was made of him, "that he did not dispatch matters quick enough;" but on the other hand his deliberation had this good effect, that causes tried before him were seldom if ever tried again.

He would never receive private addresses or recommendations from any persons of whatever rank, in any matter in which justice was concerned. One of the first peers in England went once to his chamber, and told him, "that having a suit in law to be tried before him, he was come to acquaint him with it, that he might the better understand it when it should be heard in court." Judge Hale interrupted him, and said, "he did not deal fairly to come to his chamber about such affairs, for he never received any information of causes but in open court, where both parties were to be heard alike," and therefore he would not suffer him to go on. The nobleman complained of this to the king, as a rudeness that was not to be endured; but his majesty bid him "content himself that he was no worse

used," and added, "he verily believed Hale would have used himself no better, if he had gone to solicit him in any of his own causes." Two other stories are told to prove his strict integrity, one of a gentleman who sent him a buck for his table, and the other of the dean and chapter of Salisbury, who made him a present of six sugar-loaves, and as the gentleman and the dean and chapter had causes pending before him, he insisted on paying for these articles before he would try them. Too much, however, has been made of these stories, for it was proved that both presents were compliments which the parties had been accustomed to pay to the judges for the time being on the circuit. So many are the testimonies to judge Hale's integrity, that it cannot stand in need of such petty supports as these.

Judge Hale, probably in consequence of his rule of favouring and relieving those that were lowest, and perhaps owing to the connections he had formed in early life, was now very charitable to the nonconformists, and screened them as much as possible from the severities of the law. He thought many of them had merited highly in the affair of the king's restoration, and at least deserved that the terms of conformity should not have been made stricter than they were before the war. In 1671 he was promoted to the place of lord chief justice of England, and behaved in that high station with his usual strictness, regularity, and diligence; but about four years and a half after this advancement, he was attacked by an inflammation in the diaphragm, which in two days time broke his constitution to that degree that he never recovered; for his illness turned to an asthma, which terminated in a dropsy. Finding himself unable to discharge the duties of his function, he petitioned in January 1675-6, for a writ of ease; which being delayed, he surrendered his office in February. He died December 25th following, and was interred in the church-yard of Alderley, among his ancestors; for he did not approve of burying in churches, but used to say, "That churches were for the living, and church-yards for the dead." He was twice married, having by his first wife ten children, all of whom he outlived except his eldest daughter and youngest son. The male line of the family became extinct in 1784, by the death of his great grandson, Matthew Hale, esq. barrister at law.

To enter more minutely into the character of this great and good man would be to enlarge this article beyond all reasonable bounds. The testimonies to the excellence of his character are numerous. Whoever knew him spoke well of him. One enemy only, Roger North (in his Life of the Lord Keeper North) has endeavoured to lessen the respect due to sir Matthew Hale's character; but in so doing, it has been justly remarked, has degraded his own. Sir Matthew was, for the brightness and solidity of his genius, the variety and elegance of his learning, and the politeness of his manners, the delight and envy of his contemporaries. His knowledge in divinity and humanity was a radicated habit: and there was scarce ever any appeal from his judgment as a casuist or a critic. Burnet's Life of Hale cannot be too often read.

He was the author of several things which were published by himself; namely, 1. "An Essay touching the Gravitation or Non-gravitation of Fluid Bodies, and the Reasons thereof." 2. "Difficiles Nugæ, or observations touching the Torricellian Experiment, and the various solutions of the same, especially touching the weight and elasticity of the air." 3. "Observations touching the Principles of natural motion, and especially touching rarefaction and condensation." 4. "Contemplations moral and divine." 5. "An English Translation of the Life of Pomponius Atticus, written by Corn. Nepos; together with observations political and moral." 6. "The Primitive Origination of Mankind considered and explained according to the Light of Nature, &c." He left also at his decease other works, which were published; namely, 1. His "Judgment of the Nature of true Religion, the Causes of its Corruption, and the Church's Calamity by men's addition and violences, with the desired Cure." 2. "Several Tracts; as a 'Discourse of Religion under three heads'," &c. 3. "A Letter to his Children, advising them how to behave in their speech." 4. "A Letter to one of his sons after his recovery from the small-pox." 5. "Discourse of the Knowledge of God and of ourselves, first by the light of nature; secondly, by the sacred Scriptures." All these, under the title of his "Moral and Religious Works," were published by the rev. Thomas Thirlwall, 1805, 2 vols. 8vo, with his life by bishop Burnet, and an appendix to it.

Of his law tracts, one only was printed in his life-time, viz.: "London Liberty, or an argument of Law and Reason," 1650, which was reprinted in 1682, under the title of "London's Liberties, or the opinions of those great lawyers, lord chief justice Hale, Mr. justice Wild, and serjeant Maynard, about the election of mayor, sheriffs, aldermen, and common councel of London, and concerning their charter." In 1668 he wrote a preface to Rolle's "Abridgment," which he published with the whole of that work.

After his death, appeared, 1. "The Pleas of the Crown, or a Methodical Summary," 1678, 8vo, continued by Jacob and reprinted in 1716. To this edition is often annexed "The Treatise of Sheriffs' Accounts," and "The Trial of the Witches." It must not be concealed that this otherwise learned and sagacious man was so far prejudiced by early opinions, as to believe in witchcraft, and to preside on the trials of some persons accused of it. The "Pleas" has passed through seven editions, the last of which was in 1773. It was not, however, considered by the author as a complete work, but intended as a plan for his "Historia Placitorum Coronæ," of which hereafter. 2. "Treatise shewing how useful, &c. the inrolling and registering of all conveyances of land," 1694, 4to, reprinted with additions in 1756. 3. "Tractatus de Successionibus apud Anglos, or a treatise of Hereditary Descents," 1700, and 1735, 8vo. This forms a chapter in his "History of the Common Law." 4. "A treatise on the original Institution, &c. of Parliaments," 1707, republished by Francis Hargrave, esq. in 1796, 4to, under the title of "Hale's Jurisdiction of the House of Lords," with an introductory preface, including a narrative of the same jurisdiction, from the accession of James I. 5. "Analysis of the Law," without date, but seems to have been only a design for a, 6. "History of the Common Law of England, in twelve chapters," 1713, 8vo, a fourth and fifth edition of which were published in 1779 and 1794, 2 vols. 8vo, by Mr. serjeant Runnington. 7. "Historia Placitorum Coronæ, or History of the Pleas of the Crown," 1739, 2 vols. folio, edited by Sollom Emlyn, esq. and again in 1772, by George Wilson, esq. 2 vols. 8vo, and lastly in the same size, in 1800, by Thomas Dogherty, esq. There are a few other tracts and opinions published by Mr. Hargrave and other law writers in their collections.

Sir Matthew Hale by his will bequeathed to the society of Lincoln's-inn his MS books, of inestimable value, which he had been near forty years in gathering with great industry and expence. "He desired they should be kept safe and all together, bound in leather, and chained; not lent out or disposed of: only, if any of his posterity of that society should desire to transcribe any book, and give good caution to restore it again in a prefixed time, they should be lent to him, and but one volume at a time: "They are," says he, "a treasure not fit for every man's view; nor is every man capable of making use of them."[1]

HALES (ALEXANDER), an eminent scholastic divine of the thirteenth century, is supposed by some to have been a native of Gloucestershire, but others think he was a native of Hales in Norfolk. He was educated probably at Oxford, whence he went to the university of Paris, studied divinity and the canon law, and excelled so in both as to be called the "Irrefragable Doctor," and the "Fountain of Life." Nothing indeed can exceed the encomiums bestowed upon him in extravagance, although he appears to have been a good man, and well versed in the learning of his time. In 1222 he entered into the order of the Friars Minims, and took up his principal residence at Paris, where he died August 27, 1245. By order of Innocent IV. he wrote a commentary on the four books of sentences, or "Sum of Divinity," printed at Nuremberg, 1482, and often reprinted; but there is a commentary on the sentences printed at Lyons in 1515, with his name to it, which is not his; and Dupin is inclined to think that the "Sum of the Virtues," Paris, 1509, and the "Destructorium Vitiorum," Nuremberg, 1496, and Venice, 1582, are improperly attributed to his pen. Other works are enumerated by Dupin, of which doubts may be entertained, and many of his MSS. are said to be lost, but neither the authenticity of the one, or the loss of the other, will now be thought matters of much interest or regret.[2]

HALES, or HAYLES (JOHN), a learned Englishman, was the younger son of Thomas Hales, of Hales'-place, at Halden in Kent, and was liberally educated, although at no university. He became an excellent scholar in the Latin, Greek, and Hebrew tongues, and was well skilled

1. Life by Burnet.—Biog. Brit.—Life by Runnington.—Granger, &c.
2. Tanner.—Dupin.—Cave.

in the municipal laws and antiquities. In the reign of Henry VIII. he was clerk of the hanaper for several years, and in 1548 was appointed a commissioner to inquire into inclosures, decayed houses, and the unlawful converting of arable land into pasture, for the counties of Oxford, Berks, &c. On this occasion he made an excellent charge, which is printed at length by Strype. He obtained a good estate in Warwickshire and elsewhere, upon the dissolution of the monasteries, and founded a free-school at Coventry. For the use of the scholars there, he wrote "Introductiones ad Grammaticam," Latin and English. He was also the author of the "High way to Nobility," Lond. 4to; and translated into English "Plutarch's Precepts for the preservation of good health," Lond. 1543, 8vo. Being a zealous protestant, he went abroad during queen Mary's reign, and took every pains to compose the unhappy differences that took place among the English exiles at Francfort. On the accession of queen Elizabeth, he distinguished his loyalty in "An Oration to Queen Elizabeth at her first entrance to her reign," which was, however, not spoken, but delivered in manuscript to the queen. He also wrote a treatise in favour of the succession of the house of Suffolk to the crown on the demise of Elizabeth, who was so displeased with it, as to commit the author to the Tower. It was answered by Lesley, bishop of Ross. Mr. Hales, whose imprisonment was probably of no long duration, died Jan. 28, 1572, and was buried in the church of St. Peter le Poor, Broad-street, London. Some of his MSS. are in the Harleian collection.[1]

HALES (JOHN), an eminent divine and critic, usually distinguished by the appellation of THE EVER MEMORABLE, was the fourth son of John Hales, of High Church, near Bath, in Somersetshire, by Bridget his wife, one of the Goldsburghs of Knahill, in Wiltshire. He was born April 19, 1584, at Bath, where his father then resided, but according to his register at Corpus college, Oxford, at Highchurch. His parents, who are stated to have been of "genteel quality," placed him to school at Mells and Killmaston, in Somersetshire, until fit for the university, in which he was entered of Corpus college April 16, 1597, but being then under age, was not sworn till April 17,

[1] Ath. Ox. new edit. vol. I.—Strype's Ecclesiastical Memorials.—Strype's Cranmer, p. 147.

1599. He continued at this college until he took his bachelor's degree in arts July 9, 1603, and had distinguished himself in the interval by equal diligence and proficiency in his studies. The reputation he thus acquired engaged the attention of sir Henry Savile, then warden of Merton-college, who being always desirous of increasing the number of its learned members, persuaded him to remove; and accordingly he was chosen probationer of Merton in September, and admitted fellow Oct. 13, 1606. He proceeded to his master's degree in 1609. He had not been long in this station before the warden availed himself of his assistance in preparing his edition of St. Chrysostom's works, and found him a very able coadjutor, as he was an excellent Greek scholar. His reputation indeed for skill in this language was such as to procure him the place of lecturer in Greek in the college.

On the death of sir Thomas Bodley, Jan. 28, 1613, he was appointed by sir Henry Savile to deliver the funeral oration at Merton-college, where sir Thomas was buried; and this was published the same year at Oxford, "Oratio funebris habita in collegio Mertonensi, à Johanne Halesio, magistro in artibus, et ejusdem collegii socio, anno 1613, Martii 29, quo die clarissimo equiti D. Thomæ Bodleio funus ducebatur," 4to. It is reprinted in Bates's "Vitæ selectorum."

On May 24 of this year, Mr. Hales quitted his fellowship at Merton, and was admitted fellow of Eton college. He was then in orders, and had acquired fame as a preacher. In 1616 he held a correspondence with Mr. Oughtred, as appears by a letter of his to that excellent mathematician, printed in the General Dictionary. In 1618 he accompanied sir Dudley Carlton, ambassador to the Hague, as his chaplain, by which means he procured admission into the synod of Dort, though he was not properly a member. This indeed seems to have been his principal view in accompanying sir Dudley, who, besides his brother the bishop of Llandaff, first English commissioner, recommended him to Bogerman, president of the synod, and some other leading men. All this afforded him a favourable opportunity of collecting that information respecting the proceedings of the synod, which was afterwards published in his "Golden Remains." The effect of these proceedings on his own mind was, that he became a convert to Arminianism. His friend Mr. Faringdon informs

us that "in his younger days he was a Calvinist, but that some explanation given by Episcopius* of the text in St. John iii. 16, induced him, as he said, to "bid John Calvin good-night." It does not appear, however, from his sermons, that he became a decided anti-predestinarian, although he pleads strongly for a toleration between the two parties, and thinks they may remain in Christian charity with each other. It is more remarkable that he should be induced by the arguments advanced in this synod, to think with indifference of the divinity of Jesus Christ as a necessary article of faith. This, however, seems obvious from some passages in his "Tract on Schism;" and such was his free and open manner both of talking and writing on these subjects, that he soon incurred the suspicion of inclining to Socinianism. Dr. Heylin went so far as to attribute two works to him, published with fictitious names, which have been since printed in the "Phœnix;" but it has been proved that they were written by Socinian authors. His biographers, however, all allow that he may be classed among those divines who were afterwards called Latitudinarians. He returned from the synod Feb. 8, 1619.

About 1636 he wrote his tract on "Schism" for the use of his friend Chillingworth, in which, as already noticed, he expresses his sentiments on liturgies, forms of worship, &c. in exact conformity with those who are for dispensing with all obligations of the kind in established churches. Being informed that archbishop Laud was displeased with it, he drew up a vindication of himself in a letter addressed to his grace, who in 1638 sent for him to Lambeth, and after a conference of several hours, appears to have been reconciled to him. Of this conference we have a curious account by Dr. Heylin, in his "Cyprianus Anglicus," some particulars of which have been eagerly contested by Des Maizeaux, in his Life of Hales. What seems most clear is, that Hales made some kind of declaration to the archbishop, purporting that he was a true son of the church of England, both in doctrine and discipline, which certainly implies a change or intended change of opinion, unless we allow to the writer of his life in the Biographia Britannica, that "a true son of the church," or an "or-

* Such is the story given by all his biographers; but if we consult his Letters in the "Golden Remains," p. 87 and 92, we shall see more reason to think that he was influenced by the opinions of Martinius.

thodox son of the church," were phrases used, not in opposition to heretics, but to puritans. In either way, the archbishop appears to have been satisfied, and informed Mr. Hales that he might have any preferment he pleased. Hales at this time modestly declined the offer, but the year following was presented by the archbishop at a public dinner, with a canonry of Windsor, in which he was installed June 27, 1639. With respect to the letter abovementioned, which he wrote to the archbishop, it is said to have been first published by Dr. Hare in the seventh edition of his pamphlet entitled "Difficulties and Discouragements which attend the study of the Scriptures in the way of private judgment." Des Maizeaux says it was probably found among the papers of archbishop Laud, which after the restoration were taken from Prynne; but this conjecture is erroneous; it was found in the house of Mrs. Powney, where Mr. Hales died, and there are even some reasons for doubting whether it was ever sent to the archbishop, although this is certainly not improbable. The original is at Eton, and appeared in print before it fell into the hands of Dr. Hare, the author of "Difficulties and Discouragements," if indeed Dr. Hare was that author, which has been questioned.

In 1642 his tract on "Schism" was printed* without his consent, as favouring the disorganizing principles then prevailing, a clear proof that its tendency before had not been mistaken; but this procured our author no favour; for the same year he was ejected from his stall at Windsor. About the time of archbishop Laud's death, in 1644, Mr. Hales retired from his lodgings in the college to a private chamber at Eton, where he remained for a quarter of a year unknown to any, and spent in that time only sixpence a week, living upon bread and beer; and as it was his custom formerly to fast from Tuesday night to Thursday night, now in his retirement he abstained during the same time from his bread and beer; and when he heard of the archbishop's murder, he wished that his own head had been taken off instead of his grace's. Another account

* It was published with the title "A Tract concerning Schisme and schismatiques; wherein is briefly discovered the original causes of all schisme. Written by a learned and judicious divine," London, 4to, printed for R. B. supposed to be Richard Bishop, who printed in the same year R. C.'s Richard Cudworth's Tract, "The Union of Christ and the Church in a Shadow." The tract on Schism has a curious wood-cut in the title-page. It occasioned some controversy not now worth reviving.

forms us that he was bursar about the time when the contest began between the king and parliament, and when both armies had sequestered the college rents, so that he could not get any to pay wages to the servants, or to buy victuals for the scholars. But after nine weeks hiding himself to preserve the college writings and keys, he was forced to appear. The old woman that concealed him demanded but six-pence a week for his brown bread and beer, which was all his meat, and he would give her twelve-pence. This concealment was so near the college or highway, that he used to say, "those who searched for him might have smelt him if he had eaten garlick."

He continued in his fellowship at Eton, although he refused the covenant, but was ejected upon his refusal to take the engagement "to be faithful to the Common-wealth of England, as then established without a king, or a house of lords." His successor, a Mr. Penwarn, or Penwarden, kindly offered him half the profits of his fellowship; but Mr. Hales refused to accept it, saying, if he had a right to any part, he had a right to the whole. Both Wood and Des Maizeaux have misrepresented this expression, which we give on the authority of Mr. Montague, one of his executors. About the same time he refused a liberal offer from a gentleman of the Sedley family, in Kent, of 100*l.* his board, and servants to attend him. In this spirit of independence he retired to the house of a Mrs. Salter, at Rickings, near Colebrook, accepting of a smaller salary of 50*l.* with his diet, to instruct her son. Here he also officiated as chaplain, performing the service according to the liturgy of the church of England, in company with Dr. Henry King, the ejected bishop of Chichester, who was in the same house. But this retirement was soon disturbed by an order from the ruling powers, prohibiting all persons from harbouring *malignants*, or royalists; and although Mrs. Salter assured Mr. Hales that she was prepared to risk the consequences, he would not suffer her to incur any danger upon his account, but retired to the house of Hannah Dickenson, in Eton, whose husband had been his servant, and who administered the humble comforts she could afford with great care and respect. But being now destitute of every means of supporting himself, he was obliged to sell (not the whole, as Wood says, but) a part of his valuable library to Cornelius Bee, a bookseller in London, for 700*l.* which, Walker informs us, and the fact

seems to be confirmed by Dr. Pearson in his preface to the "Golden Remains," he shared with several ejected clergymen, scholars, and others.

We shall now relate a story which has appeared in the various accounts of his life, and which is at least interesting, but in most particulars questionable. It is thus related: "His friend Mr. Faringdon" (See FARINGDON) "coming to see Hales some few months before his death, found him in very mean lodgings at Eton, but in a temper gravely chearful, and well becoming a good man under such circumstances. After a slight and homely dinner, suitable to their situation, some discourse passed between them concerning their old friends, and the black and dismal aspect of the times; and at last Hales asked Faringdon to walk out with him into the church-yard. There this unhappy man's necessities pressed him to tell his friend that he had been forced to sell his whole library, save a few books which he had given away, and six or eight little books of devotion which lay in his chamber; and that for money, he had no more than what he then shewed him, which was about seven or eight shillings; and 'besides,' says he, 'I doubt I am indebted for my lodging.' Faringdon, it seems, did not imagine that it had been so very low with him, and therefore was much surprised to hear it; but said that 'he had at present money to command, and to-morrow would pay him fifty pounds, in part of the many sums he and his wife had received of him in their great necessities, and would pay him more as he should want it.' But Hales replied, 'No, you don't owe me a penny; or if you do, I here forgive you; for you shall never pay me a penny. I know you and yours will have occasion for much more than what you have lately gotten; but if you know any other friend that hath too full a purse, and will spare me some of it, I will not refuse that.' To this Hales added, 'When I die, which I hope is not far off, for I am weary of this uncharitable world, I desire you to see me buried in that place in the church-yard,' pointing to the place. 'But why not in the church,' said Faringdon, 'with the provost (sir Henry Savile), sir Henry Wotton, and the rest of your friends and predecessors?' 'Because,' says he, 'I am neither the founder of it, nor have I been a benefactor to it, nor shall I ever now be able to be so.'"

Dr. Walker, who relates this story, informs us of the persons from whom he received it; but it is now unnecessary to trace a narrative so flatly contradicted by Mr. Hales's will*, in which we find him bequeathing a very

* The following is a copy of his will, from Eton college register. "In Dei nomine Amen. May 19, 1656. My soul having been long since bequeathed unto the mercies of God in Jesus Christ my only Saviour, and my body naturally bequeathing itself to dust and ashes, out of which it was taken, I John Hales, of Eton, in the county of Bucks, Clerk, by this my last will and testament, do dispose of the small remainder of my poor and broken estate, in manner and form following. First, I give to my sister Cicely Combes, 5*l*. I give to my sister Bridget Guilliford, 5*l*. More, I give to the poor of the town of Eton, to be distributed at the discretion of my executrix hereafter named, 5*l*. More, I give to six persons, to be appointed by my said executrix to carry my body to the grave, 3*l*. to be distributed among them by even portions. More, I give to Mr. Thomas Mansfield, of Windsor, grocer, 5*l*. More, I give to Mrs. Mary Collins, wife to Mr. John Collins, of Eton, 5*l*. to this end and purpose, that she would be pleased to provide her a ring in what manner she listeth, to remain with her in memory of a poor deceased friend. All which monies here bequested, do at this present rest intrusted in the hands of my singular good friends Mr. William Smith, and Mr. Thomas Montague.

"Moreover, all my Greek and Latin books (except St. Jerome's works, which I give to Mr. Thomas Montague), I give to my most deservedly beloved friend William Salter of Richkings, esq.; to whom I further give 5*l*. to this end, that he would provide him a fair seal-ring of gold, engraven with his arms and hatchments doubled and mantled, to preserve the memory of a poor deceased friend. All my English books, together with the remainder of all monies goods and utensils whatsoever, I give and bequeath to Mrs. Hannah Dickenson of Eton, widow and relict of John Dickenson, lately deceased. In whose house (for her's indeed it is, and not mine, as being bought with her money, howsoever for some reasons I have suffered the public voice to entitle me to it)—in whose house I say, I have for a long time (especially since my unjust and causeless extrusion from my college) been with great care and good respect entertained. And her the said Hannah, I do by these presents constitute and ordain my sole executrix. And unto this my last will I make overseers my very good friends Mr. Thomas Montague and Mr. William Smith, of Eton, and to each of them I give 5*l*. humbly requesting them to be assistant to my said executrix with their best advice to help, if so be she chance to find any trouble.

"Now because monies are many times not at command, but may require some time to take them up, I ordain, that in six months after my departure, she see all these my bequests and legacies orderly and faithfully discharged. As for my funeral, I ordain that at the time of the next even-song after my departure (if conveniently it may be) my body be laid in the church-yard of the town of Eton (if I chance to die there), as near as may be to the body of my little godson, Jack Dickenson the elder; and this to be done in plain and simple manner, without any sermon, or ringing the bell, or calling the people together; without any unseasonable commensation or compotation, or other solemnity on such occasions usual. And I strictly command my executrix, that neither of her own head, nor at the importunity or authority of any other, neither upon any other pretence whatsoever, to take upon her to dispense with this part of my will; for as in my life I have done the church no service, so I will not, that in my death, the church do me any honour."

Mr. Montague, mentioned here as an overseer or executor, was at that time usher of Eton school, afterwards head-master, and then fellow of the college. Mrs. Dickenson afterwards was married to Simon Powney, and has already been mentioned by that name.

considerable property, and a very considerable part of his library, and indeed leaving such friendly legacies as are wholly inconsistent with the circumstances of a man reduced to a few shillings, and in debt for his lodging.

His last illness was of short duration, nor did it appear serious to his friends, with whom he conversed as freely as if in perfect health, within half an hour of his death. Mr. Montague, to whom he had been talking, left the room for about that time, and found him dead on his return. During this sickness, being aware that he was suspected of holding opinions adverse to the faith of the church of England, he made a declaration of his belief to his pupil, Mr. Salter, and appears to have recanted, if ever he held, opinions unfavourable to the doctrine of the Trinity. Mr. Salter made a memorandum of this from his mouth, which was long in possession of that family, as Mr. Fulman, when collecting materials for Hales's life, was credibly assured, both by Mr. Salter and by Mr. Montague. There is an article indeed in his "Remains" which seems to confirm this point, entitled his "Confession of the Trinity," and may probably be the manuscript which Mr. Salter penned.

He died May 19, 1656, aged seventy-two, and was buried, according to his own desire, in Eton church-yard, where a monument was erected over his grave by Mr. Peter Curwen. In person, he was of an ingenuous and open countenance, sanguine, cheerful, and vivacious; his body was well proportioned, and his motion quick and sprightly. As to the excellence of his character, all writers seem agreed. Whatever his errors, he was esteemed a good man by those who knew him, and an able writer, as appears by the testimonies of lord Clarendon, lord Say and Sele, Dr. Pearson, bishop of Chester, Dr. Heylin, Andrew Marvel, Wood, Stillingfleet, and others, quoted by sir David Dalrymple lord Hailes, in his fine edition of Hales's works, and in the Biographia Britannica. "They," says lord Hailes, "who are acquainted with the literary and political history of England, will perceive that the leading men of all parties, however different and discordant, have, with a wonderful unanimity, concurred in praise of the virtues and abilities of the ever memorable Mr. John Hales of Eton."

We do not find that Hales ever suffered any thing to be published in his life-time, except his oration at the funeral of sir Thomas Bodley. Bishop Pearson says, that "while

he lived, none was ever more solicited and urged to write, and thereby truly teach the world, than he; but that none was ever so resolved, pardon the expression, so obstinate against it." In 1659, however, there appeared a collection of his works with this title, "Golden Remains of the ever-memorable Mr. John Hales of Eton college, &c." which was enlarged with additional pieces in a second edition of 1673. This collection consists of sermons, miscellanies, and letters; all of them written upon particular occasions. In 1677 there appeared another collection of his works, entitled "Several Tracts by the ever-memorable Mr. John Hales, &c." The 1st of which is, "Concerning the Sin against the Holy Ghost;" 2. "Concerning the sacrament of the Lord's Supper, and whether the Church may err in Fundamentals;" 3. "A Paraphrase on the 12th chapter of the Gospel according to St. Matthew;" 4. "Concerning the power of the Keys, and auricular Confession;" 5. "Concerning Schism and Schismatics;" and some short pieces entitled "Miscellanies." There is no preface nor advertisement to this volume, which seems to have been put out by the editor, who was thought to be sir Robert Filmer, with caution: but it is finely and correctly printed, with a portrait of Mr. Hales. To these volumes of posthumous works we must add the letter to archbishop Laud, mentioned before, which was printed in 1716. In 1765 lord Hailes edited a beautiful edition of his whole works, 3 vols. 12mo, with a very few alterations of obsolete words, and corrections in spelling, &c. Dr. Johnson blamed him for taking these liberties. We are more inclined to blame him for omitting bishop Pearson's preface to the "Golden Remains," with Faringdon's Letter, which give a particular value to the edition of 1673. On the other hand, lord Hailes has added some letters and other articles which enhance the merit of his labours.

It remains to be mentioned, that Wood informs us that Mr. Hales not only associated with, and was respected by the wits of his time, sir John Suckling, sir William Davenant, Ben Jonson, &c. but would sometimes divert himself with writing verses; and that he had a talent for poetry he thinks appears from sir John Suckling's mentioning him in his "Session of Poets:"

> "Hales, set by himself, most gravely did smile
> To see them about nothing keep such a coil.
> Apollo had spied him, but knowing his mind,
> Past by, and called Falkland that sat just behind."

But there is no proof that Mr. Hales of Eton was meant here, and still less proof of a letter in verse by sir John Suckling having been written to Mr. Hales at Eton, and beginning "Sir, whether these lines do find you out," &c. It has more the appearance of one written to some person at Oxford or Cambridge, than at Eton.

Mr. Faringdon had collected materials with a view to the life of Mr. Hales, which, Mr. Zouch informs us, were on his demise consigned to the care of Isaac Walton, by Mr. Fulman of Corpus Christi college, Oxford, who had proposed to finish the work, and on that occasion had applied for the assistance of Mr. Walton. Mr. Zouch adds, that "the result of this application is not known." Having, however, by the kindness of Henry Ellis, esq. of the British museum, had access to a transcript of Mr. Fulman's MSS. in Corpus college, as far as they regard the project of writing Hales's life, we are enabled to say that it was a Mr. Milington, and not Mr. Fulman, who sent Faringdon's materials to Mr. Walton, and that the latter gave Fulman every information in his power. By the same MSS. we have been enabled to correct many mistakes in Des Maizeaux's life of Hales, as well as in those in the General Dictionary, and Biographia Britannica.[1]

HALES (STEPHEN), an eminent natural philosopher, particularly distinguished by his experiments on the physiology of plants, was the sixth son of Thomas Hales, esq. of Beakeborn, or Beckesbourn, Kent, and grandson of sir Robert Hales, bart. of Beckesbourn, where he was born, Sept. 17, 1677, and was admitted a pensioner of Bene't college, Cambridge, under the tuition of Mr. Moss, June 19, 1696, where, after taking his first degree in arts, he was admitted a fellow, Feb. 25, 1702-3. He proceeded M. A. at the next commencement, and was admitted B. D. in 1711. The degree of D. D. was conferred on him by the university of Oxford in 1733. Botany and anatomy formed his studies of relaxation while at Cambridge, his companion in which was the celebrated antiquary Dr. Stukeley. He was advanced successively to the perpetual curacy of Teddington, Middlesex, and to the livings of Portlock, Somersetshire, and Farringdon, Hampshire. He married Mary, the daughter and heiress of Dr. Henry

[1] Gen. Dict.—Biog. Brit.—Des Maizeaux's Life interleaved with MS notes and corrections, apparently intended as materials for a life.—Letters by eminent persons, 3 vols. 8vo, 1813.

Newce of Much-Hadham, in the county of Hertford, and rector of Halisham in Sussex. This lady died at the end of two years, leaving no issue, nor did he ever marry again. He resided to the end of his life at Teddington, where he was visited by persons of rank and taste, amongst others by Frederick late prince of Wales, after whose death Dr. Hales was made clerk of the closet to the princess dowager, who always entertained a high respect for him, and after his decease erected a handsome monument to his memory in Westminster-abbey, near that of Handel. On this is his bust in a large medallion, supported by a female figure representing Botany, accompanied by Religion. The epitaph is in Latin. He refused a canonry of Windsor, that he might continue to devote himself to his parochial duties, and his favourite scientific pursuits; and as piety, truth, and virtue were the principles of his character, he lived in universal esteem to the age of eighty-four, dying at Teddington, January 4, 1761, where he was buried, under the church tower, which he had rebuilt at his own expence.

Dr. Hales, having been elected a fellow of the royal society in 1717, communicated to that learned body his first essay in Vegetable Physiology, containing an account of some experiments concerning the effect of the sun's heat in raising the sap. In 1727 appeared the first edition of his "Vegetable Staticks," in 8vo, illustrated by plates, of which a second edition was published in 1731, followed afterwards by several others. This work was translated into French by Buffon in 1735, and into Italian by a Neapolitan lady named Ardinghelli, in 1756. There are also German and Dutch editions. The original book was, in fact, the first volume of a work entitled "Statical Essays," of which the second, relating to the circulation of the blood in animals, was called "Hemastaticks," and came out in 1733. In this the subject of the urinary calculus also is treated chemically and medically. With a laudable view of preventing as well as curing, the sufferings and crimes of his fellow-creatures, this good man published anonymously "a friendly admonition to the drinkers of gin, brandy, and other spirituous liquors," which has often been reprinted and distributed gratis, by those who consider the temporal and eternal interests of their fellow subjects rather than the increase of the revenue. His invention of a ventilator for mines, prisons, hospitals, and the

holds of ships, laid before the royal society in 1741, and applied also to the ventilation and consequent preservation of corn in granaries, has proved one of the most extensively useful contrivances for the preservation of health and human life. His philosophy was not a barren accumulation for the ignorant to wonder at, or for its professor to repose on in sottish self-sufficiency and uselessness; but an inexhaustible bank, on which his piety and his benevolence were continually drawing. Such philosophy and such learning alone entitle their possessors to authority or respect, and such are the best fruits of religion. In this instance at least they were duly honoured, both at home and abroad. The fame of Hales was widely diffused throughout the learned world, of which he received a most distinguished testimony, in being elected one of the eight foreign members of the French academy of sciences, in 1753, in the place of sir Hans Sloane, who died that same year. In 1732 he had been appointed, by the British government, a trustee for settling a colony in Georgia. He was well acquainted with Mr. Ellis, and other naturalists of his day, with whose views and pursuits of all kinds he ardently concurred; but it does not appear that his foreign correspondence was extensive. His name does not occur among the correspondents of Haller, who nevertheless held him in the highest estimation, as a philosopher and a man.

As a vegetable physiologist, Dr. Hales is entitled to the highest honour. His experiments and remarks led the way to those of Du Hamel, Bonnet, and all that have followed. His accuracy of observation, and fidelity of relation, have never been impeached, and his ideas in physics, in many instances, went before the knowledge of his day, and anticipated future discoveries: such are his observations relative to airs, and to vegetable secretions. One of his more able successors in the study of vegetable physiology has doubted the accuracy of one of his plates only, tab. 11, in which three trees, having been united by engrafting their branches, the intermediate one, by the earth being removed from its roots, is left hanging in the air, but an experiment of the late Dr. Hope's at Edinburgh, upon three willows, of which Dr. Smith was an eye-witness, and which was conducted with success in imitation of this of Hales, puts his account beyond all doubt whatever.[1]

[1] Masters's Hist. of C. C. C.—Annual Register, 1764.—Rees's Cyclopædia.—Gent. Mag. vol. LXIX.—Butler's Life of Hildesley, p. 362.—Lysons's Environs, vol. III.

HALI-BEIGH, a Polander, of the seventeenth century, whose original name was Albert Bobowski, was born a Christian; but, being taken by the Tartars while a child, was sold to the Turks, who educated him in their religion. He acquired the knowledge of seventeen languages, among the rest, of the French, English, and German, having had part of his education in these countries; and became interpreter to the grand seignior. He translated into the Turkish language the catechism of the church of England, and all the Bible. He composed a Turkish grammar and dictionary, and other things which were never printed. His principal work is, "A Treatise upon the Liturgy of the Turks, their pilgrimages to Mecca, their circumcision, and manner of visiting the sick," which he was induced to write by Dr. Smith, chaplain to the English embassy at the Porte, and who gave the MS. to Dr. Hyde, by whom it was published in Latin, in the appendix of the "Itinera Mundi ab Abrahamo Peritsol," Oxford, 1691. His death, which happened in 1675, prevented the execution of a design which he had formed of returning to the Christian religion. He is supposed to have furnished Ricaut, the consul of Smyrna, with some materials for his book entitled "The State of the Ottoman Empire." [1]

HALKET (LADY ANNE), a learned English lady, the daughter of Mr. Robert Murray of the Tullibardin family, and allied by the mother's side to the Perth family, was born in London, Jan. 4, 1622. Her father was preceptor to Charles I. and afterwards provost of Eton college, and her mother was subgoverness to the duke of Gloucester and the princess Elizabeth. Anne was instructed by her parents in every polite and liberal science; but theology and physic were her favourite studies. She became so particularly versed in the latter art, and in the practice of surgery, that she was consulted by the first personages in the kingdom: and the reputation of her skill was also diffused over Holland, whence many persons came for her advice. She was a faithful royalist, and a sufferer in the cause of Charles. On March 2, 1656, she was married to sir James Halket, a worthy and amiable man, to whom she bore four children, one of which, Robert, her eldest son, only survived. During her first pregnancy she wrote, under the apprehension that she should not survive her

[1] Moreri.—Gen. Dict.

delivery, a tract, containing excellent instructions, entitled "The Mother's Will to the Unborn Child." She was fourteen years a wife, and twenty-eight a widow. She was an acute theologian and a profound student. Her learning, simplicity, unaffected piety, exemplary conduct, and sweetness of manners, conciliated universal respect and esteem. She left twenty-one volumes, principally on religious subjects, some in folio, and others in quarto, from which a volume of "Meditations" was printed at Edinburgh in 1701. She died April 22, 1699.[1]

HALL (ANTHONY), a learned, but not very accurate editor, was the son of the rev. Henry Hall, of Kirkbridge in Cumberland, where he was born in 1679. He received the rudiments of learning at Carlisle, whence he was removed to Queen's college, Oxford, and admitted battiler July 7, 1696, but for some reason was not matriculated till Nov. 18, 1698. He took his bachelor's degree in 1701, and that of master in 1704, having just entered into holy orders; and was elected fellow of his college, April 18, 1706. In 1719, upon the death of Dr. Hudson, keeper of the Bodleian library, he became a candidate for that office, and it appears that Dr. Hudson, a little time before his death, expressed a wish that Mr. Hall should be his successor; but his endeavours failed. Dr. Hudson, at the time of his death, had nearly finished his edition of Josephus; and by Mr. Hall's exertions it was soon published. Shortly after, he married Dr. Hudson's widow. On April 8, 1720, he was instituted to the rectory of Hampton Poyle, in Oxfordshire, at the presentation of his college; and in the following year took his degrees in divinity. He died at Garford, in Berkshire, and was buried at Kingston, in that county, April 6, 1723.

Dr. Hall, by his literary labours, deserved far more attention than he acquired. He had a quick apprehension, and his judgment was clear and penetrating; but it was his misfortune never to compare or revise the manuscripts he had once transcribed. His edition of "Leland de Scriptoribus" is very erroneously printed, and in some parts are great omissions, from his negligence. This was his first publication, and appeared in 2 vols. 8vo, Oxford, 1709. From a letter of bishop Tanner, we learn that he originally designed to publish Leland's work only, and not what he

[1] Ballard's Memoirs.

afterwards completed in his "Bibliotheca;" and that he was at first somewhat concerned to find himself anticipated, although he allows Mr. Hall's fitness for the task. Mr. Hall published also "N. Triveti Annales," 1718, 8vo, the "Continuatio" of the same, 1722, 8vo; and drew up the account of Berkshire for the "Magna Britannia," but was not, as reported, the author of the account of Cumberland in that work.[1]

HALL, or HALLE (EDWARD), an English lawyer and historiographer, was the son of John Halle of Northall in Shropshire, by Catherine his wife, daughter and heir of Thomas Gedding, and was descended from sir Francis Van Halle, knight of the garter in the time of Edward III. who was the son of Frederic Van Halle, of the Tyrol, in Germany, natural son of Albert king of the Romans and archduke of Austria. He was born, probably about the last year of the fifteenth century, in the parish of St. Mildred's, London. He was educated at Eton, whence in 1544 he was sent to King's college, Cambridge, where he continued until he became a junior fellow. He afterwards studied at Gray's-inn, and resided there until he was made a judge in the sheriffs' court. Wood, however, says that he went to Oxford about 1518, when cardinal Wolsey founded certain lectures there; and adds that, that being the common mart of learning, no person of ingenuity or curiosity thought themselves complete until they had been there. But Mr. Baker of St. John's, in a letter to Hearne, seems to think this doubtful, as he is not to be traced from Gray's-inn to Oxford.

After he had been called to the bar, he became first one of the common serjeants, and then under-sheriff of the city of London, in both which offices he gave much satisfaction. In 1533 he was appointed summer reader of Gray's-inn, and in 1540 double reader in Lent, and one of the judges of the sheriffs' court. About the same time, according to Fox, he was a member of the house of commons, and was one of those who supported the bill for establishing the Six Articles by which popery was in a great measure upheld. He died in 1547, and was buried, but without any memorial, in the church of St. Bennet Sherehog, London. He wrote "The Union of the Houses of York and Lancaster,"

[1] Gent. Mag. vol. LXX. written by a gentleman, on whose accuracy we can implicitly rely.—Hutchinson's Cumberland, vol. II. p. 485.

Lond. 1548, folio*. This was continued only to the reign of Henry VIII. 1532. The continuation to the latter end of that king's reign in 1546, he left in manuscript, which falling into the hands of Grafton, he completed it, and printed it in 1550. In 1555 it was prohibited by proclamation. A third edition was printed in Lond. 1809, 4to, by the booksellers, who have reprinted the whole of the English Chronicles, with a care and at an expence which cannot be too highly commended.

There are various characters given of this chronicle by antiquaries. Bishop Nicolson speaks of it with disrespect, as a record of the fashions of clothes; but Peck vindicates Hall with some warmth. The author of a fragment, supposed to be Stow, published by Hearne in the appendix to the chartulary of Worcester, also vindicates the merit of the work; and Hearne says it is written in a masculine and elegant style, and contains nothing but what is agreeable to the dignity and majesty of an historian. On the other hand Fox and Ascham object to the fidelity and style of our author. Hall has been accused of being no favourer of the clergy, and some instances of misrepresentation in that respect have been pointed out by Fiddes in his life of cardinal Wolsey (p. 50, &c.)[1]

HALL (HENRY), a learned English divine, was born in London in 1716. Of his parents little is known. His father is said to have occasionally resided at an old house at Poplar, which had a large hanging garden and a building at the bottom, and this, tradition reported, had been the laboratory of sir Richard Steele. The subject of this memoir was sent early to Eton, admitted on the foundation in 1729; and elected to King's college, Cambridge, in 1735, where of course he became a fellow in 1738, and took the degrees in arts. Being recommended by Dr. Chapman to archbishop Potter, his grace appointed him his librarian at Lambeth in 1748, on the resignation of Mr. Jones. In that station he continued till the death of his patron in 1749; when archbishop Herring, who succeeded to the primacy, being sensible of his merit, not only continued him in that office, but, on his taking orders, appointed him one of his chaplains; and, in April 1750, collated him to the rectory of Harbledown (vacant by the promotion of

* That of Bertholette of 1542 seems doubtful.

[1] Ath. Ox. vol. I.—Cole's MS Athenæ Cantab. in Brit. Mus.—Harwood's Alumni Etonenses.—Tanner and Pits.—Peck's Desiderata, vol. II.

Mr. Thomas Herring to the rectory of Chevening); in November 1752, the archbishop collated him also to the vicarage of Herne, which he held by dispensation; to which his grace afterwards added the sinecure rectory of Orpington, in the deanery of Shoreham, one of his peculiars. In 1756, Mr. Hall vacated Herne, on being presented to the vicarage of East Peckham by the dean and chapter of Canterbury, by whom he was much esteemed, having greatly assisted their auditor in digesting many of the records, charters, &c. preserved in their registry. In return, the late Dr. Walwyn (one of the prebendaries, who vacated that vicarage) was called by the archbishop to the rectory of Great Mongeham, void by the death of Mr. Byrch. On the death of archbishop Herring in 1757, he resigned the librarianship of Lambeth, and from that time resided chiefly at Harbledown, in a large house, which he hired, afterwards the seat of Robert Mead Wilmot, esq. Soon after the death of archbishop Herring, Mr. Hall was presented by his executors to the treasurership of the cathedral of Wells, one of his grace's options. He was also at first a competitor for the precentorship of Lincoln, an option of archbishop Potter (which Dr. Richardson gained in 1760 by a decree of the house of lords); but soon withdrew his claim, well grounded as it seemed. His learning and abilities were great, but not superior to his modesty; and by his singular affability he obtained the love and esteem of all who knew him. His charitable attention to his poor parishioners, especially when they were ill, was constant and exemplary. At archbishop Secker's primary visitation at Canterbury, in 1758, Mr. Hall was "pitched upon" (his grace's official expression) to preach before him at St. Margaret's church, which he did from Acts xvii. 21. He died a bachelor, at Harbledown, Nov. 2, 1763, in the forty-seventh year of his age, after a short illness, occasioned by a violent swelling in the neck, which could not be accounted for by the eminent physicians who attended him. He was buried under the communion-table, at Harbledown church, without any epitaph.[1]

HALL (JOHN), an English poet of some note, was born at Durham, August 1627, and after one year spent at St. John's college, Cambridge, removed to Gray's-inn, London, where he was called to the bar; but entering into

[1] Memoir by the rev. John Duncombe, in No. XXX. of the Bibl. Topog. Britannica.—Nichols's Bowyer.

the politics of the times, and writing on subjects favourable to the rebellion, he attracted the notice of parliament, who sent him into Scotland to attend Oliver Cromwell, and afterwards distinguished him by other marks of favour: but, being too much addicted to pleasure, he fell a sacrifice to its indulgence; and returning to his native city of Durham, died there, August 1, 1656. In 1646 (during his short residence at Cambridge), being then but nineteen years of age, he published "Horæ Vacivæ, or Essayes," a sufficient proof of his abilities. His poems came out the same year. He published the first English version of Longinus, which he entitled "The Height of Eloquence," Lond. 1652, 8vo. This he translated from the Greek, as he also did "Hierocles upon the Golden Verses of Pythagoras;" before which is an account of the ingenious translator and his works, by John Davis of Kidwelly, by whom it was published in 1657, 8vo. Several of his poems are preserved in Nichols's "Select Collection," reprinted from a little volume, entitled "Poems by John Hall, Cambridge, printed by Roger Daniel, printer to the universitie, 1646, for J. Rothwell at the Sun in St. Paul's Churchyard," to which in 1647 was added "The Second Booke of Divine Poems by J. H." which is now become exceedingly scarce. Recommendatory verses are prefixed to it by Jo. Pawson (his tutor), H. More, W. Dillingham, W. Harrington, Ja. Windet, R. Marshall, T. Smithsby, and Edw. Holland.[1]

HALL (JOSEPH), a very eminent, pious, and learned English prelate, was born July 1, 1574, in Bristow-park, within the parish of Ashby de la Zouch, in Leicestershire. His father was an officer to Henry earl of Huntingdon, then president of the North, and under him had the government of that town, which was the chief seat of the earldom. His mother was of the family of the Bembridge's, and according to his own account, a woman of great piety. His parents had twelve children, and therefore, although disposed to bring up Joseph for the church, were inclined from motives of œconomy to confine his education to the care of a private tutor. But Mr. Gilby, fellow of Emanuel college, hearing of this design, represented its disadvantages in such a manner to Mr. Hall's eldest son, that the latter importuned his father that Joseph might be sent to the university, and generously offered to sacrifice part of his in-

[1] Ath. Ox. vol. I.—Ellis's Specimens, vol. II.—Nichols's Poems.

heritance, rather than prevent his brother from enjoying the advantages of academical education. His father, struck with this mark of brotherly affection, declared that, whatever it might cost him, Joseph should be sent to the university.

He was accordingly removed to Cambridge at the age of fifteen, and admitted of Emanuel college, of which he was chosen scholar, and took the degree of bachelor of arts. His residence, however, was not without its difficulties. In 1591, as his expences began to be felt in so large a family, he was recalled to fill the office of schoolmaster at Ashby de la Zouch, and would have been prevented from ever returning to college, had not Mr. Edmund Sleigh of Derby, an uncle by marriage, offered to defray half the expences of his residence at Cambridge, until he should attain the degree of master of arts; and this he liberally performed. Another difficulty still presented itself. In 1595, his scholarship expired, and the statutes of the college permitting only one person of a county to become fellow, he was about to leave the university a second time, when the earl of Huntingdon prevailed on his countryman and tutor, Mr. Gilby, to resign his fellowship, on promise of being made his lordship's chaplain, and receiving higher promotion; Mr. Gilby consented, and the days of examination for the fellowship were appointed; but before two of the three days of trial had expired, news was brought of the sudden death of the earl, by which event Mr. Gilby was likely to be deprived of the conditions on which he resigned. Alarmed at this, our author, with very honourable feeling, went to the master of the college, Dr. Chaderton, and stated the case, offering at the same time to leave college, and hoping that Mr. Gilby could be re-admitted. The latter, however, he was told, could not take place, as the fellowship had been declared void, and the election must proceed whether he continued to be a candidate or not. Mr. Hall accordingly went to the third examination, and was unanimously chosen.

In 1596 he took his degree of master of arts, and acquitted himself on every public trial with great reputation. He read also the rhetoric lecture in the schools, but resigned it, when he found that it interfered with an object more dear to him, the study of divinity; and he soon after entered into holy orders. As we have no account of him when at college, except the few particulars in his "Spe-

cialities," written by himself, we cannot trace the progress of his muse. It is not improbable that, like other juvenile poets, he had written some pieces at a very early period of life. All that is certain, however, is, that his satires were published in 1597 and 1598 in the following order: "Virgidemiarum (i. e. a gathering or harvest of rods), sixe bookes. First three bookes of tooth-lesse satyrs, 1. Poetical. 2. Academicall. 3. Moral." Printed by T. Creede for R. Dexter. "The three last bookes of byting satyrs," by R. Bradock for Dexter, 1598; both parts, 1599*.

Soon after his entering into the church, he was recommended by Dr. Chaderton to the lord chief justice Popham, to be master of Tiverton-school in Devonshire, then newly founded by Mr. Blundel; but he had scarcely accepted the appointment, when lady Drury of Suffeld offered him the rectory of Halsted near St. Edmundsbury, which induced him to relinquish the school. Two years after his settlement at this place, he married a daughter of sir George Winniff of Bretenham. In 1605, he accompanied sir Edmund Bacon to the Spa, where he composed his "Second Century of Meditations," the first having been published before he set out. At Brussels he entered into a conference with Coster the Jesuit, and confirmed his own religious persuasion by what he had occasion to see of the practices and actual state of the Romish church, which he states as the principal object that induced him to take this journey. About a year and a half after, happening to be in London, he was invited to preach before prince Henry at Richmond palace, which he performed so much to his highness's satisfaction, that he made him one of his chaplains†.

His errand to London was a dispute with his patron sir Robert Drury, whom we have noticed as the patron of the poet Donne, but who in Mr. Hall's case does not appear to have acted with liberality or justice. He had detained about ten pounds *per annum* belonging to the living of

* Warton observes, not with his usual judgment, that "the poet is better known than the prelate or the polemic." So far is this from being the case, that of many thousands who have read bishop Hall's Meditations and Sermons with pleasure and advantage, few have ever heard that he was a poet, and still fewer that his poems were once proscribed by authority, as unfit to be circulated or read. See Warton's Hist. of Poetry, and the Life of Hall in the late edition of the Poets.

† Wood says that in 1611, Oct. 30, he was collated to the archdeaconry of Nottingham, upon the promotion of Dr. John King to the see of London. Wood's Ath. vol. I. Fasti. 155.

Halsted, notwithstanding the remonstrances of the incumbent, who assured him that with such a deduction it was an incompetent maintenance, and that he had been obliged to write books in order to be able to buy some. These arguments not prevailing, he was about to resign Halsted, when Edward lord Denny, afterwards earl of Norwich, gave him the donative of Waltham Holy Cross in Essex. About the same time (1612) he took the degree of doctor in divinity.

He now returned home, and resumed his professional duties, happy in having overcome his perplexities, and in the acquisition of a new patron, whom he valued so highly as to refuse the prince's invitation to reside near his person, and in the road to higher preferment. He was afterwards made a prebendary of the collegiate church of Wolverhampton, a very small endowment, but acceptable to our author from the prospect it afforded of public usefulness; and after many law-suits he was the means of recovering some revenues belonging to the church which had been unjustly withheld. He is said by all his biographers to have retained the living of Waltham for twenty-two years, and this assertion is founded on his own words in his "Specialities;" but as he expressed the time in numerals, there may be a mistake in the printing, for if he remained at Waltham twenty-two years, he must have kept that living after he was bishop of Exeter, which is not very probable, especially as we find there were three incumbents on the living of Waltham before 1637.

In 1616 he attended the embassy of James Hay, viscount Doncaster, into France, and during his absence king James performed a promise he had made before his setting out, of conferring upon him the deanery of Worcester. In the following year he accompanied his majesty into Scotland as one of his chaplains; but on his return it was insinuated to the king that Dr. Hall leaned too much to the presbyterian interpretation of the five points *, the discussion of which at that time occupied the attention of the protestant world: on this he was required to give his opinion in writing, with which the king was so well satisfied, and found himself so much of his way of thinking, that he commanded it to be read in the university of Edinburgh. In 1618 he

* Viz. Predestination; the extent of Christ's death; Man's free-will and corruption, the manner of our conversion to God; and, Perseverance.

was sent to the synod of Dort, which was summoned by the states-general, and consisted of the most eminent divines deputed from the United Provinces, and churches of England, Scotland, Switzerland, &c. and its object was to decide the controversy between the Calvinists and Arminians respecting the five points. Dr. Hall's companions on this mission were Dr. Carleton, bishop of Landaff, and afterwards of Chichester, Dr. Davenant, master of Queen's college, Cambridge, and Dr. Ward, master of Sidney; but the state of his health requiring his return after about two months, his place was supplied by Dr. Goad. During his short residence, however, he preached a Latin sermon before the synod, and on his departure, among other honourable testimonies of their esteem, received from them, a rich gold medal which is painted suspended on his breast in the fine portrait now in Emanuel college. It appears by his treatise entitled "Via Media," that he was not extremely rigid with respect to all the five points; but his was not an age for moderation, and no party sought a middle way.

In 1624 he refused the bishopric of Gloucester, but in 1627 accepted that of Exeter, to which he was consecrated Dec. 23, holding with it in commendam the rectory of St. Breock in Cornwall. At this time he appears again to have lain under the suspicion of being a favourer of the puritans. What he says in his defence is worthy of notice. "I entered upon that place (the bishopric) not without much prejudice and suspicion on some hands; for some who sat at the stern of the church, had me in great jealousy for too much favour of puritanism. I soon had intelligence who were set over me for spies; my ways were curiously observed and scanned. Some persons of note in the clergy, finding me ever ready to encourage those whom I found conscionably forward and painful in their places, and willingly giving way to orthodox and peaceable lecturers, in several parts of my diocese, opened their mouths against me, both obliquely in the pulpits, and directly at the court, complaining of my too much indulgence to persons disaffected, and my too much liberty of frequent lecturings within my charge. The billows went so high, that I was three several times upon my knees to his majesty, to answer these great criminations; and what contest I had with some great lords concerning these particulars, it would be too long to report: only this, under

how dark a cloud I was here upon, I was so sensible, that I plainly told the lord archbishop of Canterbury (Laud) that rather than I would be obnoxious to these slanderous tongues of his misinformers, I would cast off my rochet; I knew I went right ways, and would not endure to live under undeserved suspicion."

It must be allowed that the religious principles which he inculcated from the pulpit and the press, were much more consonant to what the puritans maintained, than the lax Arminianism for which Laud contended, but at the same time bishop Hall's zeal for episcopacy was not inferior to that of any supporter of the church. Few men, indeed, wrote more, or suffered more, in the cause. He published, even when publishing became hazardous, several able treatises in defence of the liturgy and church discipline; and was the powerful antagonist of Marshall, Calamy, Young, Newcomen, and Spurstow, who wrote a celebrated book called *Smectymnuus* (a title made up of their initials, Christian and surname), and all this he boldly ventured, when the republican party had possessed themselves of the fortresses of civil and ecclesiastical government, and were about to substitute power for argument; nor was it long before they made him experience the dangers of a high station in the church.

On the 15th of November, 1641, he was translated, by the little power now left to the king, to be bishop of Norwich; but on the 30th of December following, having joined with the archbishop of York, and eleven other prelates, in a protest against the validity of such laws as should be made during their compelled absence from parliament, he was ordered to be sent to the Tower with his brethren on the 30th of January, 1641-2. Shortly after, they were impeached by the commons of high treason, and on their appearance in parliament were treated with the utmost rudeness and contempt. The commons, however, did not think fit to prosecute the charge of high treason, having gained their immediate purpose by driving them from the house of lords, and he and his brethren were ordered to be dismissed; but upon another pretext they were again sent to the Tower, and it was not until June following that he was finally released on giving bail for 5000*l*. He immediately returned to Norwich, and being received with rather more respect than could be hoped for in the then state of popular opinion, he resumed his functions, fre-

quently preaching, as was his custom, to crowded audiences, and enjoying the forbearance of the predominant party till the beginning of April, 1643, when the destruction of the church could no longer be delayed. About this time, the ordinance for sequestering notorious delinquents having passed, and our prelate being included by name, a distinction which his writings and his popularity had merited, all his rents were stopped, even the half-year then due; and a few days after, the sequestrators entered his palace, and began the work of devastation with unfeeling brutality, seizing at the same time all his property real and personal. Some notion of their proceedings may be formed from his own brief account.

"The sequestrators sent certain men appointed by them (whereof one had been burned in the hand) to appraise all the goods that were in my house; which they accordingly executed with all diligent severity, not leaving so much as a dozen of trenchers, or my children's pictures out of their curious inventory: yea, they would have apprized our very wearing-apparel, had not some of them declared their opinion to the contrary. These goods, both library and household-stuff of all kinds, were appointed to be exposed to public sale; but in the mean time, Mrs. Goodwin, a religious good gentlewoman, whom yet we had never known or seen, being moved with compassion, very kindly offered to lay down to the sequestrators the whole sum at which the goods were valued; and was pleased to leave them in our hands, for our use, till we might be able to re-purchase them. As for the books, several stationers looked on them, but were not forward to buy. At last Mr. Cooke, a worthy divine of this diocese, gave bond to the sequestrators, to pay them the whole sum whereat they were set; which was afterwards satisfied out of that poor pittance which was allowed me for my maintenance."

This "poor pittance" had at first the appearance of liberality, for when he applied to the committee of sequestrators at Norwich, they were either so ashamed of what they had been compelled to do, or entertained so much respect for his character, as to agree that he should have 400*l.* a-year out of the revenues of the bishopric. But their employers at the seat of government disdained to vary their proceedings by such an act of generosity, and the Norwich committee were told that they had no power to allow any such thing, but if his wife needed a maintenance,

upon her application to the lords and commons she might receive a fifth part. After long delays, this was granted; but the sequestrators produced such confused accounts, that the bishop could never ascertain what a fifth part meant, and was obliged to take what they offered. And that even this pittancé might wear the appearance of insult and persecution, after they had cut off all his resources they demanded assessments and monthly payments for the very estates they had seized, and levied distresses upon him in spite of every assurance that he had given up all. They even commanded him to find the arms usually furnished by his predecessors, although they had deprived him of all power over his diocese.

While he remained in his palace, he was continually exposed to the insolence of the soldiery and mob, who were plundering and demolishing the windows and monuments of the cathedral. At length he was ordered to leave his house, and would have been exposed to the utmost extremity, had not a neighbour offered him the shelter of his humble roof. Some time after, but by what interest we are not told, the sequestration was taken off a small estate which he rented at Higham near Norwich, to which he retired. His sufferings had not damped his courage, as in 1644 we find him preaching in Norwich, wherever he could obtain the use of a pulpit, and, with yet more boldness, in the same year he sent "A modest offer of some meet considerations," in favour of episcopacy, addressed to the assembly of divines. During the rest of his life he appears to have remained at Higham unmolested, performing the duties of a faithful pastor, and exercising such hospitality and charity as his scanty means permitted. He died Sept. 8, 1656, in the eighty-second year of his age, and was buried in the church-yard of Higham without any memorial. In his will he says, "I leave my body to be buried without any funeral pomp, at the discretion of my executors, with this only monition, that I do not hold God's house a meet repository for the dead bodies of the greatest saints." His wife died in 1647. He left a family behind, according to Lloyd, of whom Robert, the eldest son, was afterwards a clergyman and D. D. and archdeacon of Cornwall, and George was bishop of Chester.

His works were published at various periods in folio, quarto, and duodecimo. They have lately been collected in a very handsome, correct, and well-arranged edition,

by the rev. Josias Pratt, in 10 vols. 8vo. The "Meditations" have been often reprinted. As a moralist he has been entitled the Christian Seneca; his knowledge of the world, depth of thought, and elegance of expression, place him nearer our own times than many of his contemporaries, while he adorned his age by learning, piety, and the uniform exercise of all the Christian graces. It would, indeed, be difficult to mention a prelate of more excellent character, or one, of his time, whose talents and sufferings, whose zeal in prosperity, and courage in adversity, deserve more honourable mention.[1]

HALL (GEORGE), son of the preceding, was born at Waltham Holy Cross in 1612, while his father was rector there, and was admitted commoner of Exeter college, Oxford, in 1628. After taking his degrees and obtaining a fellowship, he was in 1639 collated to a prebend of Exeter. In 1641 he was made archdeacon of Cornwall on the resignation of his brother Robert, and had also the rectory of Minhinnet in that county, but was sequestered by the usurping powers, and although he would have kept a school for his subsistence, was not suffered even that resource. On the restoration, he was first made canon of Windsor, and afterwards bishop of Chester, with which he held Wigan in Lancashire, a living that was for several turns presented to the bishops of Chester. His death, on Aug. 23, 1668, was occasioned by a wound received by a knife, which happened to be in his pocket, when he fell from the mount in his garden at Wigan. He published some sermons, and a treatise entitled "The Triumphs of Rome over despised Protestancy," Lond. 1655. He was a considerable benefactor to Exeter college.[2]

HALL (RICHARD), a Roman catholic writer, was educated at Christ's college, Cambridge, which his principles obliged him to leave about 1572. He then went to Doway, and thence to Italy, where he resumed his studies and took his degree of D. D. Returning afterwards to Doway, he obtained a professorship and some preferment. He died in 1604. He wrote some books of controversy; but is chiefly worthy of notice now, as the author of that "Life of bishop Fisher" which goes under the name of Bailey. He left it in manuscript at his death, and it was long pre-

[1] Life by himself in his "Specialities," &c.—Biog. Brit.—Johnson and Chalmers' English Poets, 1810.—Warton's Hist. of Poetry.

[2] Ath. Ox. vol. II.—Birch's Life of Tillotson.

served as a choice rarity in the library of the English Benedictines at Dieuward in Lorraine; but several transcripts getting abroad, one fell into the hands of Thomas Bailey, D. D. a son of Bailey, or Bayly, bishop of Bangor. This Dr. Bailey, who was a Roman catholic, sold it to a bookseller, by whom it was printed at London in 1655, under the editor's name. In 1739 another edition was published at London, 12mo, edited by Coxeter. It is valued as a narrative of considerable interest and authenticity.[1]

HALL (THOMAS), a learned nonconformist, was born at Worcester July 22, 1610, and after being educated in grammar at the king's school there, under Mr. Henry Bright, was entered at Baliol-college in 1624, whence he soon removed to Pembroke, and had for his tutor a Mr. Thomas Lushington, a man eminent for learning. After taking his first degree in arts, he returned home, and for a while taught a private school, and preached at King's-Norton. About this time Wood says he began to adhere to the puritans, but he adds, "was so rigid in his persuasion that he was disliked by the brethren." This perhaps may be gathered from his works, some of which were written in opposition to unlicensed preachers, fifth-monarchy men, and other extravagancies of the times. He was afterwards master of the free-school at King's-Norton, and curate of the place, the only preferments he had. He appears to have been a man of retired and studious habits, and although averse to episcopacy and the ceremonies, free from turbulence or open interference in the commotions of the times. He died April 13, 1665, and was buried at King's-Norton, to the school of which he was a bountiful benefactor in the establishment of a library there, as well as to the library of Birmingham school. Among his works are many controversial tracts enumerated by Wood, commentaries on some parts of the Scriptures, and some translations, adapted apparently for the use of schools, from Ovid.[2]

HALLE (PETER), professor of canon law in the university of Paris, was born at Bayeux in Normandy, September , 1611. He studied philosophy, law, and divinity, for five years in the university of Caen; and also applied himself to poetry, under the direction of his uncle Anthony

[1] [illegible] Hist. vol. IV.—Cole's MS Athenæ in British Museum.
[2] Ath. Ox. vol. II.

Hallé, who was a Latin poet of some note, with such success, that he gained the prizes in the poetical exercises that are performed every year in these two cities, "to the honour of the immaculate conception of the Virgin Mary." This procured him so much reputation, that, though he was still very young, he was chosen professor of rhetoric in the university of Caen. Some time after, being rector of the university, he made an oration to M. Seguier, chancellor of France, then in Normandy, to suppress some popular insurrections; which was so much approved by that head of the law, that he received a doctor of law's degree from him in 1640. He attended M. Seguier to Paris, and gained such reputation by some pieces he published, that they offered him the mastership of five different colleges; and he was incorporated in his absence (a very unusual thing) into the body of the university in 1641. He was made king's poet, and reader of the Latin and Greek tongues in the royal college in 1646. His assiduous application to study having ruined his health, he was obliged to rest for two years, in order to recover it. He afterwards resolved to raise the glory of the faculty of the law, which was miserably sunk; and in 1652 he obtained the post of regius professor of the canon law, when he vigorously began, and, though he met with great difficulties, successfully executed what he had resolved. Besides "Canonical Institutions," which he published in 1684, he wrote also for the use of his pupils several treatises upon the civil and canon laws; as, concerning councils, the Pope's authority, the regale, simony, usury, censures, regular persons, ecclesiastical benefices, matrimony, last wills and testaments, &c. He had published in 1655, 8vo. "A Collection of Latin Poems and Orations." He died December 27, 1689.[1]

HALLER (ALBERT DE), one of the most eminent physicians and philosophers of the eighteenth century, was born at Berne, Oct. 16, 1708. He was the son of Nicholas de Haller, an advocate of considerable distinction in his profession, who had a numerous family. Albert was the youngest of five sons. From the commencement of his education, he discovered a great capacity for literature of every kind; to forward the progress of his studies, his father took into his family a private tutor, named Abraham

[1] Gen. Dict.—Niceron, vol. III.

Billodz; but such was the discipline employed by this pedagogue, that the accidental sight of him at any subsequent period of life, excited in Haller those painful recollections, of which all may have some idea who have been tutored with rigid severity. The progress of Haller's studies, however, at the earliest periods of life, was rapid almost beyond belief. When other children were beginning only to read, he was studying Bayle and Moreri, and at nine years of age he was able to translate Greek, and was beginning to learn Hebrew. Not long after this, however, the course of his education was somewhat interrupted by the death of his father, which happened when he was in the thirteenth year of his age. After this he was sent to the public school at Berne, where he exhibited many specimens of early and uncommon genius. He was distinguished for his knowledge in the Greek and Latin languages, but principally for his poetical genius; and his essays of this kind, which were published in the German language, were read and admired throughout the whole empire.

In the sixteenth year of his age he began the study of medicine at Tubingen, under those eminent teachers Duvernoy and Camerarius; and continued there for the space of two years, when the reputation of the celebrated Boerhaave drew him to Leyden. Nor was this distinguished teacher the only man from whose superior abilities he had there an opportunity of profiting. Ruysch was still alive, and Albinus was rising into fame. Animated by such examples, he spent all the day, and the greatest part of the night, in the most intense study; and the proficiency which he made gained him universal esteem, both from his teachers and fellow-students. From Holland, in 1727, he came to England, where, however, his stay was but short, it being his intention rather to visit the illustrious men of that period than to prosecute his studies at London, and he formed connections with some of the most eminent of them. He was honoured with the friendship of Douglas and Cheselden, and he met with a reception proportioned to his merit from sir Hans Sloane, president of the royal society. After his visit to Britain he went to France, and there, under those eminent masters, Winslow and Le Dran, with the latter of whom he resided during his stay in Paris, he had opportunities of prosecuting anatomy which he had not before enjoyed. But the zeal of our young ana-

tomist was greater than the prejudices of the people at that period, even in the enlightened city of Paris, could admit of. An information being lodged against him to the police, for dissecting dead bodies, he was obliged to make a precipitate retreat to Basil, where he became a pupil to the celebrated Bernoulli.

Thus improved and instructed by the lectures of the most distinguished teachers of that period, by uncommon natural abilities, and by unremitting industry, he returned to Berne in the twenty-sixth year of his age. Not long after this, he offered himself a candidate, first for the office of physician to an hospital, and afterward for a professorship. But neither the character which he acquired before he left his native country, nor the fame which he had accumulated abroad, were sufficient to combat the interest opposed to him. He was disappointed in both; and it was even with difficulty that he obtained in the following year the appointment of keeper to a public library at Berne. The exercise of this office, however, although ill suited to his great abilities, was agreeable to him, as it afforded him an opportunity for that extensive reading by which he has been so justly distinguished; nor did this neglect of his merit diminish his ardour, or detract from his reputation either at home or abroad. He was soon after nominated a professor in the university of Gottingen, by king George II. The duties of this important office, which he discharged with no less honour to himself than advantage to the public, afforded him an ample field for the exertion of those great talents he possessed. Extensively acquainted with the sentiments of others respecting the œconomy of the human body, struck with the diversity of opinions which they held, and sensible that the only means of investigating truth was by careful and candid experiment, he undertook the arduous task of exploring the phenomena of human nature from the original source. In these pursuits he was no less industrious than successful, and there was hardly any function of the body on which his experiments did not reflect either a new or a stronger light. Nor was it long necessary for him, in this arduous undertaking, to labour alone. The example of the preceptor inspired his pupils with the spirit of industrious exertion. Zinn, Zimmerman, Caldani, and many others, laboured with indefatigable industry to prosecute and to perfect the discoveries of their great master. And the mutual exertions

of the teacher and his students not only tended to forward the progress of medical science, but placed the philosophy of the human body on a more sure, and an almost entirely new basis.

But the labours of Dr. Haller during his residence at Gottingen, were by no means confined to any one department of science. He was not more anxious to be an improver himself, than to instigate others to similar pursuits. To him, the anatomical theatre, the school of midwifery, the chirurgical society, and the royal academy of sciences at Gottingen, owe their origin. Such distinguished merit could not fail to meet with a suitable reward from the sovereign under whose protection he then taught. The king of Great Britain not only honoured him with every mark of attention which he himself could bestow, but procured him also letters of nobility from the emperor. The title, however, of baron de Haller, he never assumed, although it was often bestowed on him. On the death of Dillenius he had an offer of the professorship of botany at Oxford; the states of Holland invited him to the chair of the younger Albinus; and the king of Prussia was anxious that he should be the successor of Maupertuis at Berlin. Marshal Keith wrote to him in the name of his sovereign, offering him the chancellorship of the university of Halle, vacant by the death of the celebrated Wolff. Count Orlow invited him to Russia, in the name of his mistress, the empress, offering him a distinguished place at St. Petersburgh. The king of Sweden conferred on him an unsolicited honour, by raising him to the rank of knighthood, of the order of the polar star; and the late Joseph II. emperor of Germany, honoured him with a personal visit.

Thus honoured by sovereigns, revered by men of literature, and esteemed by all Europe, he had it in his power to have held the highest rank in the republic of letters. Yet, declining all the tempting offers which were made to him, he continued at Gottingen, anxiously endeavouring to extend the rising fame of that medical school. But after seventeen years residence there, an ill state of health rendering him less fit for the duties of the important office which he held, he solicited and obtained permission from the regency of Hanover to return to his native city of Berne. His fellow-citizens, who might at first have fixed him among themselves, with no less honour than advantage to their city, were now as sensible as others of his superior

merit. A pension was settled upon him for life, and he was nominated at different times to fill the most important offices in the state. These occupations, however, did not diminish his ardour for useful improvements. He was the first president, as well as the greatest promoter, of the economical society at Bern; and may be considered as the father and founder of the orphan hospital of that city. Declining health at length restrained his exertions in the more active scenes of life, and for many years he was confined entirely to his own house. But even this could not put a period to his studies; he continued his favourite employment of writing till within a few days of his death, and preserved his senses and composure to the last moment, meeting death with the calmness of a philosopher, and what is transcendently superior, the lively faith of a Christian. His last words were addressed to the physician who attended him. "My friend," said he to M. Rosselet, "the artery no longer beats," and immediately he expired, at the age of sixty-nine years, on the 12th of December, 1777.

The personal character of this extraordinary man is universally acknowledged to deserve the highest praise. In conversation he was most agreeable. His elocution was free, strong, and concise; and his knowledge remarkably diversified. His immense reading, fertile and faithful memory, and sound judgment, gave satisfaction to men of all dispositions. He was superior to the affectation of wit, and equally disdained to make a parade of his knowledge. His disposition was gentle, and his heart replete with sensibility. All his writings are expressive of his love of virtue. Ever pure in his own morals, he beheld with regret the neglect of them in others; and sincerely lamented the influence which irregularities in private life seemed likely to produce on the manners of the state.

But his religious principles form his highest honour. Religion was the object of his most serious inquiries, even from his earliest youth, at which period it was his happiness to enjoy a religious education. His comprehensive mind, ever capable of a just mode of thinking, had been happily impressed with the grand idea of a God, the great origin of all beings, and with the belief of eternity, "that ancient source as well as universal sepulchre of worlds and ages, in which the duration of this globe is lost as that of a day, and the life of man as a moment." Persuaded of a

future life, he waited with confidence for that consummation which shall dissipate the mists of human wisdom, and display to us the universe such as it actually is, by the light of a new luminary, emanating from the Divinity himself. It was impossible that a spirit thus elevated, and constantly employed in researches after truth, could neglect to inquire into that most important one, the religion of his ancestors and of his country. Convinced of the reality of revelation, by diligently studying the scriptures, he could not behold with indifference any attacks on this fundamental law, this strongest bond of society; and at a time when other illustrious men prostituted their fame and talents in making dangerous attacks upon religion, he thought it his duty to enter the lists as her avowed champion and defender.

It has been usual for modern infidels to associate with themselves, if at all possible, men of eminent literary talents, and it must be confessed, they have been often too successful, especially with medical professors and practitioners, but Haller disdained such an association. Of this we have a remarkable proof which occurred soon after he had published his discoveries relative to irritability. On this property of animated matter, the unprincipled La Mettrie, the Dr. Sangrado of his day, laid the foundation of a system of materialism; and he had the impudence to dedicate it to Haller, declaring that to him he owed the acquisition of the great truths which it contained. Haller considered what La Mettrie meant for jocularity, as a serious insult; and observed, with horror, that he was held up to Europe as a favourer of materialism, or at least as the inventor of principles which served as a basis for that doctrine. Neither the respect which he had constantly declared for Christianity, in all his works, nor his mode of life, so conformable to the precepts of the Gospel, seemed sufficient to secure him against this imputation. He complained of it bitterly, and La Mettrie, in his answer, assumed the same tone; and Haller had prepared to publish a long and serious refutation of the charge, when he was informed of the death of his antagonist, and discovered, that, deceived by an excess of delicacy, which was, doubtless, laudable, he alone had been made the dupe of La Mettrie's irony.

Another trait of his character may here be introduced, which is of more importance than the institutors of wanton

experiments are disposed to allow. His humanity must have suffered in making experiments which could not be conducted without subjecting a great number of animals to most excruciating pains. This would have been purchasing an *useless* fact at too great a price. Haller perceived it, and the compassion he felt for the victims of his researches is often apparent in the narrative of his experiments. We behold him impressed with a kind of remorse, and omitting no occasion of expatiating on the *utility* which may be derived from them to mankind. He even seems desirous to believe that these animals suffer no pain, and is unwilling to renounce the opinion of Descartes. To such dilemmas may the best of men be reduced, when, from whatever motive, they are performing an action in itself wrong. We are willing, however, to believe, that he was as sparing as possible in such experiments.

In person Haller was tall and majestic, and of a serious and expressive countenance; he had at times an open smile, always a pleasing tone of voice, usually low, and seldom elevated, even when he was most agitated. He was fond of unbending himself in society, and was on those occasions remarkably cheerful, polite, and attentive; he would converse with the ladies on fashions, modes of dress, and other trifles, with as much ease as if he had never secluded himself from the world. Mr. Bonnet informed Mr. Coxe that Haller wrote with equal facility the German, French, and Latin tongues; that he was so well acquainted with all the European languages, except the Russian, Polish, and Hungarian, as to speak with the natives in their respective idioms. When he conversed on any science or subject of literature, his knowledge was so extensive, that he seemed to have made that his particular study. His profound erudition in every branch of science is well known to all who are conversant with his works: but the variety of his information, and the versatility of his talents, are thus delineated by Tscharner Lobrede, who was his particular friend: "He possessed a fundamental knowledge of natural history; was well read in history, both ancient and modern, universal and particular; and uncommonly versed in the state of agriculture, manufactures, trade, population, literature, and languages of the respective nations of Europe; he had read with attention the most remarkable voyages and travels; and was particularly con-

versant in the late discoveries which tend to illustrate the geography of the globe. He had even perused many thousand novels and plays; and possessed such an astonishing memory, that he could detail their contents with the utmost precision. As it was his custom to make extracts, and to give his opinion of every book which came into his hands, as well for his own private use, as for the Gottingen Review (in which his department embraced history, medicine, anatomy, natural history, and several miscellaneous works, especially those which appeared in Italy), he read most new publications; and so eager was he usually in the perusal, that he laid them upon the table even when he was at dinner, occasionally looking into them, and marking those parts with a pencil which he afterward extracted or commented upon. He was accustomed to make his remarks on small pieces of paper, of different sizes, which he placed in order and fastened together; a method he learned from Leibnitz." It may be added, as one weakness in this great character, that he was always impatient under sickness, as well from his extreme susceptibility of pain, as because he was precluded in that situation from his literary occupations. He was fond, therefore, of taking violent remedies, more calculated to remove the immediate effects of pain, and to check his disorder, than to cure it radically. In his latter years he accustomed himself to opium, which, Zimmerman informs us, he took in so large a dose as eight grains, and which operated as a temporary palliative, but increased his natural impatience. This restlessness of temper, which occasionally disturbed his tranquillity even in his younger days, and in the full flow of his health and spirits, was considerably heightened by the advances of age, and the disorders which shattered his frame toward the close of his days.

In his youth, during a residence of some time at Bienne in 1723, he composed several pieces in the epic, dramatic, and lyric styles, his genius being awakened by the romantic scenery of the country to poetical enthusiasm. At this period he was so entirely absorbed in his favourite study, that on a fire breaking out in the house in which he lived, he rushed into his apartment, and rescued his poetry from the flames, leaving his other papers, with little regret, to destruction. Afterward, when a more mature age had ripened his judgment, he was frequently heard to say that he had preserved from the flames those compositions which

he then thought the finest productions of human genius, in order at a future period to consign them to destruction, as unworthy of his pen. In the sequel, however, he was more successful in his poetical effusions. In 1729 he composed his poem "On the Alps," on which critics have been highly lavish of praise. He likewise wrote some ethic epistles on the "The Imperfection of human Virtue, on Superstition and Infidelity, the origin of Evil, and on the vanity of Honour;" also various "Satires," "Doris," a pastoral on his first wife, and his much admired "Elegy on her death*." It is a convincing proof of Haller's versatile genius and extraordinary mental powers, that he should have so eminently excelled in poetry, which, except in his early youth, he never considered otherwise than as an amusement, either to soothe him under afflictions, or to console him for the envy and neglect of his contemporaries. The soundest German critics place Haller among the most eminent of their poets: and consider sublimity as the grand characteristic of his writings. They acknowledge that he improved the harmony and richness of his native tongue; that he possessed the highest powers of invention and fancy; great originality both in his ideas and language; that he is the true colourist of nature; that he sounded the depths of metaphysical and moral science; and that he equally excels in picturesque descriptions, in soft and delightful imagery, in elevated sentiments, and philosophical precision. A few supercilious critics have reproached his poetry with occasional obscurities, and accuse him of having introduced a new language affectedly averse to the common modes of diction; but twenty-two successive editions of his German poems, and the translation of them into the principal languages of Europe, prove that they possess the great aim of poetry, that of pleasing and interesting the reader.

To his other writings he added, in the German tongue, "Letters to his Daughter, on the truth of the Christian Revelation," which have been translated into English. He published also an extract from Ditton's "Truth of the Resurrection of Jesus Christ," which he acknowledges to have first cleared any doubts he might entertain on that subject. He avows at the same time that he received in-

* These poems were translated into prose and verse by Mrs. Haworth, 1794, 12mo. The prosaic versions are much the best.

finite satisfaction from the study of the New Testament, because he was never more certain of holding converse with the Deity than when he read his will in that divine book. In 1775 he published, in German, "Letters concerning several late attempts of Free-thinkers yet living, against Revelation." His own religious principles, it has been already remarked, were fixed; and having imbibed the system of Calvin, this was supposed to have occasioned some uneasiness and anxiety to him on his death, but he finally obtained consolation.

His scientific works form an imperishable monument to his memory. The most of his various dissertations on anatomical and physiological subjects, published during his residence at Gottingen, were collected, revised, and reprinted in 1751, under the title of "Opuscula Anatomica, de respiratione, de monstris, aliaque minora, quæ recensuit, emendavit, auxit. Addidit alia inedita, et novas icones," Gottingæ, 8vo. The principal publications within the period just mentioned were, his great work on the botany of Switzerland, the first edition of which appeared in 1742, under the title of "Enumeratio methodica Stirpium Helvetiæ indigenarum, &c." folio; which, after undergoing considerable corrections and augmentations, was given under its perfect form, entitled "Historia Stirpium Helvetiæ indigenarum," in 1768, 3 vols. folio, with many plates. This admirable work, which was the most copious then published, was remarkably accurate in specific distinctions, and very full upon the economical and medicinal uses of the plants. The arrangement was peculiar to himself, and he shewed an unwillingness to adopt the improvements of Linnæus. His "Commentarii ad Hermanni Boerhaave Prælectiones Academicas, &c." appeared in seven successive volumes, 8vo, between 1739 and 1744. Immediately after the death of his venerable preceptor Boerhaave in 1738, Haller undertook to publish his "Prelections," from a MS copy of his own, collated with others. In 1743, he began to publish fasciculi of anatomical plates in folio, particularly relative to the blood-vessels *in situ*, which are among the most valuable of these helps to the study of the human frame. They were entitled "Iconum Anatomicarum, quibus præcipuæ partes corporis humani delineatæ continentur, Fascic." The plates amount to thirty-six in number. The first edition of his excellent little work "Primæ Lineæ Physiologiæ in usum Prælectionum Academicarum,"

was published in 1747, 8vo. It passed through many subsequent editions, and several translations, and is an outline of the system afterwards developed in his larger work. In 1751 he published at Amsterdam another work of great labour and research, viz. an edition of Boerhaave's "Methodus Studii Medici," with so many additions, that by much the greater part was his own; it may be considered as a prelude to his later "Bibliothecæ." He delivered two academical discourses in 1752, in which he proposed his peculiar opinions respecting the properties of sensibility and irritability in living bodies; they were written in French (of which language he had a perfect command), under the title of "Dissertation sur les parties sensibles et irritables des Animaux," Lausanne, 12mo. Besides these works, he printed a catalogue of plants growing in the botanic garden, and in the district, of Gottingen; observations made in a journey to the Hercynian forest in 1738, and an "Iter Helveticum, anni 1739;" and likewise a number of botanical papers, which were collected in his "Opuscula Botanica," 1749, 8vo, or contained in the memoirs of the Gottingen academy, and other periodical works.

In 1755 he published his "Opuscula Pathologica, quibus sectiones cadaverum morbosorum potissimùm continentur," at Lausanne, 8vo. In the following year he printed "Deux Mémoires sur le Mouvement du Sang, et sur les Effets de la Saignée, &c.;" and a continuation of his inquiries respecting irritability and sensibility, entitled "Memoires sur la nature sensible et irritable des partes du Corps Animal," Lausanne, 4 vols. 12mo. He likewise sent to the press a collection of theses, under the title of "Disputationes Chirurgicæ selectæ," ibid. 1755—6, in 5 vols. 4to. Soon afterwards, his great work, "Elementa Physiologiæ Corporis Humani," began to make its appearance: the first volume, in 4to, having been published at Lausanne in 1757, and the eighth and last in 1766. Such a vast collection of well-authenticated facts, with so much accurate description and truly scientific argumentation, so well arranged, was never perhaps brought together upon any subject; and of this the author's own discoveries made a very conspicuous part. His other anatomical writings are principally comprised in his "Opera anatomica minora," in 1762—68, 3 vols. 4to. He had published in 1758, "Deux Mémoires sur la Formation du Cœur dans le Poulet, &c." containing

the result of three years' experiments at Berne, in which he traced, hour after hour, the developement of the parts of the chick *in ovo*, and especially of the heart. There are besides many separate tracts, which it would be tedious to enumerate.

But before we complete the catalogue of the labours of Haller in favour of medical science, we have to notice a series of volumes, which alone would have entitled him to the praise of a life well spent in the service of his profession. These were his "Bibliothecæ," containing a chronological list of every book, of every age, country, and language, respecting subjects connected with medicine, which had come to his knowledge, with brief analyses, and opinions. Of these he published the "Bibl. Botanica," 1777, 2 vols. 4to; "Bibl. Chirurgica," 1774, 2 vols. 4to; "Bibl. Anatomica," 1774, 2 vols. 4to; "Bibl. Medicinæ Practicæ," 1776—88, 4 vols. 4to. The third and fourth volumes of this last were published from his papers by Drs. Tribolet and Brandis.

Haller was three times married; first to Marianne Wytsen, in 1731, who died in 1736; secondly to Elizabeth Buchers, in 1738, who died in childbed the same or the following year; both natives of Berne; and lastly in 1739, to Amelia Frederica Teichmeyer, a German lady, who survived him. He left eight children, four sons and four daughters, all of whom he lived to see established.—His eldest son, GOTLIEB EMMANUEL, who was born in 1735, followed his father's example in dedicating himself to the service of his country, and to the pursuits of literature. He was elected member of the great council, and obtained various employments under government, particularly the baillage of Nyon, in which situation he died in 1786. He distinguished himself as an author by various publications tending to illustrate the history and literature of Swisserland, and particularly by his "Swiss Library," in 6 vols. 8vo, of which he lived to publish only the first. Another valuable work of his was entitled "Cabinet of Swiss Coins and Medals."[1]

HALLET (JOSEPH), a dissenting clergyman, was born at Exeter in 1692, and educated under the care of Mr. Pierce, who was assistant to his father Mr. Hallet, minister

[1] Eloges des Academiciens, vol. II.—Coxe's Travels in Swisserland, to which we are indebted for the greater part of the above article.—Henry's Memoirs of Haller, 1783, 12mo.—Rees's Cyclopædia.

of a congregation of protestant dissenters in that city. Joseph was ordained in 1713, and in 1722 he succeeded his father as joint-minister with Mr. Pierce. Prior to this event he had engaged in the controversy, then warmly carried on in the west of England, concerning the Trinity; and in 1720, adopted the principles of Dr. Clarke, which he demonstrated in a treatise entitled "The Unity of God not inconsistent with the Divinity of Christ; being remarks upon Dr. Waterland's Vindication, relating to the Unity of God, and the Object of Worship." He published other pieces on the same subject; but his reputation is chiefly founded on his work entitled "A free and impartial Study of the Holy Scriptures recommended, being notes on some peculiar texts, with discourses and observations," 1729—1736, 3 vols. published at different times. Our author published many other works, which being of the controversial kind, are now forgotten. Those which merited most general approbation were his "Discourse of the nature, kinds, and numbers of our Saviour's Miracles;" his "Immorality of the Moral Philosopher," and his "Consistent Christian," against the infidel writers, Woolston, Morgan, and Chubb. Mr. Hallet died in 1744.[1]

HALLEY (EDMUND), an eminent English philosopher and astronomer, was born at Haggerston, in the parish of St. Leonard, Shoreditch, near London, October 29, 1656. His father, a wealthy soap-boiler in Winchester-street, put him to St. Paul's school, under the learned Dr. Thomas Gale, but his first tutor is said to have been his father's apprentice, who taught him writing and arithmetic at nine years old. At school he not only excelled in all parts of classical learning, but made such uncommon progress in mathematics, that, as Wood says, he had perfectly learnt the use of the celestial globe, and could make a complete dial; and we are informed by Halley himself, that he observed the change of the variation of the magnetic needle at London, in 1672, that is, one year before he left school. In 1673 he was entered a commoner of Queen's-college, in Oxford, where he applied himself to practical and geometrical astronomy, in which he was greatly assisted by a curious apparatus of instruments which his father, willing to encourage his son's genius, had purchased for him. At nineteen he began to publish

[1] British Biography, vol. X.

new observations and discoveries, and continued to do so to the end of a very long life; nor did he distinguish himself less in the practical part of the science. Several observations made by him concerning a spot in the sun, seen at Oxford in July and August 1676, were published, with others by Flamsteed upon the same subject, in the Philosophical Transactions. By these the motion of the sun round its own axis, a phenomenon till then not well ascertained, was finally determined. The same year he likewise observed there, on Aug. 21, an occultation of Mars by the Moon, which he made use of afterwards, with others, in settling the longitude of the Cape of Good Hope against the objections of the French astronomers.

He had from his first admission into college, pursued a general scheme for ascertaining the true places of the fixed stars, and thereby correcting the errors of Tycho Brahe. His original view was to carry on the design of that first restorer of astronomy, by completing the catalogue of those stars from his own observations; but upon farther inquiry, finding this province taken up by Hevelius and Flamsteed, he dropped that pursuit, and formed another; which was, to perfect the whole scheme of the heavens by the addition of the stars which lie so near the south pole that they could not be observed by those astronomers, as never rising above the horizon either at Dantzick or Greenwich. With this view he left the university, before he had taken a degree, and applied himself to sir Joseph Williamson, then secretary of state, and to sir Jonas Moore, surveyor of the ordnance, both encouragers of these studies; who, applauding his purpose, mentioned it to Charles II. The king was much pleased with the plan, and immediately recommended him to the East India Company, who readily promised to supply him with every convenience, and to carry him to St. Helena, then in their possession by a grant from the crown, which he had been told was a proper situation for his design. Accordingly he embarked for that island November 1676, and arriving there safely in three months, began his task; but the frequent fogs which hover over the island made it much more difficult than he expected, and it was only by embracing every opportunity which offered during his abode on the island, that he was enabled to execute his purpose. He ascertained the position of 350 stars, and published an account of his labours in 1676, under the title of "Catalogus Stellarum Australium." In

honour of his royal patron, he formed a new southern constellation, to which he gave the name of Robur Carolinum," or the " Royal Oak." During his stay at St. Helena, he had an opportunity of observing the transit of Mercury over the sun's disk; an observation of some importance, because it could not be completely made in Europe, the sun not being risen in that country at the beginning of the transit. Having returned to England November 1678, the king, greatly satisfied, gave him, at his own request, a letter of mandamus to the university of Oxford for the degree of M. A. the words of which are, that " his majesty has received a good account of his learning as to the mathematics and astronomy, whereof he has gotten a good testimony by the observations he has made during his abode in the island of St. Helena." This letter was dated November 18, and the same month he was also chosen fellow of the royal society. Indeed his catalogue of these southern stars merited particular honour; it was an entirely new acquisition to the astronomical world, and might not unaptly be called " Cœlum Australe eo usque incognitum;" and thence he acquired a just claim to the title, which by Flamsteed was not long after given him, the Southern Tycho.

In 1679 he was appointed by the royal society to go to Dantzick, for the satisfaction of Hevelius the consul, to adjust a dispute between him and our Hooke, about the preference of plain or glass sights in astroscopical instruments. He set out May 14 of this year, with a letter recommendatory from the society, and arrived at that city on the 26th. He waited on the consul immediately, and after some conversation, agreed to enter upon the business of his visit that same night; on which, and every night afterwards, when the sky permitted, the two astronomers made their observations together till July 18, when Halley left Dantzick, and returned to England. Here he continued till the latter end of the following year, 1680; when he set out upon what is usually called the grand tour, accompanied by the celebrated Mr. Nelson, who had been his school-fellow, and was his friend. They crossed the water in December to Calais; and in the mid-way thence to Paris, Halley had, first of any one, a sight of the remarkable comet as it then appeared a second time that year in its return from the sun. He had the November before seen it in its descent, and now hastened to complete

his observations upon it, in viewing it from the royal observatory of France. That building had been finished not many years before; and Halley's design in this part of his tour was as to settle a friendly correspondence between the two royal astronomers of Greenwich and Paris; embracing in the mean time every opportunity of improving himself under so great a master as Cassini, as he had done before under Hevelius. From Paris he went with his fellow-traveller, by the way of Lyons, to Italy, where he spent a great part of the year 1681; but his affairs then calling him home, he left Mr. Nelson at Rome, and returned to England, after making some stay a second time at Paris.

Soon after his return to England, he married the daughter of Mr. Tooke, auditor of the Exchequer; and took a house at Islington, where he immediately set up his tube and sextant, and eagerly pursued his favourite study. In 1683 he published his "Theory of the Variation of the Magnetical Compass," in which he supposes the whole globe of the earth to be one great magnet, having four magnetical poles or points of attraction, two near the north and two near the south pole. The same year also he entered early upon a new method of finding out the longitude by a most accurate observation of the moon's motion. His pursuits are said to have been interrupted about this time by the death of his father, who having suffered greatly by the fire of London, as well as by a second marriage, into which he had imprudently entered, was found to have wasted his fortune. He soon, however, resumed his usual occupations; for, January 1684, he turned his thoughts to the theory of the planetary motions; and gravity occurred to him, as it had done to Dr. Hooke, as the probable cause. But he could not satisfy himself as to the law according to which this power diminishes, and therefore first applied to Dr. Hooke and sir Christopher Wren; who not affording him any assistance, he went to Cambridge to Newton, who supplied him fully with what he had so ardently sought. But Halley having now found an immense treasure, could not rest till he had prevailed with the owner to enrich the public with it, and to this interview the world is in some measure indebted for the celebrated "Principia" of Newton, which were published in 1686; and Halley, who had the whole care of the impression by the direction of the royal society, presented it to James II. with a discourse of

his own, giving a general account of the astronomical part of that book. He also wrote some very elegant verses in Latin, which are prefixed to the "Principia."

In 1685 he became clerk to the royal society, and seems, for several years about that period, to have been the principal person employed in drawing up the "Philosophical Transactions." In 1687 he undertook to explain the cause of a natural phenomenon, which had till then baffled the researches of the ablest geographers. The Mediterranean Sea is observed not to swell in the least, although there is no visible discharge of the prodigious quantity of water which runs into it from nine large rivers, besides several small ones, and the constant setting-in of the current at the mouth of the Streights. His solution of this difficulty gave so much satisfaction to the society, that he received orders to prosecute these inquiries, in the course of which, having shewn by the most accurate experiments, how that great increase of water was actually carried off in vapours raised by the action of the sun and wind upon the surface, he proceeded with the like success to point out the method used by nature to return the said vapours into the sea. This circulation he supposes to be carried on by the winds driving these vapours to the mountains; where, being collected, they form springs, which uniting, become rivulets or brooks, and many of these again meeting in the valleys, grow into large rivers, emptying themselves at last into the sea; thus demonstrating in the most beautiful manner the way in which the equilibrium of receipt and expence is continually preserved in the universal ocean. In 1698 he was candidate for the Savilian professorship at Oxford, but lost it by the intervention of bishop Stillingfleet, who refused to recommend him, on account of his opinions, which were considered as unfavourable to Christianity. We shall find, however, that he was afterwards elected*.

Halley published his "Theory of the Variation of the Magnetical Compass," as already observed, in 1683;

* Whiston, in the Memoirs of his own Life, tells us from Dr. Bentley, that Halley "being thought of for successor to the mathematical chair at Oxford, bishop Stillingfleet was desired to recommend him at court; but, hearing that he was a sceptic and a banterer of religion, the bishop scrupled to be concerned, till his chaplain Bentley should talk with him about it, which he did. But Halley was so sincere in his infidelity, that he would not so much as pretend to believe the Christian religion, though he thereby was likely to lose a professorship; which he did accordingly, and it was then given to Dr. Gregory."

which, though it was well received both at home and abroad, he found upon a review liable to great and insuperable objections. Yet the phenomena of the variation of the needle, upon which it is raised, being so many certain and indisputed facts, he spared no pains to possess himself of all the observations relating to it, he could possibly come at. To this end he procured an application to be made to king William, who appointed him commander of the Paramour Pink, August 19, 1698; with express orders to seek by observations the discovery of the rule of the variations, and, as the words of his commission run, "to call at his majesty's settlements in America, and make such farther observations as are necessary for the better laying down the longitude and latitude of those places, and to attempt the discovery of what land lies to the south of the Western ocean." He set out on this attempt November 24th following, and proceeded so far as to cross the line; but his men growing sickly and untractable, and his first lieutenant mutinying, he returned home in June 1699. After getting his lieutenant tried and cashiered, he sailed September following, a second time, having the same ship with another of less bulk, of which he had also the command. He traversed the vast Atlantic Ocean from one hemisphere to another, as far as the ice would permit him to go; and, in his way back touched at St. Helena, the coast of Brazil, Cape Verd, Barbadoes, Madeiras, the Canaries, the coast of Barbary, and many other latitudes, arriving in England in September 1700. Having thus furnished himself with a competent number of observations, he published in 1701, "A General Chart, shewing at one view the Variation of the Compass in all those seas where the English navigators were acquainted;" and was the first who laid a sure foundation for the discovery of the law or rule whereby the said variation changes all over the world. In 1775 the original journals of Dr. Halley's two voyages were published by Mr. Alexander Dalrymple, in a thin quarto volume, but they are not of much value, and were obviously never intended for publication by Dr. Halley himself.

Halley had been at home little more than half a year, when he went in the same ship with another express commission from the king, to observe the course of the tides in every part of the British channel at home, and to take the longitude and latitude of the principal head-lands, in order

to lay down the coast truly. These orders were executed with his usual expedition and accuracy; and soon after his return he published, in 1702, a large map of the British channel. The emperor of Germany having resolved to make a convenient and safe harbour for shipping in that part of his dominions which borders upon the Adriatic, Halley was sent this year by queen Anne to view the two ports on the Dalmatian coast, lying to that sea. He embarked November 27, went over to Holland, and passing thence through Germany to Vienna, proceeded to Istria, with a view of entering upon the execution of the emperor's design; but, some opposition being given to it by the Dutch, it was laid aside. The emperor, however, presented him with a rich diamond ring from his finger, and gave him a letter of high commendation, written with his own hand, to queen Anne. He was likewise received with great respect by the king of the Romans, by prince Eugene, and the principal officers of that court. Presently after his arrival in England, he was dispatched again upon the same business; and, passing through Osnaburgh and Hanover, arrived at Vienna, and was presented the same evening to the emperor, who directly sent his chief engineer to attend him to Istria.

He returned to England November 1703; and, Wallis being deceased a few weeks before, Halley was appointed Savilian professor of geometry at Oxford in his room, and had the degree of LL. D. conferred upon him by that university. He was scarcely settled at Oxford when Aldrich, dean of Christ Church, engaged him to translate into Latin from the Arabic "Apollonius de Sectione Rationis." At the same time, from the account given of them by Pappus, he restored the two books, which are lost, of the same author, "De Sectione Spatii;" and the whole was published by him in one volume, 8vo, at Oxford, 1706. Afterwards he took a share with his colleague, Dr. David Gregory, in preparing for the press the same Apollonius's "Conics;" and ventured to supply the whole 8th book, which is lost, of the original. He likewise added Serenus on the "Section of the Cylinder and Cone," printed from the original Greek, with a Latin translation, and published the whole, 1710, in folio; not to mention, that in the midst of all these publications the "Miscellanea Curiosa," in 3 vols. 8vo, had come out under his direction in 1708. In 1713 he succeeded Dr. (afterwards sir) Hans Sloane, in

the post of secretary to the royal society; and, upon the death of Flamsteed in 1719, was appointed to succeed him at Greenwich by George I. which made Halley, that he might be more at liberty for the proper business of his situation, resign the post of secretary to the royal society in 1721.

Upon the accession of king George II. his consort queen Caroline thought proper to make a visit at the royal observatory; and, being pleased with every thing she saw, took notice that Dr. Halley had formerly served the crown as a captain in the navy; and she soon after obtained a grant of his half-pay for that commission, which he enjoyed from that time during his life. An offer was also made him of being appointed mathematical preceptor to the duke of Cumberland; but he declined that honour in consideration of his advanced age, and because he deemed the ordinary attendance upon that employment not consistent with the performance of his duty at Greenwich. In August 1729 he was admitted as a foreign member of the academy of sciences at Paris. About 1737 he was seized with a paralytic disorder in his right hand, which, it is said, was the first attack he ever felt upon his constitution: however, he came as usual once a week till within a little while before his death, to see his friends in town on Thursday, before the meeting of the royal society. His paralytic disorder increasing, his strength gradually wore away, and he came at length to be wholly supported by such cordials as were ordered by his physician Dr. Mead. He expired as he sat in his chair, without a groan, January 14, 1741-2, in his eighty-sixth year, and was interred at Lee, near Blackheath.

Halley's astronomical tables, on which he laboured from 1725 till his death, were published in 1749, and were for many years the best and most complete with which astronomers were furnished, though of late years other tables have been constructed still more perfect, and entitled to a greater degree of confidence.

Dr. Halley was of a middle stature, inclining to tallness, of a thin habit of body, and fair complexion, and always spoke and acted with an uncommon degree of sprightliness and vivacity. He was of an ardent and glowing temper, of a generous and friendly disposition, and of great candour. He retained his good spirits to the last, and used to say "that a studious life generally contributes to make a long

one, by keeping a man out of harm's way." That he was, with all his learning and amiable qualifications, an infidel in religious matters, seems as generally allowed as it appears unaccountable. It must, however, be deeply regretted that he cannot be numbered with those illustrious characters who thought it not beneath them to be Christians, with Bacon and Milton, Boyle, Locke, and Newton.[1]

HALLIER (FRANCIS), a celebrated French bishop, was born in 1595. He rose to be doctor and professor of the Sorbonne, archdeacon of Dinan, prebendary of Chartres, syndic of the faculty of divinity at Paris, and, at length, bishop of Cavaillon in 1656. He travelled into Greece, Italy, and England. Urban VIII. had so great a value for him, that he twice nominated him to the bishopric of Toul; and wishing to create two cardinals, one of which should be a Frenchman, the other a Spaniard, proposed him, with father de Lugo, for that dignity; but a strong faction, and some reasons of state, placed the hat designed for M. Hallier on the head of the commander of Valencey. M. Hallier appeared with great distinction, as proctor, at the assembly of the French clergy, 1645, in which the rules concerning the regulars were revived, which he explained by a learned "Commentary." On his second visit to Rome in 1652, he solicited, both by personal application and by writing, the condemnation of the five famous propositions of Jansenius, and obtained the bull "Cum occasione" against them. He died in 1659, worn out with sickness and infirmities, aged sixty-four. His principal works are, "Defence of a censure of the faculty of theology at Paris respecting the Bishops of England against the Jesuits;" "Treatise on the Hierarchy;" and a "Treatise on Elections and Ordinations," 1636, folio; by which he acquired great reputation, both at Rome and in France. He wrote also various pieces against the five propositions of Jansenius, which, in the estimation of his church, discover profound learning, and abound with very strong and solid reasoning. They are all in Latin.[2]

HALLIFAX (SAMUEL), a learned English prelate, was born at Mansfield in Derbyshire, Jan. 18, 1733. He was the eldest son of Mr. Samuel Hallifax, apothecary, by Hannah, daughter of Mr. Jebb, of Mansfield, by which

[1] Biog. Brit.—Birch's Life of Tillotson.—Whiston's Life.—Ath. Ox. vol. II. —Thompson's Hist. of the Royal Society.

[2] Moreri.—Dict. Hist.

alliance our author became first cousin of the late, sir Richard, and Dr. John Jebb. He was admitted of Jesus college, Cambridge, where he distinguished himself in his academical exercises, and he was in the list of wranglers, as they are called, and obtained the chancellor's gold medal for classical learning, and some prize dissertations. He proceeded A. B. in 1744, and A. M. in 1747, and afterwards removed to Trinity Hall (where are only two fellowships in divinity), and proceeded LL. D. in 1761. In Nov. 1765 he was presented to the rectory of Chaddington, in Buckinghamshire, and in 1768 was elected professor of Arabic in the university of Cambridge, which he resigned in 1770 on being made regius professor of civil law. In February 1774 he was appointed chaplain in ordinary to his majesty; in 1775 was created D. D. by royal mandate, and on the death of Dr. Topham succeeded him as master of the faculties in Doctors Commons. From Mrs. Galley, relict of Dr. Galley, prebendary of Gloucester, he received, without any solicitation on his part, but merely as a reward for his eminent services in the cause of religion, the valuable rectory of Warsop, in Nottinghamshire, in 1778. In 1781 he was advanced to the see of Gloucester, and thence was translated to the see of St. Asaph in 1787, being the first English bishop that was translated to that see, and the second that was translated to a bishopric in North Wales. He died of the stone, March 4, 1790, when only fifty-seven years of age. He married one of the daughters of Dr. Cooke, provost of King's college, Cambridge, who wrote the elegant epitaph on his monument in the church of Warsop, where bishop Hallifax was buried at his own desire, near a favourite son who was interred there. By his wife he left another son and six daughters.

Bishop Hallifax published at various times, fourteen sermons, preached on occasional subjects; an "Analysis of the Roman Civil Law compared with the Laws of England, being the heads of a course of lectures publicly read in the university of Cambridge," 1774, 8vo; "Twelve Sermons on the Prophecies concerning the Christian Religion, and in particular concerning the church of Papal Rome, preached in Lincoln's Inn chapel, at bishop Warburton's lecture," 1776, 8vo. He published also an excellent analysis of bishop Butler's Analogy annexed to a charge of that prelate; and was the editor of Dr. Ogden's

Sermons. He was a man of great ability, an excellent civilian, and a very acute and elegant public speaker.[1]

HALLOIX (PETER), a learned Jesuit, born at Liege in 1572, acquired great reputation by his critical knowledge of the learned languages, and of ecclesiastical history. He was also an admired preacher in his day. He died in 1656. His principal works are; 1. "Anthologia poetica, Gr. Lat." Douay, 1617, 12mo; and 2. "Illustrium ecclesiæ orientalis Scriptorum Vitæ et documenta," Douay, 1633, and 1636, 2 vols. fol. comprising the lives of the eminent men of the first and second age of the Eastern church. He wrote the lives of some other eminent ecclesiastics and saints, which are inserted in the "Acta Sanctorum," and other collections.[2]

HALS (FRANCIS), a portrait painter of great celebrity, was born at Mechlin in 1584. He was a pupil of C. Van Mander, and by a careful observation of nature obtained that accurate knowledge of the structure of the human frame, which is so useful in his art. No man ever set the features of a face together with more truth than Frank Hals, or with a readier pencil; and he did it with great truth and spirit also of colour, as well as of execution. He avoided the laboured mode of finish so much admired among his countrymen at the time, and gave his portraits much expression and animation of countenance, particularly of a gay and humourous nature. A decided character of individual nature is remarkable in his portraits, and is not found in an equal degree in any other painter. If he had joined to this most difficult part of the art, a patience in finishing what he had so correctly planned, he might justly have claimed the place which Vandyke, all things considered, so justly holds as the first of portrait painters. This last mentioned artist was so delighted with his works, that he went to Haerlem, where he resided, for no other purpose than to pay him a visit. He introduced himself as a gentleman on his travels, who wished in haste to have his portrait painted. Hals was hurried from the tavern, where he usually passed his leisure time, seized the first canvas he could find, and began his labour. In a short time he had proceeded so far, that he asked Vandyke to look at what he had done, who expressed himself as very

[1] Edwards's new edition of Willis's Survey of St. Asaph.—Nichols's Bowyer.
[2] Alegambe.—Foppen Bibl. Belg.—Saxii Onomast.

well pleased with it, at the same time saying that he thought such work so easy, he was persuaded he could do it himself. Taking the palette and pencils, he desired F. Hals to sit down, and in a quarter of an hour shewed him the portrait. The moment he saw it he recognized his visitor, and embraced him with transport. Vandyke endeavoured to prevail upon Hals to accompany him to England, engaging to enrich him; but he was not able to succeed; Hals declaring that his happiness consisted in the enjoyment of his friends and his bottle, and while he possessed these he was satisfied with his condition. For his treatment of Brouwer, see our account of that artist. He died in 1666, at the age of eighty-two. He had a brother, Dirk Hals, a painter of animals, merry-makings, conversations, feasts, and subjects of drollery, to whom, however, as an artist, he was far superior in all the better qualities of art: yet Dirk's works gained him much reputation, and he practised with great success till he was sixty-seven years old, when he died in 1656.[1]

HALYBURTON (THOMAS), a pious Scotch divine, and professor of divinity in the university of St. Andrew's, was born at Duplin in the parish of Aberdalgy, near Perth, Dec. 25, 1674. His father had been minister of that parish, from which he was ejected after the restoration, for nonconformity. He died in 1682, and as the country was still unsafe for those who professed the presbyterian religion, his mother went over to Holland with her son, then about eight years old. During their stay there, he was educated at Erasmus's school, and made great proficiency in classical literature. On his return to Scotland in 1687, he resumed his studies, and was also sent to the university. When he had finished his philosophical course there, he entered upon the study of divinity; and being, in June 1699, licensed to preach, he was in May 1700, appointed minister of the parish of Ceres, in which he performed the part of a zealous and pious pastor; but his labours proving too many for his health, the latter became gradually impaired. In April 1710, he was appointed by patent from queen Anne, professor of divinity in the college of St. Leonard at St. Andrew's, through the mediation of the synod of Fife. On this occasion he entered on his office with an inaugural oration, "in qua, post exhibitam ra-

[1] Pilkington.—Sir J. Reynolds's Works.

tionem suscepti muneris, examinatur schedula nupera, cui titulus ' Epistola Archimedis ad Regem Gelonem Albæ Græcæ reperta anno æræ Christianæ 1688, A. Pitcarnio, M. D. ut vulgo creditur, auctore'." Pitcairn's reputation as a deist was at that time very common in Scotland, however justly he may have deserved it; and Mr. Halyburton's attention had been much called to the subject of deism as revived in the preceding century. He did not, however, enjoy his professorship long, dying Sept. 23, 1712, aged only thirty-eight. It does not appear that he published any thing in his life-time; but soon after his death two works were published, which still preserve his memory in Scotland. 1. "The Great Concern of Salvation," 1721, 8vo. 2. "Ten Sermons preached before and after the celebration of the Lord's Supper," 1722. But the work which proves his ability as a controversial writer, and the great extent of his reading, although it is less known than the preceding, is his "Natural Religion insufficient; and Revealed necessary to man's happiness," Edinburgh, 1714, 4to. This was written in confutation of the deism of lord Herbert and Mr. Blount. In this elaborate performance he largely and distinctly shews that the light of nature is greatly defective, even with respect to the discoveries of a Deity, and the worship that is to be rendered to him; with respect to the inquiry concerning man's true happiness; with respect to the rule of duty, and the motives for enforcing obedience, &c. Dr. Leland says that "whosoever carefully examines what this learned and pious author has offered on these several heads, will find many excellent things; though the narrowness of his notions in some points has prejudiced some persons against his work, and hindered them from regarding and considering it so much as it deserves."[1]

HAMBERGER (GEORGE EDWARD), professor of chemistry and of the practice of medicine in the university of Jena, was born in that city, December 21, 1697, his father being professor of mathematics in the same university. From his earliest years he had evinced a disposition to the study of anatomy, and was accustomed to steal from his parents, who destined him for the church, to attend the lectures of Slevoight on that subject. After the death of his father he relinquished even the study of the mathe-

[1] Life written partly by himself, 12mo.—Leland's View of Deistical Writers.

matics, to which he had applied himself during several years, and gave up his attention exclusively to medical pursuits. In 1721 he took the degree of M. D. and in 1726 was appointed professor; and he held the chair of the practice of medicine at the time of his death, which occurred June 22, 1755.

Hamberger is entitled to the merit of having illustrated physiology by the doctrines of philosophy, and of having rendered both more popular than they had ever before been in Germany; but in the dispute with the celebrated Haller, in which the publication of his hypothesis concerning respiration involved him, and which was carried on with considerable asperity, he was altogether in error; he lived long enough, indeed, to be convinced of the weakness of his hypothesis, which he avowed to his friends. It was contained in a dissertation, "De Respirationis mechanismo et usu genuino," published in 1727. His other principal works are, 1. "Elementa Physices, methodo Mathematica in usum auditorum conscripta," Jenæ, 1727, 8vo. 2. "Disputatio de Venæsectione, quatenus motum sanguinis mutat," ibid. 1729. 3. "Dissertation sur la mechanique des Secretions dans le corps humain," Bourdeaux, 1746. This dissertation obtained a prize from the academy of that city. 4. "Physiologia Medica, seu de actionibus corporis humani sani doctrina," Jenæ, 1751, 4to. 5. "Elementa Physiologiæ Medicæ, &c." 1757, an abridgment of the preceding for students: and 6. "Methodus medendi Morbos, cum præfatione de præstantia Theoriæ Hambergeri, præ ceteris," ibid. 1763, published by professor Baldinger.[1]

HAMEL (JOHN BAPTISTE DU), a very learned French philosopher and divine, was born at Vire in Lower Normandy, 1624. He passed through his first studies at Caen, and his course of rhetoric and philosophy at Paris. At eighteen he wrote a treatise, in which he explained, in a very simple manner, and by one or two figures, Theodosius's three books upon spherics; to which he added a tract upon trigonometry, extremely short, yet perspicuous, and designed as an introduction to astronomy. In one of his latter works he observes, that he was prompted by the vanity natural to a young man to publish this book: but, as Fontenelle remarks, there are few persons of that age

[1] Rees's Cyclopædia, from Eloy, &c.

capable of such an instance of vanity. At nineteen he entered himself in the congregation of the oratory, where he continued ten years, and left it in order to be curate of Neuilli upon the Marne. He applied in the mean time intensely to study, and acquired much reputation by publishing works upon astronomy and philosophy. In 1666, Colbert proposed to Lewis XIV. a scheme, which was approved by his majesty, for establishing a royal academy of sciences; and appointed our author secretary of it. In 1668, he attended M. Colbert de Croissy, plenipotentiary for the peace at Aix la Chapelle; and, upon the conclusion of it, accompanied him in his embassy to England, where he formed an acquaintance with the most eminent persons of this nation, particularly with Boyle, Ray, and Willis. Thence he went over to Holland, and returned to France, having made a great number of useful observations in his travels. In 1678 his "Philosophia Vetus et Nova, ad usum scholæ accommodata in regia Burgundia pertractata," was printed at Paris in 4 vols. 12mo; and, in 1681, enlarged and reprinted there in six. This work, which was done by the order of M. Colbert, contains a judicious collection of the ancient and modern opinions in philosophy. Several years after its publication, the Jesuits carried it to the East-Indies, and taught it with success; and father Bovet, a missionary in China, wrote to Europe, that when his brethren and himself engaged in drawing up a system of philosophy in the Tartarian language for the emperor, one of their chief aids was Du Hamel's "Philosophia et Astronomia;" and they were then highly valued, though the improvements in philosophy since his time have rendered them of little use. In 1697 he resigned his place of secretary of the royal academy of sciences, which by his recommendation he procured for M. de Fontenelle. He had some years before this devoted himself to divinity, and published various works in that science. However, he did not entirely resign his former studies, but published at Paris, in 1698, "Regiæ Scientiarum Academiæ Historia," 4to, in four books; which, being much liked, he afterwards augmented with two books more. It contains an account of the foundation of the royal academy of sciences, and its transactions, from 1666 to 1700, and is now the most useful of any of his works relating to philosophy; as perhaps the most useful which he published in theology is his last work printed at Paris, 1706, in folio, and entitled

"Biblia Sacra Vulgatæ editionis, una cum selectis ex optimis quibusque interpretibus notis, prolegomenis, novis tabulis chronologicis et geographicis."

He died at Paris August 6, 1706, without any sickness, and of mere old age, being almost eighty-three. Though he had quitted his cure at Neuilli in 1663, yet he went every year to visit his old flock; and the day he spent there was kept as an holy-day by the whole village. He was highly esteemed by the most eminent prelates of France, though he enjoyed but very small preferments. He was a man of great modesty, affability, piety, and integrity; he was disinterested, averse to all contests, and exempt from jealousy and affectation. He wrote Latin with remarkable purity and elegance.[1]

HAMEL DU MONCEAU (HENRY LEWIS DU), an eminent French writer on rural œconomy and vegetable physiology, was born at Paris in 1700. Being a member of the academy of sciences, he published in the memoirs of that body in 1728, his first œconomical essay, on a kind of parasitical fungus which infests the roots of the cultivated saffron, and is fatal to them. In the same year he published in that work his first treatise on a much more important subject, the propagation of trees by grafting, where he hazarded some physiological opinions, and entered on a course of experiment and observation, subsequently pursued to an extent which has been of great service to science, and has justly rendered his name famous. He continued from time to time to communicate to the academy various papers relative to these matters. In 1750 he began to publish in 12mo, his "Traité de la Culture des Terres," which was continued in following years till 1761, when the sixth volume came out. Our English writer Tull was his first guide, but he subsequently profited widely by the experience of himself and of various other people, aided by his physiological sagacity, of which he made a far more cautious use than is general with farming philosophers, and deserves to be reckoned the father of intelligent agriculture in France. His "Elements d'Agriculture," in 2 vols. 12mo, published in 1764, may be considered as a sequel to the preceding work. These two volumes have been translated into German, Spanish, and

[1] Gen. Dict.—Moreri.—Niceron, vol. I. and X.—Saxii Onomast.—Hutton's Dictionary.

English. Du Hamel wrote also on the cultivation and preparation of Madder, in 1757, 4to.

A more splendid and extensive work of our author was published in 1755, making 2 vols. 4to, entitled "Traité des Arbres et Arbustes qui se cultivent en France en pleine terre." Having been made inspector of the marine, he undertook to investigate all that concerned the cultivation and preservation of timber, and in this work extended his views to the treatment and botanical discrimination of all trees and shrubs capable of bearing the climate of France. Hence a number of American species became first known to his countrymen, and even to other nations by his means. Haller reckons that this work treats of a thousand species and varieties. They are arranged alphabetically, according to their Latin generic names, and he took for the basis of the work the nomenclature of Tournefort. It is to be regretted that he did not regularly adopt the Linnæan nomenclature as to species, which had appeared two years before in the "Species Plantarum," a work he occasionally cites; but he was not enough of a practical botanist to feel its transcendant utility. His most eminent and important work, the "Physique des Arbres," came out in 1758, in 2 vols. 4to, with numerous copper-plates; and on this his merit as a physiologist securely rests. In it he has collected and revised all that had been done before him, especially by Malpighi, Grew, Hales, and Bonnet, as well as his own preceding experiments and remarks. The great merit of this work consists in its details respecting the structure and anatomy of plants, and the physiology of their different organs.

In 1760 he published another valuable practical volume in 4to, with plates, entitled "Des Semis et Plantations des Arbres, et de leur Culture." This had an especial view to the great national object of improving the forests of the kingdom, highly important in a country where so much wood is continually used for fuel, and so little, in proportion to some other countries, naturally produced. The author laudably takes advantage of the panic with which his countrymen are every now and then seized, of a scarcity of fuel, to excite their attention to the means he would recommend for the prevention of so dreadful an evil, and his book is a mine of practical information for the woodman, the planter, and the gardener, of the first authority and value. The same subject is followed up in

2 vols. 4to, published in 1764, under the title of "De l'exploitation des Bois, ou moyen de tirer parti des taillis demi futayes et hautes futayes;" and in 1767 appeared another 4to volume, "Du transport, de la conservation, et de la force du Bois," full of practical information relative to the properties, qualities, and uses of different woods, intermixed with physiological remarks, as in the preceding performances of this excellent writer, who published also in 1764, upon the art of refining sugar, in folio, and in 1765, on the preservation of grain, in 12mo. His most splendid work was printed at Paris in 1768, in 2 vols. 4to, with fine coloured plates. Its title is "Traité des Arbres fruitiers." In this the varieties of fruit-trees are elegantly distinguished by figures and descriptions, and their treatment illustrated with the usual science of the author.

Du Hamel was associated to the chief learned societies of Europe, lived in high respect and esteem, and died at Paris in 1782, when he was dean of the academy of sciences. Besides the above works, he wrote on the management of rope-yards and fisheries, and on naval architecture.[1]

HAMELMANNE (HERMAN), a learned Lutheran divine, was born at Osnabrug, in 1525, and began to publish his opinions at Camen; but being driven from thence, was received by the canons at Bilefeldt, and taught the youth there according to Luther's catechism. His enemies having obliged him to retire to Rostock, he took a doctor of divinity's degree, and attended the conference at Antwerp in 1567, by desire of the prince of Orange. He was appointed superintendant of the churches in the duchy of Brunswick, that they might be regulated according to the confession of Augsburg; and at last, superintendant-general of the county of Oldenburg, 1593; where he died June 27, 1595. His principal works are, "Commentaria in Pentateuchum," Dilingæ, 1563, fol.; "Chronicum Oldenburgicum," &c. and "Opera Genealogico-Historica de Westphalia et Saxonia inferiori," 1711, 4to, new edit.[2]

HAMILTON (ANTONY COUNT), of whom some notice has been taken in our account of GRAMMONT, was of an ancient Scotch family, but born in Ireland, whence with his family he passed over to France, as followers of the fate of Charles the Second. At the Restoration he again

[1] Rees's Cyclopædia, by Dr. Smith.—Eloges des Academiciens, vol. III.
[2] Dict. Hist.—Saxii Onomast.

returned to England, but was a second time compelled to leave this country at the revolution. He was an elegant and accomplished character, and was for many years the delight and ornament of the most splendid circles of society, by his wit, his taste, and above all, his writings. His works have been often published, particularly in 6 vols. 12mo, 1749, and in 3 vols. 8vo, 1805, and consist of pieces of poetry, fairy-tales, and "Memoirs of the Count de Grammont," all of which are excellent in their kind. The Fairy Tales were intended as a refined piece of ridicule on the passion for the marvellous, which made the Arabian Nights Entertainments so eagerly read at their first appearance. The "Memoirs of Grammont" will always excite curiosity, as giving a striking and too faithful detail of the dissolute manners of Charles II.'s court. Count Hamilton died at St. Germain's, in 1720, aged seventy-four.[1]

HAMILTON (GAVIN), an excellent painter, descended from the ancient family of the Hamiltons of Murdieston, originally of Fife, but now of Lanarkshire, in Scotland, was born at Lanark, and having discovered from his infancy a great predilection for historic painting, went young to Rome, where he became the scholar of Augustine Massuchi. With the exception of a few occasional visits to Britain, he resided the whole of his life at Rome, where he died in 1797. He had not perhaps the genius of an inventor; but the advantages of liberal education, and of a classic taste in the choice of his subjects, and the style at which he always, and often successfully, aimed, made him at least equal to his most celebrated contemporaries. Some of the subjects which he painted from the Iliad bear ample evidence of this. Achilles grasping the body of Patroclus, and rejecting the consolation of the Grecian chiefs, and Hector tied to his chariot, have something of Homeric sublimity and pathos; the moment chosen is the crisis of the fact, and the test of the hero's character. But in this last he is not always happy, as in Achilles dismissing Briseis, where the gesticulation of an actor supplants the expression of the man. Of his women the Briseis in the same subject is the most attractive. Neither his Andromache mourning over Hector, nor the Helen in the same, or the scene with Paris, reach our ideas of the

[1] Moreri.—Dict. Hist.

former's dignity and anguish, or the form and graces of the latter. Indeed, what idea can be supposed to reach that beauty, which, in the confession of age itself, deserved the ten years' struggle of two nations? And yet, in the subject of Paris, those graces and that form are to be subordinate to the superior ones of Venus. He would rank with the first names in art, who from such a combination should escape without having provoked the indignation, contempt, or pity of disappointed expectation.

Though he was familiar with the antique, the forms of Hamilton have neither its correctness nor characteristic purity; something of the modern eclectic principle prevails in his works, and his composition is not seldom as much beholden to common-place ornamental conceits and habits, as to propriety. Though solicitous about colour, he was no colourist; he should have disdained what the grandeur of his subjects rejected, and contented himself with negative hues, and grave and simple tones, instead of the clammy greys, harsh blues, and sordid reds, the refuse of the Roman and Bolognese schools, that cut his breadth and dim his chiaroscuro.

A considerable part of the latter periods of this artist's life was dedicated to the discovery of antique monuments. He opened scavos in various places of the Roman state, at Centumcellæ, Velletri, Ostia, and above all at Tivoli, among the ruins of Adrian's Villa; and it must be owned that the success which attended most of his researches made amply up to art in general for the loss which painting perhaps may have suffered by the intermission of his practice and example. In the collection of the Museo Clementino, next to the treasures of Belvedere, the contributions of Hamilton in statues, busts, and basso relievos, were by far the most important to the progress of art and classic learning; and the best collections scattered over Russia, Germany, and this country, owe many of their principal ornaments to his discoveries. Nor was he less attentive to modern art; he published his "Schola Italica Picturæ" to trace the progress of its styles from Lionardo da Vinci to the successors of the Caracci. It yet remains to be said of Hamilton, that however eminent his talents or other qualities were, they were excelled by the liberality, benevolence, and humanity of his character.[1]

[1] Anderson's Bee, vol. XVI.—Pilkington, by Fuseli.—Edwards's Supplement to Lord Orford.

HAMILTON (GEORGE), earl of Orkney, a brave officer, was the fifth son of William earl of Selkirk, and very early embraced the profession of arms. In March 1689-90 he was made a colonel, and distinguished himself with particular bravery at the battle of the Boyne, under king William, July 1, 1690; and those of Aghrim, July 12, 1691; of Steinkirk, Aug. 3, 1692, and of Lauden, July 19, 1693. Nor did he appear to less advantage at the sieges of Athlone, Limerick, and Namur. His eminent services in Ireland and Flanders through the whole course of the war, recommended him so highly to the favour of William III. that on Jan. 10, 1695-6, he was advanced to the dignity of a peer of Scotland, by the title of earl of Orkney. His lady, likewise, whom he married in 1695, and who was the daughter of sir Edward Villiers, knight-marshal, and a special favourite with the king, received a grant under the great seal of Ireland, of almost all the private estates of the abdicated king James, of very considerable value. Upon the accession of queen Anne, the earl of Orkney was promoted to the rank of major-general March 9, 1701-2, to that of lieutenant-general Jan. 1, 1703-4, and in February following was made knight of the thistle. In 1704 his lordship was at the battle of Blenheim, which was crowned with so important a victory in favour of the allies; and he made prisoners of war a body of 1300 French officers and 12,000 common soldiers, who had been posted in the village of Blenheim. In July 1705, he was detached with 1200 men to march before the main body of the army, and to observe the march of a great detachment of the enemy, which marshal Villars had sent off to the Netherlands, as soon as he found the march of the allies was directed thither; and his lordship used such expedition, that he seasonably reinforced the Dutch, and prevented marshal Villeroy's taking the citadel of Liege, about which his troops were then formed. The next month his lordship marched with fourteen battalions of foot, and twenty-four squadrons of horse, to support the passage over the Dyle, which was immediately effected. In July 1706, he assisted at the siege of Menin; and on Feb. 12, 1706-7, was elected one of the sixteen peers for Scotland, to sit in the first parliament of Great Britain after the union. The same year he again served under the duke of Marlborough in Flanders; being in the latter end of May detached with seven battalions of foot from Mel-

dart to the pass of Louvain, in order to preserve the communication with it, and on that side of Flanders; which his lordship did, and abode there during the time of the allied army's encamping at Meldart. When they decamped on Aug. 1, to Nivelle, within two leagues of the French army, and a battle was expected, the earl, with twelve battalions of foot, and thirty squadrons of horse and dragoons, and all the grenadiers of the army, advanced a little out of the front of it, and lay all night within cannon-shot of the enemy; and the next morning charged their rear in their retreat for above a league and a half, and killed, disabled, and caused to desert, above 4000 of them. In the beginning of September following his lordship was again detached with another considerable body of troops to Turquony, under a pretence of foraging by the Scheld, but really with the design of drawing the enemy thither from Tournay to battle, and getting between them and the city. In November 1708, the earl commanded the van of the army at the passing of the Scheld; and in June the year following, assisted at the siege of Tournay, and took St. Amand and St. Martin's Sconce; and on Aug. 20, was detached from the camp at Orchies towards St. Guilliampass, on the river Heine, towards the northward of Mons, in order to attack and take it, for the better passage of the army to Mons; and on the 30th of that month, was present at the battle of Malplaquet. In 1710 he was sworn of the privy-council; and made general of foot in Flanders, and in 1712 colonel of the royal regiment of foot-guards called the fuzileers, and served in Flanders under the duke of Ormond. In October, 1714, his lordship was appointed gentleman extraordinary of the bed-chamber to king George I. and on Dec. 17 following, governor of Virginia. He was likewise afterwards constable, governor and captain of Edinburgh castle, lord-lieutenant of the county of Clydesdale, and field-marshal. He died in London, at his house in Albemarle-street, Jan. 29, 1736-7.[1]

HAMILTON (Hugh), bishop of Ossory, and an eminent mathematician, was born in the county of Dublin, March 26, 1729. He entered of Trinity-college, Dublin, Dublin, Nov. 17, 1742, and in 1751 was elected a fellow of that college. In 1758 he published his treatise on conic sections, "De Sectionibus Conicis," and in 1759 was

[1] Birch's Lives.—Scotch Peerage.

elected Erasmus Smith's professor of natural philosophy. In 1764 he resigned his fellowship, having accepted a college living; and in 1767 obtained the living of St. Anne's, Dublin, which in the following year he resigned at the proposal of the primate Robinson, for the deanery of Armagh. In 1772 he married an Irish lady of good family of the name of Wood. In 1796 he was consecrated bishop of Clonfert, having been recommended to that dignity without his solicitation or knowledge; and in 1799 was removed to the see of Ossory, where he continued till his death, Dec. 1, 1805.

Dr. Hamilton's works have lately been collected and published by his son, in 1809, 2 vols. 8vo. The first contains his treatise on conic sections already mentioned; the second, "An Essay on the existence and attributes of the Supreme Being;" "An Essay on the permission of Evil;" three philosophical essays on the ascent of vapours, the aurora borealis, and the principles of mechanics; "Remarks and hints on the improvement of Barometers;" "On the power of fixed alkaline salts to preserve flesh from putrefaction;" and "Four introductory Lectures on Natural Philosophy," written originally in discharge of his duty as professor of natural philosophy; and received at their first publication, as the work of an acute and sound philosopher. In every office, whether ecclesiastical or otherwise, he seems to have been anxious to perform all the duties it imposed with fidelity and care.[1]

HAMILTON (PATRICK), usually reckoned the first Scotch reformer, is said by all the Scotch ecclesiastical writers to have been of royal descent, as by his father, he was nephew to James Hamilton, earl of Arran, and by his mother, nephew to John Stewart, duke of Albany: Mackenzie, however, who cannot be suspected of any wish to degrade his countryman, maintains that his father was only a bastard brother of the earl of Arran, and his mother a bastard sister of the duke of Albany. Whatever truth there may be in this, it appears that he had great family interest, and being possessed of uncommon abilities, was intended for the higher offices in the church, had he not become its decided enemy. He was born in 1503, and after completing the usual course of studies at the university of St. Andrew's, went to Germany, where

[1] Life prefixed to his Works.

he was, according to Dempster, made a professor in the university of Marpurg, which was newly erected by Philip, Landgrave of Hesse. During his residence abroad he imbibed the opinions of Luther, Melanchthon, and other reformers; and on his return to his own country, where he had been made abbot of Ferne, or Ferne, in Ross-shire, he spared no pains in exposing what he considered as the corruptions of the Church of Rome, and the many errors, both in doctrine and practice, that had crept into the Christian religion.

In this employment he was both zealous and successful, for he was a young man of great learning, of a courteous disposition, and unblameable in private life. This alarmed the clergy, who, under pretence of conferring with him, enticed him to St. Andrew's, at that time the principal seat of the dignified clergy, where after repeated disputation, in which some of the clergy appeared to lean to his opinions, he was one night suddenly apprehended in his bed, and carried prisoner to the castle. The next day he was presented before the archbishop of St. Andrew's, James Beton, assisted by the archbishop of Glasgow, the bishops of Brechin, Dunkeld, and Dumblaine, with a number of abbots, priors, and doctors, before whom he was accused of the following articles: 1. That the corruption of sin remains in children after baptism. 2. That no man by the power of his free-will can do any thing that is truly good. 3. That no man is without sin altogether, so long as he liveth. 4. That every true Christian may know himself to be in a state of grace. 5. That a man is not justified by works, but by faith only. 6. That good works make not a good man, but that a good man doeth good works, as it is the good tree which bringeth forth good fruit, not the fruit that maketh the tree good. 7. That faith, hope, and charity, are so linked together, that he who hath one hath all, and he who lacketh one lacketh all. 8. That remission of sin is not purchased by any actual penance. 9. That auricular confession is not necessary to salvation. 10. That there is no purgatory. 11. That the holy patriarchs were in heaven before Christ's passion. 12. That the pope is Antichrist, and that every priest has as much power as the pope.

In his defence he maintained the first seven of these articles to be undoubtedly true, and sound doctrine, and as such they appear to have been afterwards adopted by Cal-

vin, and, in substance, make part of that system known by his name, and incorporated in the national creed of Scotland. The rest of the articles, Mr. Hamilton allowed, were disputable points, but such as he could not condemn, unless he saw better reasons than had been offered. They were all condemned, however, as heretical, and on the 1st of March, 1527, sentence was pronounced against him, declaring him a heretic, and giving him over to the secular power, to suffer the punishment due to heretics, which was burning alive. On the same day the secular power pronounced its sentence, which was immediately executed with every circumstance of savage barbarity, which, all historians agree, he bore with firmness and invincible constancy to the principles he had professed. The place of execution was the gate of St. Salvador's college.

A circumstance accompanied his execution which made a deep impression on the people. One friar Campbell, who had often conferred with him, and appeared to be convinced by his arguments, now molested him much when tied to the stake. Hamilton exclaimed "Wicked man, thou knowest that I am not an heretic, and that it is the truth of God for which I suffer. So much thou didst confess to me in private, and thereupon I appeal thee to answer before the judgment-seat of Christ." This Campbell died raving mad a short time after, when the people began to compare his end with that of the martyr's, and upon inquiring more closely into the cause of the latter's death, became many of them converts to his doctrines. One Lindsay, an intimate friend of the archbishop, said, "My lord, if ye burn any more, except ye follow my counsel, ye will utterly destroy yourselves; if ye will burn them, let them be burned in hollow cellars, for the smoke of Mr. Patrick Hamilton hath infected as many as it blew upon." It is certain that his unjust and precipitate execution raised a general clamour against the churchmen, for condemning such a man because he maintained doctrines some of which they could not prove to be heretical, and others of them were proposed only as theological problems to be disputed among divines. He was only twenty-three years of age when he suffered, and his youth and excellent character undoubtedly weighed much with the people.

A treatise of his, entitled "Patrick's Places," or "Common Places," was translated into English by John Firth,

and is published in Fox's "Acts and Monuments." It is a very ingenious explanation and defence of the doctrines of justification, free-will, election, &c. and has not in closeness of reasoning and aptness of quotation been exceeded by any divines of the Calvinistic persuasion in later times. If we consider his extreme youth and the age in which he wrote, it will yet appear a more extraordinary composition.[1]

HAMILTON (ROBERT), a skilful physician, was born at Edinburgh, Dec. 6, 1721, and educated at the high school there. He was afterwards apprenticed to Mr. William Edmonston, a surgeon and apothecary at Leith, and after continuing in that station three years, studied medicine at the university of Edinburgh. In 1741, he went as surgeon's mate on board the Somerset, and for some time had the care of the military hospital at Port Mahon. In 1744, he was appointed surgeon to the Wolf sloop of war. The four following years were divided between his occupations at sea, and his attendance upon the lectures of Drs. Hunter and Smellie in London. In 1748, he went to Lynn in Norfolk, invited thither by his brother, a merchant in that town. He afterwards accepted an offer of settling at Lynn; and in 1766, having received the degree of M. D. from the university of St. Andrew's, he succeeded to the practice of Dr. Lidderdale, who died about that time. In this situation he continued to the time of his death, which happened Nov. 9, 1793. As he was of an inquisitive and industrious turn of mind, the time that could be spared from his practice he employed in endeavouring to make improvements in his profession, and of his success several valuable monuments remain. He was a frequent correspondent of the royal societies of London and Edinburgh. In 1791, he published a "Treatise on the Scrofula," which has been well received. He invented a machine for reducing dislocated shoulders, and an apparatus for keeping the ends of fractured bones together, to prevent lameness and deformity from those accidents. In 1801, was published a posthumous work, entitled "Observations on the marsh remittent fever; also on the water canker, or *cancer aquaticus* of Van Swieten, with some remarks on the leprosy," 8vo. Prefixed to this volume is an

[1] Keith's, Spottiswood's, and Knox's Histories.—Cook's Hist. of the Reformation.—Mackenzie's Scots Writers.—Fox, &c.

account of the author, from which we have extracted the preceding sketch.[1]

HAMILTON (WILLIAM), of Bangour, an ingenious poet, was the son of a man of fortune and family in Airshire, where he was born in 1704. He received a liberal education, to which he joined the accomplishments of the man of the world, and amidst the lighter dissipations of society, cultivated a taste for poetry, of which he exhibited frequent specimens for the amusement of his friends. In 1745 he joined the unfortunate cause of the Pretender, and conceived great hopes from the temporary success of the rebels at Preston-pans; but after the battle of Culloden, which terminated the struggle, was obliged to provide for his safety in flight, and after many narrow escapes, reached the continent, where he remained until he received a pardon, and was enabled to visit his native land. To recruit his health, however, he was obliged to return to the more genial climate of France, where he died in 1754.

Among the revivers of his fame, professor Richardson, and lord Woodhouslee, are entitled to the highest respect. The latter, in his elaborate life of lord Kames, says, "With the elegant and accomplished William Hamilton of Bangour, whose amiable manners were long remembered with the tenderest recollection by all who knew him, Mr. Home (lord Kames) lived in the closest habits of friendship. The writer of these memoirs has heard him dwell with delight on the scenes of their youthful days; and he has to regret, that many an anecdote to which he listened with pleasure, was not committed to a better record than a treacherous memory. Hamilton's mind is pictured in his verses. They are the easy and careless effusions of an elegant fancy and a chastened taste; and the sentiments they convey are the genuine feelings of a tender and susceptible heart, which perpetually owned the dominion of some favourite mistress; but whose passion generally evaporated in song, and made no serious or permanent impression. His poems had an additional charm to his contemporaries, from being commonly addressed to his familiar friends of either sex, by name."

It appears from Hamilton's letters, that he communicated his poems to his friends for their critical remarks, and was easily induced to alter or amend them by their advice.

[1] Life as above.

He had sent the piece entitled "Contemplation," one of the most laboured of his productions, to Mr. Home, who suggested some alterations. In a letter from Hamilton, in July 1739, he says, "I have made the corrections on the moral part of Contemplation, and in a post will send it to Will. Crawford, who has the rest, and will transmit it to you. I shall write to him fully on the subject." It is pleasing to remark, that the Will. Crawford here mentioned, was the author of the beautiful pastoral ballad of Tweed-side, which, with the aid of its charming melody, will probably live as long as the language is understood. Hamilton may be reckoned among the earliest of the Scotch poets who wrote English verse with propriety and taste, and with any considerable portion of the poetic spirit. Thomson, Mallet, and he, were contemporaries.—"The poems of Hamilton," says professor Richardson, "display regular design, just sentiments, fanciful invention, pleasing sensibility, elegant diction, and smooth versification. His genius was aided by taste, and his taste was improved by knowledge. He was not only well acquainted with the most elegant modern writers, but with those of antiquity. Of these remarks, his poem entitled 'Contemplation, or the Triumph of Love,' affords sufficient illustration."

Some of Hamilton's poems were first published at Glasgow in 1748, and afterwards reprinted, not only without the author's name, but without his consent, and even without his knowledge. He corrected, however, many errors of that copy, and enlarged some of the poems, though he did not live to make a new and complete publication. The improvements he made were carefully inserted in the edition published at Edinburgh in 1760, with the addition of many pieces taken from his original manuscripts. Since that time, although they have been inserted in the new edition of the English Poets, there has been no demand for a separate edition. It would be of importance, but it is seldom easy, to account for the various fates of poets. Hamilton, if not of the first class, and in whom we find only those secondary qualities which professor Richardson has so ably pointed out in the "Lounger," surely excels some whose works are better known and more current. The neglect which he has experienced may be partly attributed to his political principles, and partly to the local interest which his effusions excited, and to which they were long confined. Verses of compliment and personal addresses,

must have extraordinary merit, if they attract the notice of distant strangers. Prejudice, however, is now at an end, and the friends of Scottish genius, who have lately called the attention of the public to this writer, have proved that he deserves a higher rank than has yet been assigned to him. He is perhaps very unequal, and the blemishes in his verse and diction to which professor Richardson has alluded are frequent, yet it is no inconsiderable merit to have been one of the first of his countrymen who cultivated the purity and harmony of the English language, and exhibited a variety of composition and fertility of sentiment that are rarely to be found in the writings of those whose poetical genius is of the second degree.[1]

HAMILTON (WILLIAM GERARD), a statesman of some note, was the only son of William Hamilton, esq. an advocate of the court of session in Scotland, who after the union came to London, and was admitted to the English bar. His son was born in Lincoln's-inn Jan. 28, 1728-9, and was educated at Winchester school, and at Oriel college, Oxford, where he was admitted a gentleman commoner, March 1, 1744-5. During his residence at Oxford, it is supposed he wrote those poems which were printed in 1750, 4to, for private distribution only, but have lately been published by Mr. Malone. On leaving Oxford, he became a member of Lincoln's-inn, with a view to study the law; but on his father's death in 1754, he betook himself to a political life, and in the same year was chosen member of parliament for Petersfield in Hampshire. His first effort at parliamentary eloquence was made Nov. 13, 1755, when, to use the words of Waller respecting Denham, "he broke out, like the Irish rebellion, threescore thousand strong, when nobody was aware, or in the least suspected it." Certainly no *first* speech in parliament ever produced such an effect, or acquired such eulogies, both within and without the house of commons. Of this speech, however, no copy remains. For many years it was supposed to have been his only attempt, and hence the familiar name of *Single-speech* was fixed upon him; but he spoke a second time, Feb. 1756, and such was the admiration which followed this display of his talents, that Mr. Fox, then one of the principal secretaries of state, procured him to be appointed, in April of the same year, one

[1] Johnson and Chalmers's English Poets.—Lord Woodhouslee's Life of Kames.—The Lounger.

of the lords of trade. At this board he sat five years without ever exerting his oratorical talents; and in 1761 accepted the office of principal secretary to George earl of Halifax, then appointed lord-lieutenant of Ireland. In the Irish parliament, as he filled an office of responsibility, it was necessary for him to support the measures of administration; and accordingly in 1761 and 1762, he made five speeches on various occasions, which fully gratified the expectations of his auditors. Mr. Hamilton continued secretary to the succeeding lord lieutenant, Hugh earl of Northumberland, in 1763, but it is believed his exertions in that session were less splendid and less frequent; and before it concluded, on some disgust he resigned his office.

On his return to England, and for a long time afterwards, he meditated taking an active part in the political warfare of the house of commons, but he never again addressed the chair, though he was chosen into every new parliament that was summoned from that time till May 1796, a little before his death. In this period, the only office he filled was that of chancellor of the exchequer in Ireland, which he held from Sept. 1763 to April 1784. During this interval he was one of those on whom common rumour bestowed the authorship of Junius's letters, and perhaps never was any rumour so completely devoid of a probable foundation. He died at his house in Upper Brook-street, July 16, 1796, and was buried in the chancel vault of the church of St. Martin in the Fields. In 1808, Mr. Malone published his works under the title of "Parliamentary Logic; to which are subjoined two Speeches delivered in the House of Commons in Ireland, and other pieces," 8vo, with a life of the author prefixed. These speeches give us but a faint idea of the splendid abilities which once so enraptured his hearers, nor does his poetry entitle him to rank above the elegant versifiers of his time. His "Parliamentary Logic" is a performance of a more singular cast. It consists of a string of maxims, or rules, for managing a debate in parliament, in which the author appears serious, else we should have supposed "parliamentary *logic*" to imply a ridicule on the language of that house. These maxims, however, seem admirably qualified to make a partizan; although we much doubt whether they have a tendency to make that more valuable character, an honest man.[1]

[1] Life by Malone, prefixed to the above work.—Boswell's Life of Johnson.—Cumberland's Life of himself.—Lord Orford's Works, vol. V. pp. 42, 47.

HAMILTON (Sir WILLIAM), a gentleman of great eminence in the literary and political world, was born in Scotland in 1730. He was of a branch of the family of Hamilton, which was considerably reduced in circumstances at the time of his birth; he himself having repeatedly declared to his friends in Naples, that "he was condemned to make his way in the world with an illustrious name and a thousand pounds." He was not, however, doomed to spend many years of his youth in such narrow circumstances; as in 1755 he married a young lady of amiable character, with whom he received a fortune of 5000*l.* a year. The active and important part of his life began from the moment in which he entered the diplomatic line; and we may consider it as a circumstance peculiarly fortunate for the literary world, that he was destined to remain nearly the rest of his life in a country truly classical, in regard to the fine arts and natural history; pursuits for which he had early evinced the greatest predilection.

Mr. Hamilton was appointed ambassador to the court of Naples in 1764; and from that time to 1800, in which he was recalled, it may be said, with the strictest justice, that he did much more for the advancement of the fine arts, natural history, and antiquities, than any individual or corporation in that metropolis; perhaps, or even the government itself. In Naples the state of those branches of knowledge, which constituted Mr. Hamilton's pursuits, was at this time very low, and as far as early and intense application may be considered proofs of a predominant passion, it appears that the objects of natural history chiefly engaged his attention. In a short period from his arrival, he had already collected a vast number of articles connected with this science, and had thus formed a valuable cabinet, of which, according to the expression of one of his friends, "he could be himself the ablest demonstrator." Between 1764, and the middle of 1767, he visited Vesuvius no less than twenty-two times, and had as often observed the different spots around Naples affected by volcanic eruptions; and it was universally remarked by those who had the pleasure to accompany him in these excursions, that he was the best and most instructive "Cicerone" that could possibly be found for such occasions. He also visited Mount Etna, and the Eolian islands, places which had not been examined with such attention before. The phenomena which their surface presented to his view did not satisfy his cu-

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riosity: he observed the interior parts of the soil, and every minute circumstance that attended the operations of nature: not one of the different substances which had ever issued from these volcanoes was left unnoticed. In all his excursions he was constantly accompanied by an artist of great merit, Mr. Fabris, who drew plans and delineated such objects as were most interesting and striking.

These observations, though since reduced to systematic works, were first communicated in partial letters to the royal society, from 1766 to 1779; in whose Transactions for the above years, and also in the Annual Register, these letters are preserved; the perusal of which will amply gratify those who are fond of curious incidents, and personal anecdotes relating to the subject of this memoir. The works themselves were two: viz. "Observations on Mount Vesuvius, Mount Etna, and other Volcanoes of the Two Sicilies," which appeared in 1772, London, 8vo, and the "Campi Phlegræi," published at Naples in 1776, in 2 vols. folio. In the former his chief position was, "that volcanoes lie dormant for several years, nay even for centuries." "When I arrived," says he, "at Naples, Vesuvius was quiet, very seldom was smoke visible on its top; in the year 1766, it seemed to take fire, and has never since been three months without either throwing up red hot stones, or disgorging streams of lava; nor has its crater been ever free from smoke. At Naples, when a lava appears, and not till then, it is styled an eruption; whereas I look upon the five nominal eruptions I have been witness to, from March 1766 to May 1771, as in effect but one continued eruption.—It is certain, that by constant attention to the smoke that issues from the crater, a very good guess may be given as to the degree of fermentation within the volcano. By this alone I foretold the two last eruptions; and by another very simple observation, I pointed out, some time before, the very spot from whence the lava has issued. When the cone of Vesuvius was covered with snow, I remarked a spot on which it would not lie."

The "Campi Phlegræi" were chiefly calculated to exhibit the view of the several spots already described. The drawings, by Mr. Fabris, were coloured with surprising art and great force of expression, and represented nature with the utmost accuracy and truth. Each plate was accompanied by concise and perspicuous explanations in English and French. In the first volume, a large map was

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also exhibited of the gulph of Naples and the country contiguous, which is unrivalled for its beauty and splendour. And in the author's letter to sir John Pringle, dated Naples, May 2, 1776 (which may be considered as a dedication of the work to the royal society), some additional observations on the subject were communicated, which had not been inserted either in the partial letters to the late Mr. Maty, or in the 8vo edition of them in 1772. In short, the publication was so accurate, so splendid, and so magnificent, as to have excited a surprise how such an invaluable performance could make its appearance in the south of Italy.

A new phenomenon, however, occurred after this publication, which was too striking not to excite a peculiar attention in our ingenious naturalist, and not to engage him in a new work.—We allude to the great eruption of Mount Vesuvius, on the 8th of August, 1779, and to the "Supplement" to the "Campi Phlegræi," to which it gave rise. As was his custom, Mr. Hamilton had communicated a description of that wonderful event to the royal society, which was printed in the first part of the Philosophical Transactions for the year 1780. He afterwards, however, as he had done with his former ones, collected these observations, and formed of them a regular work. In the year of the great eruption, he published in Naples, a fine edition of the above-mentioned book, beautifully illustrated by coloured prints, from the drawings of the same artist, Peter Fabris; the drawings and illuminations being likewise copied from nature, under his own inspection.

In the science of antiquities, so early as 1765, he had promoted the publication of the magnificent and elegant work, "Antiquités Etrusques, Grecques, et Romaines, tirées du Cabinet de Mr. Hamilton;" a fine collection of designs from Etruscan, Greek, and Roman vases, which was received with the greatest satisfaction by the lovers of antiquity and the arts. The design of this work was professedly the advancement of the arts. It was intended to shew on what system the ancients gave their vases that elegance so generally acknowledged and admired, and how they were able to assign the exact measures of their proportion; and to establish certain principles for the artist who would perform something in the same way. It was, in short, a most valuable present to the learned and to artists, and above all to manufacturers of earthen ware and china, and of vases

in silver, glass, &c. who found here an infinite variety of beautiful models, most of which had been until then unknown; and indeed it may be observed, that since that period our articles of the above description are universally formed with more beauty, taste, and elegance; qualities in which we as yet remain unequalled by any other country.

We are informed in the abbé Winkelman's Letters, that the above-mentioned work was intended to be comprised in four large folio volumes. Of these, the two former only appeared at the stated time. The two latter volumes (as we are informed by a note in the last edition of the Letters of Winkelman) were published in Naples in 1775; but the writer of this article has never been able to procure a sight of them, or even to gain the least information on the subject. The two former volumes were reduced to a smaller size, and republished at Paris, by Mr. David, in 1787, in five 8vo volumes. The adventurer D'Hancarville, editor of the work, as we are told by Winkelman, expected, by that publication, to acquire a fortune of twenty thousand pounds. It is not probable that he ever realized this expectation, but we know from D'Hancarville himself, that Mr. Hamilton allowed him to reap the emolument which might arise from the work. Of the particulars of which, he himself says, that "long since Mr. Hamilton had taken pleasure in collecting those precious monuments, and had afterwards trusted them to him for publication, requiring only some elegance in the execution; and the condition, that the work should appear under the auspices of his Britannic majesty."—"It answers no purpose to have of the ancient vases that general and vague idea which is given of them by the books of Caylus, or Montfaucon.—There are few antiquaries and scholars who have not entertained a wish to see such a collection executed with care and precision.—They can now compare the present with that of cardinal Gualtieri, reported by Montfaucon, and with all the others which have hitherto appeared.—Mr. Hamilton, justly apprehensive that the vases, already destined for England, might be damaged in their way, has resolved to have them engraved at Naples."

Part of the vases which gave rise to D'Hancarville's work, is that precious collection which is now seen in one of the rooms of the British Museum, and which formerly belonged to the senatorial house of Porcinari, in Naples. Mr. Hamilton purchased it from the proprietors in 1765,

and it still is a matter of surprise with the greatest of our artists, that it was ever suffered to go out of its native land. In Naples, however, it never occasioned any surprise; as it is there known, that full five years before the purchase, the same valuable property, through the means of the famous Theatin father Paciaudi, had been offered to the count of Caylus; and, in fact, the best-informed Neapolitans were fully convinced that it was much better that such precious monuments should be in the power of some active nation, in which they might be put to the best use, than to remain in their own country, where they would have been for ever useless. About the same time (in 1767), the British Museum received from Mr. Hamilton two other valuable presents:—1st. A complete collection of every sort of matter produced by Mount Vesuvius, by which he thought it might be proved that "many variegated marbles and many precious stones are the produce of volcanos, and that there have been volcanos in many parts of the world, where at present there are no traces of them visible." 2. Two very scarce and interesting books, respecting the formation of the celebrated new mountain at Pozzuoli, published at Naples, a few months after the event, in 1538: the one written by Marc Antony delli Falconi; and the other by Peter James di Toledo.

Among the several persons whom Mr. Hamilton honoured with his patronage at Naples, we shall only mention the celebrated engraver, Morghen; as it was owing to his encouragement that this eminent artist, in 1769, published that elegant collection of views at Pozzuoli and other spots in the neighbourhood of Naples. It is pleasing to say that Mr. Morghen soon evinced his gratitude towards his patron, and the nation to which the latter belonged: the collection was dedicated to the Society of arts in London; and the greatest part of the views were inscribed to some individuals of our nobility who then happened to be in Naples. Ever since the year 1770, Mr. Hamilton had established a regular correspondence with various intelligent persons in the several provinces of the kingdom, concerning such monuments of arts or antiquities as might happen to be found near their respective residences, and which might answer his further purposes. This correspondence was carried on with a peculiar activity in the province of Campania, that province being indeed the spot in which the greatest number of ancient vases has been found, and which for this

reason is thought to have possessed the chief manufactures of that article.

Whilst at this period Mr. Hamilton so successfully indulged in scientific and literary pursuits, he had no opportunity of exerting himself to any advantage in his public and diplomatic capacity, nothing of importance being then in agitation in the political world; and, with regard to private connexions, it is still in the remembrance of his old friends, that, till he became acquainted with some congenial characters, he found himself, in the midst of an immense metropolis, as insulated as if he had been in a village. Of his domestic life, about this period, we fortunately have an account from the celebrated secretary of the French academy, Duclos, from which we shall here give an extract, the more properly, as, with the alteration of time and place, it is his characteristic picture in every part of his life. "Mr. Hamilton," says he, "was in the habit of taking his dinner at home with a select number of friends, among whom I had the honour of being admitted. He had also a weekly party of the most distinguished persons of Naples. In these parties, a concert was sometimes given, in which Miss Hamilton played on the harpsichord so eminently, that her talents were acknowledged in a town decidedly superior in musical science to the rest of Italy. Mr. and Mrs. Hamilton are the happiest couple I ever saw. Both still in the vigour of youth, with good hearts and cultivated minds, and tenderly attached to each other, they presented to me the image of a patriarchal life. The lady, mistress of a considerable fortune, enjoys the pleasure of making that of her husband, who had nothing of his own but an illustrious name. The gentleman, duly sensible of what he owes to a beloved wife, is highly pleased to acknowledge it, and the sentiment of his gratitude increases the happiness of his situation."

The twelve years which elapsed from 1772 to 1784, formed a remarkable epoch in Mr. Hamilton's life, with respect to his advancement and domestic affairs. On the 3d of January, 1772, he was created knight of the bath. About 1775, he lost his only daughter. In 1782, he likewise lost his lady. And in 1784, after twenty years' absence, he visited his native country. He had been made a fellow of the royal society in 1766.

This time, however, was equally well employed in the service of the sciences; for, in 1779, he repeated his

visits to Mount Vesuvius, and published the Supplement already mentioned; in February 1783, he undertook the journey to Calabria, to observe the phenomena produced by the dreadful earthquake which just before had desolated that beautiful province, and of which he subsequently gave an account, in a letter to sir Joseph Banks, inserted in the "Transactions of the Royal Society;" and, so early as 1777, he wrote an excellent memoir on the discoveries until then made in Pompeii; which memoir, accompanied with 13 beautiful plates, was inserted in the fourth volume of the "Archæologia," and by which we are informed, "that the city was supposed to have been a mile in length, and about three miles and a half round; that only one hundred yards of a principal street, supposed to run through the whole city, had then been cleared; that the width of the horse-way was said to be in general ten feet eight inches English, and the elevated foot-way on each side, about three feet wide; that the plan of most of the houses was a square court, with a fountain in the middle, and small rooms round, communicating with that court; and that fragments of large panes of glass were found there, shewing that the ancients of this period knew well the use of glass for windows."

His most truly meritorious labours, however, at the close of the above mentioned period, were those which had in view the unrivalled museum of Portici; an object which had not yet been accessible to his researches. The history of the discovery of Herculaneum, and of the Royal museum to which it gave rise, is too well known to require any detailed notice in this place: it is equally alien to our purpose to relate the several tardy and unsuccessful measures which the government took to illustrate that unrivalled establishment; and we shall only notice the ancient manuscripts in the Museum, which are immediately connected with our subject. It is known that about eight hundred objects of this kind had been found in the several excavations of Herculaneum; and that on application being made to Mr. Assemanni of the Vatican, on the subject, this learned man had recommended an able, industrious, and indefatigable Piarist monk, named Father Anthony Piaggi, who possessed the art of completely unfolding the decayed manuscripts. Some successful trials were made: a work on the philosophy of Epicurus, another on morals, a third on rhetoric, and a fourth on music, were brought to light;

and of the last, the author of which was a Greek named Philodemus, thirty-eight full columns were happily copied. Father Anthony's services were still more beneficial; he instructed in his art a pupil named Merli, afterwards as able as himself. Neither of them, however, persevered in their tasks: they complained of the supineness of the ministry, and of their own scanty allowance.

Among the papers left by sir William at his death, are found more than fifty memoirs directed by Father Anthony to the marquis of Sambuca, soliciting his patronage for the great work of the manuscripts, to which solicitations that minister seemed to be deaf. Numberless other memoirs of the kind were also presented to several persons in the royal service, and they met with no better success.—The consequence was, that Father Anthony at last put himself under the protection of sir William, and tendered his services for any information which the latter might wish concerning the Museum. The propriety of accepting this offer may be questioned. It was considered, however, by one who was not particularly acquainted with the administration of the establishment, as too important not to meet with an immediate compliance: a treaty was concluded, that sir William should grant to Father Anthony a pension of 600 ducats a year (100*l.*), and the latter should regularly send to him every week a sheet of original information; and in order to elude any ministerial inquisition, it was also agreed that the correspondence should be carried on in cyphers. This correspondence lasted till the death of Father Anthony in 1798; and, if we except a want of delicacy, and perhaps also a breach of trust in the monk, we may presume that, in the main object, it proved satisfactory to both parties: sir William was indeed so satisfied, that, some years after the commencement of the treaty, he procured for Father Anthony an additional pension, of the same sum of 600 ducats a year (100*l.*), from his royal highness the Prince of Wales; and Father Anthony, on his side, seemed also so sensible of the favours he had received, that on his death, he bequeathed all his manuscripts and papers of every kind to his patron.

In 1791, sir William was appointed a privy counsellor; and in the same year he married Miss Harte, the present lady Hamilton. About the same time also, in order to give a further illustration to his favourite doctrine respecting the constant state of eruption of Mount Vesuvius, he

charged a Dominican friar at Resina, to compile for his use, a daily calendar of the several phenomena of that mountain; a compilation which, most probably, will also be found among his papers.

In December 1798, when the French attacked the kingdom of Naples, he accompanied his Sicilian majesty to Palermo, from whence, towards the close of 1800, he was recalled to England: where he died April 6, 1803, in the 72d year of his age.

During the short interval between his arrival in England and his death, this respectable philosopher and naturalist was occupied in ordering and classifying his numerous manuscripts, which had been conveyed from Naples to Palermo, at the time of his removal; and from the latter place to London, on his return to England. These manuscripts consisted of eight large boxes; four of which contained his correspondence with Father Anthony, and the other four, the valuable papers which the latter had bequeathed to him. It was his intention, after a due arrangement, to favour the public with two works collected from their contents, one of which was to exhibit a series of original observations on the best monuments of art in the Museum of Portici; and the other, a series of historical anecdotes concerning its literary and economical administration, from its first establishment, of both which there is a prospect of publication.

With regard to his diplomatic exertions, which naturally constituted the immediate duties of his station, we may notice, 1. the explanations, which, in 1772, he had with the first minister, marquis Tanucci, on account of Michael Torcia, who, in his performance, "The Political Sketch of Europe," had used some improper expressions: 2. the negotiations which he successfully concluded for the neutrality of his Sicilian majesty in the American war: 3. his excellent conduct during the family misunderstanding between Spain and Naples, from 1784 to 1786: but these are matters which belong to political history. The fame of sir William Hamilton will ultimately rest on his talents, learning, and patriotic spirit.[1]

HAMILTON (WILLIAM), an historical painter, the son of a Scotch gentleman who resided many years at Chelsea, as deputy to Mr. Robert Adams, the celebrated architect,

[1] Baldwin's Literary Journal for 1804.

when clerk of the works to that college, was born in 1750, and sent to Italy, when very young, under the patronage of Mr. Adams. He was there some time under the tuition of Zucchi, the painter of arabesque ornaments at Rome, and although Mr. Edwards thinks he was then too young to receive any material benefit from this tour, it served at least to increase his early taste for the art, and he caught a pleasant manner of painting, much in the style of his master. When he returned to England he became a pupil in the royal academy, and by attention to his studies, acquired considerable employment. He practised in many different ways, mostly history, and frequently arabesque, of which latter kind he executed some decorations at the seat of the late earl of Bute at High Cliff, Hampshire. He sometimes painted portraits, but his manner was not well adapted to that branch, yet his portrait of Mrs. Siddons in the character of lady Randolph (now in the possession of Samuel Whitbread, esq.) was allowed to have great merit. He was much employed by the late alderman Boydell, for his Shakspeare, and by Macklin for his edition of the Bible and of the Poets. In the former his "Woman of Samaria" deserves much praise. One of his most capital works was a picture of the "Queen of Sheba entertained at a banquet by Solomon," a design for a window in Arundel castle. His manner of painting was light, airy, and pleasant, and he excelled in ornaments to which he gave a propriety, richness, and a classic air. His coloured drawings imitate the fulness of his oil-paintings with more freshness, and, without much labour, are finished with taste. He was elected associate of the royal academy Nov. 8, 1784, and royal academician, February 10, 1789. He died in the vigour though not in the bloom of life, Dec. 2, 1801, of a violent fever of only three days' duration, deeply lamented by his friends, and regretted by the public. He was a man of great affability and gentle manners; his politeness covered no insincerity, nor his emulation envy. He was one of the few artists we have personally known who spoke with high respect of his brethren, and was equally respected by them for his amiable temper.[1]

HAMMOND (ANTHONY, esq.), descended from a family long situated at Somersham-place, in Huntingdonshire, was born in 1668, and educated at St. John's college,

[1] Edwards's Supplement to Lord Orford.—Pilkington by Fuseli.

Cambridge. He was a commissioner of the navy, a good speaker in parliament, had the name of "silver-tongued Hammond" given him by lord Bolingbroke, and was a man of note among the wits, poets, and parliamentary writers, in the beginning of the last century. A volume of "Miscellany Poems," was inscribed to him, in 1694, by his friend Mr. Hopkins; and in 1720 he was the editor of "A new Miscellany of Original Poems," in which he had himself no small share. His own pieces, he observes in his preface, "were written at very different times, and were owned by him, lest in a future day they should be ascribed to other persons to their prejudice, as the 'Ode on Solitude' has been, in wrong, to the earl of Roscommon, and as some of the rest have been to others." He was the intimate friend of Mr. Moyle, and wrote the "Account of his Life and Writings," prefixed to his works in 1727. Their acquaintance began, through sir Robert Marsham, in the latter end of 1690, soon after Hammond's return from a short tour into Holland and some parts of Flanders. The places of resort for wits at that period were Maynwaring's coffee house in Fleet-street, and the Grecian near the Temple; where Moyle, having taken a disgust against the clergy, had several friendly disputes with Hammond, and at the same place had a share with Trenchard in writing the argument against a standing army. In Moyle's works are three valuable letters to Hammond; a copy of verses, by Hammond, to Moyle; another, by Hopkins, to the same; and a third, by Hopkins, to Hammond. Mr. Hammond is said to have married Susanna, a sister of Mr. Walpole, afterwards the celebrated minister of state; but that Mr. Hammond was a different person. Our author married a Miss Clarges, and died in 1738, as Whiston informs us, in the Fleet-prison, where he was confined for debt, and so preserved what he had not spent of his estate for his eldest son. His second son is the subject of the following article.[1]

HAMMOND (JAMES), well remembered as a man esteemed and caressed by the elegant and great, was the second son of Anthony Hammond mentioned above: he was born about 1710, and educated at Westminster-school; but it does not appear that he was of any university, al-

[1] Cibber's Lives.—Gent. Mag. LXI. 1090, LXXIX. 1121.—Nichols's Poems.—Chesterfield's Memoirs, p. 47.—Whiston's MS notes on a copy of this Dict.

though Mr. Cole claims him for Cambridge, but without specifying his college. When about eighteen, he was introduced to the earl of Chesterfield, and from a conformity of character, manners, and inclinations, soon became particularly attached to his lordship. He was equerry to the prince of Wales, and seems to have come very early into public notice, and to have been distinguished by those whose patronage and friendship prejudiced mankind at that time in favour of those on whom they were bestowed; for he was the companion of Cobham, Lyttelton, and Chesterfield. He is said to have divided his life between pleasure and books; in his retirement forgetting the town, and in his gaiety losing the student. Of his literary hours all the effects are exhibited in his memorable "Love Elegies," which were written very early, and his "Prologue" not long before his death. In 1733, he obtained an income of 400*l.* a year by the will of Nicholas Hammond, esq. a near relation. In 1741 he was chosen into parliament for Truro in Cornwall, probably one of those who were elected by the prince's influence; and died June 2, 1742, at Stowe, the famous seat of the lord Cobham. His mistress long outlived him, and, in 1779, died unmarried, bed-chamber woman to the queen. The character which her lover bequeathed her was, indeed, not likely to attract courtship, yet it was her own fault that she remained single, having had another very honourable offer. The "Elegies" were published after his death; and while the writer's name was remembered with fondness, they were read with a resolution to admire them. The recommendatory preface of the editor, who was then believed, and is affirmed by Dr. Maty, to be the earl of Chesterfield, raised strong prejudices in their favour; but Dr. Johnson is of opinion that they have neither passion, nature, nor manners, and Dr. Beattie was informed on very good authority that Hammond was not in love when he wrote his "Elegies." [1]

HAMMOND (Dr. HENRY), a learned English divine, was born at Chertsey in Surrey, August 18, 1605; and was the youngest son of Dr. John Hammond, physician to Henry prince of Wales, who was his godfather, and gave him his own name. In his infancy he was remarkable for sweetness of temper, the love of privacy, and a devotional turn. He was educated at Eton-school, and sent to Mag-

[1] Johnson and Chalmers's English Poets.—Gent. Mag. LVII. LXV. and LXVI.—Beattie's Dissertations, p. 554, 4to.

dalen-college, Oxford, in 1618; of which, after taking his degrees in a regular way, he was elected fellow in July 1625. During the whole of his residence here, he generally spent thirteen hours every day in study; in the course of which he not only went through the usual academic studies, but read almost all the classics, writing emendations, critical remarks, &c. as he proceeded. Having applied himself also with great diligence to the study of divinity, he was admitted to holy orders in 1629, and soon after took the degree of bachelor of divinity. In 1633 he was presented to the rectory of Penshurst in Kent, by Robert Sidney earl of Leicester. That nobleman, happening to be one of his auditors while he was supplying a turn at court for Dr. Frewen, the president of his college, and one of his majesty's chaplains, was so deeply affected with the sermon, and conceived so high an opinion of the preacher's merit, that he conferred on him this living, then void, and in his gift. Upon this he quitted his college, and went to his cure, where he resided as long as the times permitted him, punctually performing every branch of the ministerial function in the most diligent and exemplary manner. In 1639 he took the degree of D. D.; in 1640, was chosen one of the members of the convocation, called with the long parliament, which began that year; and, in 1643, made archdeacon of Chichester by the unsolicited favour of Dr. Brian Duppa, then bishop of Chichester, and afterwards of Winchester. The same year also he was named one of the assembly of divines, but never sat amongst them.

In the beginning of the national troubles he continued undisturbed at his living till the middle of July 1643; but, joining in the fruitless attempt then made at Tunbridge in favour of the king, and a reward of 100*l.* being soon after promised to the person that should produce him, he was forced to retire privily and in disguise to Oxford. Having procured an apartment in his own college, he sought that peace in retirement and study which was no where else to be found. Among the few friends he conversed with was Dr. Christopher Potter, provost of Queen's college; by whose persuasion it was, that he published his "Practical Catechism," in 1644. This was one of the most valuable books published at that time; but great objections were raised against it by fifty-two ministers within the province of London; and especially by the famous Francis Chey-

nell, on account of its containing Arminian tenets. Hammond, however, defended his book, and the same year and the following, published several useful pieces, adapted to the times. In December of the same year he attended as chaplain the duke of Richmond and earl of Southampton; who were sent to London by Charles I. with terms of peace and accommodation to the parliament; and when a treaty was appointed at Uxbridge, he appeared there as one of the divines on the king's side, where he managed, greatly to his honour, a dispute with Richard Vines, one of the presbyterian ministers sent by the parliament.

A few days after the breaking of this treaty, a canonry of Christ Church in Oxford becoming vacant, the king bestowed it upon him about March 1645; and the university chose him their public orator. His majesty also, coming to reside in that city, made him one of his chaplains in ordinary: notwithstanding all which employments, he did not remit from his studies, or cease to publish books, principally contrived to do service in the times when they were written. When Oxford surrendered, his attendance as chaplain was superseded; but when the king came into the power of the army, he was permitted to attend him again, in his several confinements and removes of Woburn, Caversham, Hampton-court, and the Isle of Wight: at which last place he continued till Christmas, 1647, when all his majesty's servants were removed from him. He then returned again to Oxford, where he was chosen sub-dean of Christ Church; in which office he continued till March 30, 1648, and was then forcibly turned out of it by the parliamentary visitors. The accusations against him were, his refusing to submit to the visitors' power; his being concerned in drawing up the reasons which were presented to the convocation against the authority of that visitation; and his refusing to publish the visitors' orders for the expulsion of several of the members of Christ Church. Instead, however, of being commanded immediately to quit Oxford, as others were, a committee of parliament voted him and Dr. Sheldon to be prisoners in that place, where they continued in restraint for about ten weeks. During this confinement he began his "Paraphrase and Annotations on the New Testament;" the ground-work of which is said to be this. Having written in Latin two large volumes of the way of interpreting the New Testament, with reference to the customs of the Jews, and of the first here-

tics in the Christian church, and also of the heathens, especially in the Grecian games; and, above all, of the importance of the Hellenistical dialect; he began to consider, that it might be more useful to the English reader, to write in our vulgar language, and set every observation in its natural order, according to the direction of the text. And having some years before collated several Greek copies of the New Testament, and observed the variation of our English from the original, and made an entire translation of the whole for his own private use, he cast his work into that form in which it now appears. It came out first in 1653; in 1656, with additions and alterations; and, in 1698, Le Clerc put out a Latin translation of it, viz. of the "Paraphrase and Annotations," with the text of the Vulgate, in which he has intermixed many of his own animadversions, explained those points which Dr. Hammond had but slightly touched, and corrected many of his mistakes.

From Oxford he was removed to the house of sir Philip Warwick at Clapham in Bedfordshire. The trial of king Charles drawing on, and Dr. Hammond being in no other capacity to interpose than by writing, he drew up an address to the general and council of officers, which he published under this title: "To the right honourable the lord Fairfax, and his council of war, the humble Address of Henry Hammond." It is unnecessary to add that this produced no effect, as his majesty's doom was fixed. Dr. Hammond's grief for the death of his royal master was extreme; but, as soon as he had in some measure recovered his spirits, he resumed his studies, and published several pieces. The rigour of his restraint being taken off in the beginning of 1649, he removed to Westwood in Worcestershire, the seat of the loyal sir John Packington, from whom he received a kind invitation; and here spent the remainder of his days. In 1651, when Charles II. came into those parts, he waited upon him, and received a letter from his own hand of great importance, to satisfy his loyal subjects concerning his adherence to the religion of the church of England. In 1653 he published, as already observed, his great work on the New Testament, and went on applying antidotes to the distempers of the church and state, and opposing the absurd tenets of the sectaries, particularly those of the anabaptists. Afterwards he undertook a "Paraphrase and Commentary on all the books

of the Old Testament;" of which he published the Psalms, and went through a third part of the book of Proverbs. His want of health only hindered him from proceeding farther: for that strength of body which had hitherto attended his indefatigable mind, beginning to fail him about 1654, he was attacked by a complication of disorders, the stone, the gout, the colic, and the cramp; but the stone put an end to his life. While Charles II. was designing him for the bishopric of Worcester, and he was preparing to go to London, whither he had been invited by the most eminent divines, he was seized with a sharp fit of the stone the 4th of April, of which he died the 25th of the same month, 1660.

Dr. Hammond was a very handsome man, well-made, and of a strong and vigorous constitution; of a clear and florid complexion, his eye remarkably quick and sprightly, and in his countenance there was a mixture of sweetness and dignity. He had a free, graceful, and commanding eloquence. King Charles I. said of him, that he was the most natural orator he ever heard. He had not, however, a technical memory, and used to complain that it was harder for him to get one sermon by heart than to pen twenty. He was of a very kind, social, benevolent, and friendly disposition; extremely liberal to the poor, to whom he rendered his bounty more valuable by his manner of bestowing it. "Misery and want," says his excellent biographer, "wherever Dr. Hammond met with them, sufficiently endeared the object. His alms were as exuberant as his love; and in calamities, to the exigence he never was a stranger, whatever he might be to the man that suffered." Among other evidences which Hammond gave of his benevolence, Dr. Fell informs us, that, when he saw a man honest and industrious, he would trust him with a sum, and let him pay it again at such times and in such proportions as he found himself able; all this accompanied by an inquiry into his condition, and advice as to the better disposal of the money, closing his discourse with prayer, and dismissing the object of his benevolence with the utmost kindness. To persons of rank and fortune his advice was, to "treat their poor neighbours with such a cheerfulness, that they may be glad to have met with them."

Dr. Hammond was a man of great temperance; his diet was of the plainest kind, and he frequently practised fasting. He seldom went to bed until midnight, or remained

in it beyond five or six o'clock. By these means he was enabled to endure cold and fatigue, and in the severest weather sat at a distance from a fire. His studious industry was unceasing. He not only avoided, but had a strong aversion to idleness. "To be always furnished with somewhat to do" he considered as the best expedient both for innocence and pleasure, saying, that no burthen was more heavy, or temptation more dangerous, than to have time lie on one's hand." His piety was fervent, and from his youth he spent much of his time in secret devotion. Bishop Burnet says of him, that "his death was an unspeakable loss to the church; for as he was a man of great learning, and of most eminent merit, he having been the person that during the bad times had maintained the cause of the church in a very singular manner; so he was a very moderate man in his temper, though with a high principle, and would probably have fallen into healing counsels. He was also much set on reforming abuses, and for raising the clergy to a due sense of the obligations they lay under."

He published a great many controversial and practical tracts and sermons, commentaries, &c. in his life-time, which, with many posthumous pieces, were collected together by his amanuensis, the learned Mr. William Fulman, and published in 4 vols. fol. 1684; and in 1739 Mr. Peck published a collection of his letters, amounting to nineteen.[1]

HAMPDEN (JOHN, esq.), of Hamden, in Buckinghamshire, a celebrated political character in the reign of Charles I. was born at London in 1594. He was of as ancient (Whitlocke says the ancientest) extraction as any gentleman in his county; and cousin-german to Oliver Cromwell, his father having married the protector's aunt. In 1609 he was sent to Magdalen college in Oxford; whence, without taking any degree, he removed to the inns of court, and made a considerable progress in the study of the law. Sir Philip Warwick observes, that "he had great knowledge both in scholarship and the law." In his entrance into the world, he is said to have indulged himself in all the licence of sports, and exercises, and company, such as were used by men of the most jovial conversation; but afterwards to have retired to a more reserved and

[1] Life by bishop Fell, 1661, 12mo, lately reprinted at Oxford, 1806.—Biog. Brit.—Wordsworth's Eccl. Biography.—Barwick's Life.—Lloyd's Memoirs, fol. —Ath. Ox. vol. II.—Peck's Desiderata, vol. II.—Churton's Life of Nowell.—Usher's Life, and Letters, p. 541—543.

austere society, preserving, however, his natural cheerfulness and vivacity. In the second parliament of king Charles, which met at Westminster, February 1625-6, he obtained a seat in the house of commons, as he also did in two succeeding parliaments; but made no figure till 1636, when he became universally known, by a solemn trial at the king's bench, on his refusing to pay the ship-money. He carried himself, as Clarendon tells us, through this whole suit with such singular temper and modesty, that he obtained more credit and advantage by losing it, than the king did service by gaining it. From this time he soon grew to be one of the most popular men in the nation, and a leading member in the long parliament. "The eyes of all men," says the same writer, "were fixed upon him as their *pater patriæ*, and the pilot that must steer the vessel through the tempests and rocks which threatened it." After he had held the chief direction of his party in the house of commons against the king, he took up arms in the same cause, and was one of the first who opened the war by an action at a place called Brill, a garrison of the king's, on the edge of Buckinghamshire, about five miles from Oxford. He took the command of a regiment of foot under the earl of Essex, and shewed such skill and bravery, that, had he lived, he would, probably, soon have been raised to the post of a general. But he was cut off early by a mortal wound, which he received in a skirmish with prince Rupert, at Chalgrove-field, in Oxfordshire, where, it is generally reported, he was shot in the shoulder with a brace of bullets, which broke the bone, June 18, 1643; and, after suffering much pain and misery, he died the 24th, an event which affected his party nearly as much as if their whole army had been defeated *. "Many men observed," says Clarendon, "that the field in which this skirmish was, and upon which Hampden received his death-wound, namely, Chalgrove-field, was the same place in which he had first executed the ordinance of the militia, and engaged that county, in which his reputation was very great, in this rebellion: and it was confessed by the prisoners that were taken that day, and acknowledged by all,

* So little is known of Hampden, that even the manner of his death has never been ascertained; some persons supposing that he was killed by the bursting of one of his own pistols.—See Noble's Memoirs of Cromwell, vol. II. p. 70, where there is a long account of his family and descendants; and Seward's Anecdotes.

that upon the alarm that morning, after their quarters were beaten up, he was exceeding solicitous to draw forces together to pursue the enemy; and, being a colonel of foot, put himself amongst those horse as a volunteer, who were first ready, and that, when the prince made a stand, all the officers were of opinion to stay till their body came up, and he alone persuaded and prevailed with them to advance: so violently did his fate carry him to pay the mulct in the place where he had committed the transgression about a year before. This was an observation made at that time;" but lord Clarendon does not adopt it as an opinion of his own.

Hampden, if we form our judgment of him only from the account of those who were engaged in the opposite party to him, was, perhaps, one of the most extraordinary men that ever lived; and is thus delineated by the noble historian already quoted. "He was a man of much greater cunning, and it may be of the most discerning spirit, and of the greatest address and insinuation to bring any thing to pass which he desired, of any man of that time, and who laid the design deepest.—He was not a man of many words, and rarely began the discourse, or made the first entrance upon any business that was assumed, but a very weighty speaker; and after he had heard a full debate, and observed how the house was like to be inclined, took up the argument, and shortly, and clearly, and craftily, so stated it, that he commonly conducted it to the conclusion he desired. He was of that rare affability and temper in debate, and of that seeming humility and submission of judgment, as if he brought no opinion of his own with him, but a desire of information and instruction; yet he had so subtle a way, and under the notion of doubts insinuating his objections, that he infused his own opinions into those from whom he pretended to learn and receive them. And even with them who were able to preserve themselves from his infusions, and discerned those opinions to be fixed in him with which they could not comply, he always left the character of an ingenuous and conscientious person. He was, indeed, a very wise man, and of great parts, and possessed with the most absolute spirit of popularity, and the most absolute faculties to govern the people, of any man I ever knew. For the first year of the parliament he seemed rather to moderate and soften the violent and distempered humours than to inflame them. But wise and

dispassionate men plainly discerned, that that moderation proceeded from prudence, and observation that the season was not ripe, rather than that he approved of the moderation; and that he begot many opinions and notions, the education whereof he committed to other men; so far disguising his own designs, that he seemed seldom to wish more than was concluded. And in many gross conclusions, which would hereafter contribute to designs not yet set on foot, when he found them sufficiently backed by a majority of voices, he would withdraw himself before the question, that he might seem not to consent to so much visible unreasonableness; which produced as great a doubt in some as it did approbation in others of his integrity. After he was among those members accused by the king of high treason, he was much altered; his nature and carriage seeming much fiercer than it did before: and without question, when he first drew his sword, he threw away the scabbard. He was very temperate in diet, and a supreme governor over all his passions and affections; and had thereby a great power over other men's. He was of an industry and vigilance not to be tired out or wearied by the most laborious; and of parts not to be imposed upon by the most subtle and sharp; and of a personal courage equal to his best parts: so that he was an enemy not to be wished wherever he might have been made a friend; and as much to be apprehended where he was so, as any man could deserve to be. And therefore his death was no less pleasing to the one party than it was condoled in the other. In a word, what was said of Cinna might well be applied to him: he had a head to contrive, a tongue to persuade, and a hand to execute, any mischief, or," as the historian says elsewhere, "any good." Thus is Hampden described by Clarendon, agreeably to the notions usually formed of his character after the restoration; which was that of a great, rather than a good man. But as the characters of statesmen, commanders, or men acting in a public capacity, always vary with the times and fashions of politics, at the revolution, and since, he has been esteemed a good man as well as a great.[1]

HANDEL (GEORGE FREDERIC), the greatest musical composer of his time, or perhaps of any time or country, was born at Halle, in the duchy of Magdeburgh, February

[1] Biog. Brit.—Hume and Rapin's Hist.—Clarendon.—Noble's Memoirs of Cromwell.

24, 1684, by a second wife of his father, who was an eminent physician and surgeon of the same place, and then above sixty years of age. From his very childhood he discovered such a propensity to music, that his father, who always intended him for the civil law, took every method to oppose this inclination, by keeping him out of the way of, and strictly forbidding him to meddle with, musical instruments of any kind. The son, however, found means to get a little clavicord privately conveyed to a room at the top of the house; and with this he used to amuse himself when the family was asleep. While he was yet under seven years of age, he went with his father to the duke of Saxe Weisenfels, where it was impossible to keep him from harpsichords, and other musical instruments. One morning, while he was playing on the organ, after the service was over, the duke was in the church; and something in his manner of playing affected his highness so strongly, that he asked his valet-de-chambre (who was Handel's brother-in-law) who it was that he heard at the organ? The valet replied, that it was his brother. The duke demanded to see him; and after making proper inquiries about him, expostulated very seriously with his father, who still retained his prepossessions in favour of the civil law. He allowed that every father had certainly a right to dispose of his children as he should think most expedient; but that in the present instance he could not but consider it as a sort of crime against the public and posterity to rob the world of such a rising genius. The issue of this conversation was, not only a toleration for music, but consent also that a master should be called in to forward and assist him.

The first thing his father did at his return to Halle, was to place him under one Zackau, organist to the cathedral church, a person of great abilities in his profession, and not more qualified than inclined to do justice to any pupil of promising hopes. Handel pleased him so much, that he never thought he could do enough for him. He was proud of a pupil who already began to attract the attention of the public; and glad of an assistant who by his extraordinary talents was capable of supplying his place whenever he had a mind to be absent. If it seem strange to talk of an assistant at seven years of age, it will appear stranger that at nine Handel began to compose the church service for voices and instruments, and from that time was

accustomed to compose a service every week for three years successively. Having far surpassed his master, the master himself confessing it, and made all the improvement he could at Halle, it was agreed he should go to Berlin in 1698, where the opera was in a flourishing condition under the encouragement of the elector of Brandenburg, afterwards king of Prussia. Handel had not been long at this court before his abilities became known to the sovereign, who frequently sent for him, and made him large presents. He farther offered to send him to Italy, where he might be formed under the best masters, and have opportunities of hearing and seeing all that was excellent in the kind; but his father refused this offer from a spirit of independence. During his stay at Berlin, he became acquainted with two Italian composers, Buononcini and Attilio; the same who afterwards came to England while Handel was here, and were at the head of a formidable opposition against him.

Next to the opera of Berlin, that of Hamburgh was in the highest request; and thither it was resolved to send him, with a view to improvement; but his father's death happening soon after, and his mother being left in narrow circumstances, he thought it necessary to procure scholars, and obtain some employment in the orchestra; and by this means was enabled to prove a great relief to her. He had a dispute at Hamburgh with one of the masters, in opposition to whom he laid claim to the first harpsichord, which was determined in his favour. The honour, however, had like to have cost him dear; for his antagonist so resented his being constrained to yield to such a stripling competitor, that, as they were coming out of the orchestra, he made a push at him with a sword, which had infallibly pierced his heart, but for the friendly score which he carried accidentally in his bosom. "Had this happened," says his historian, "in the early ages, not a mortal but would have been persuaded that Apollo himself interposed to preserve him in the form of a music-book." Dr. Burney, however, has subdued this flourish a little, by informing us that the sword broke against a metal button.

From conducting the performance he became composer to the house; and "Almeria," his first opera, was composed when he was not much above fourteen years of age. The success of it was so great, that it ran for thirty nights without interruption; and this encouraged him to com-

pose others, as he did also a considerable number of sonatas during his stay at Hamburgh, which was about four or five years. He contracted an acquaintance at this place with many persons of note, among whom was the prince of Tuscany, brother to the grand duke. The prince, who was a great lover of the art for which his country was famous, would often lament Handel's not being acquainted with the Italian music; shewed him a large collection of it; and was very desirous he should return with him to Florence. Handel plainly answered, that he could see nothing in the music answerable to the prince's character of it; but, on the contrary, thought it so very indifferent, that the singers, he said, must be angels to recommend it. The prince smiled at the severity of his censure, yet pressed him to return with him, and intimated that no convenience should be wanting. Handel thanked him for the offer of a favour which he did not chuse to accept; for he resolved to go to Italy on a speculation of his own, as soon as he could raise a sum sufficient for the purpose. He had in him from his childhood a strong spirit of independence, which was never known to forsake him in the most distressful seasons of his life; and it is remarkable that he refused the greatest offers from persons of the first distinction, because he would not be cramped or confined by particular attachments.

Soon after, he went to Italy, and Florence was his first destination; where at the age of eighteen, he composed the opera of "Rodrigo," for which he was presented with 100 sequins, and a service of plate. This may serve to shew what a reception he met with at a place where the highest notions were conceived of him before he arrived. Vittoria, a celebrated actress and singer, bore a principal part in this opera. She was a fine woman, and had been some time in the good graces of his serene highness; yet Handel's youth and comeliness, joined with his fame and abilities in music, had raised emotions in her heart, which, however, we do not find that Handel in the least encouraged. After about a year's stay at Florence, he went to Venice, where he was first discovered at a masquerade, while he was playing on a harpsichord in his vizor. Scarlatti happened to be there, and affirmed it could be no one but the famous Saxon or the devil. Being earnestly importuned to compose an opera, he finished his "Agrippina" in three weeks; which was performed twenty-seven

nights successively, and with which the audience were enraptured. From Venice he went to Rome, where his arrival was no sooner known than he received polite messages from persons of the first distinction. Among his greatest admirers was the cardinal Ottoboni, a man of refined taste and princely magnificence; at whose court he met with the famous Corelli, with whom he became well acquainted. Attempts were made at Rome to convert him to Popery; but he declared himself resolved to die a member of that communion, whether true or false, in which he had been born and bred. From Rome he went to Naples; and after he quitted Naples, made a second visit to Florence, Rome, and Venice. The whole time of his abode in Italy was six years; during which he had composed a great deal of music, and some in almost every species of composition. These early fruits of his studies would doubtless be great curiosities, could they be met with.

He now returned to his native country, but could not prevail on himself to settle while there was any musical court which he had not seen. He accordingly visited Hanover, where he met with Steffani, with whom he had been acquainted at Venice; and who was then master of the chapel to George I. when elector of Hanover. There also was a nobleman who had taken notice of him in Italy, and who afterwards did him great service when he came to England for the second time, baron Kilmansegge, who now introduced him at court, and so well recommended him to his electoral highness, that he immediately offered him a pension of 1500 crowns per annum, as an inducement to stay. Handel excused his not accepting this high favour, because he had promised the court of the elector palatine, and had also thoughts of going to England, whither he had received strong invitations from the duke of Manchester. On this he obtained leave to be absent for a twelvemonth or more at a time, and to go whithersoever he pleased; and on these conditions he thankfully accepted the pension.

After paying a visit to his mother, who was now extremely old and blind, and to his old master Zackau, he set out for Dusseldorp. The elector was highly pleased with him, and at parting made him a present of a fine set of wrought plate for a dessert. From Dusseldorp he made the best of his way through Holland; and embarking for England, he arrived at London in the winter of 1710,

where he was soon introduced at court, and honoured with marks of the queen's favour. Many of the nobility were impatient for an opera from him; on which he composed "Rinaldo," which succeeded so wonderfully, that his engagements at Hanover became the subject of much concern. He returned however thither in about a twelvemonth; for besides his pension, Steffani had resigned to him the mastership of the chapel; but in 1712 he obtained leave of the elector to visit England again, on condition that he returned within a reasonable time. The poor state of music here, and the wretched proceedings at the Haymarket, made the nobility desirous that he might be employed in composing for the theatre. To their applications the queen added her own authority; and as an encouragement, settled on him for life a pension of 200*l.* per annum. All this induced Handel to forget his obligations to Hanover; so that when George I. came over at the death of the queen, in 1714, conscious how ill he had deserved at his hands, he durst not appear at court. It happened, however, that his noble friend baron Kilmansegge was here; and he, with others of the nobility, contrived the following scheme for reinstating him in his majesty's favour. The king was persuaded to form a party on the water; and Handel was desired to prepare some music for that occasion. This, which has since been so justly celebrated under the title of the "Water Music," was performed and conducted by himself, unknown to his majesty, whose pleasure on hearing it was equal to his surprize. Upon his inquiring whose it was, the baron produced the delinquent, and presented him to his majesty, as one that was too conscious of his fault to attempt an excuse for it. Thus Handel was restored to favour, and his music honoured with the highest approbation; and as a token of it, the king was pleased to add a pension for life of 200*l.* a year to that which queen Anne had before given him. Some years after, when he was employed to teach the young princesses, another pension was added to the former by her late majesty.

Handel was now settled in England, and well provided for. The first three years he was chiefly, if not constantly, at the earl of Burlington's, where he frequently met Pope. The poet one day asked his friend Arbuthnot, of whose knowledge in music he had an high idea, what was his real opinion of Handel, as a master of that science? who re-

plied, "Conceive the highest you can of his abilities, and they are much beyond any thing that you can conceive." Pope nevertheless declared, that Handel's finest things, so untoward were his ears, gave him no more pleasure than the airs of a common ballad. The two next years Handel spent at Cannons, then in its glory, and composed music for the chapel there. About this time a project was formed by the nobility for erecting an academy in the Haymarket; the intention of which was to secure a constant supply of operas, to be composed by Handel, and to be performed under his direction. For this purpose the sum of 50,000*l.* was subscribed, the king subscribing 1000*l.* and a society was formed called "the Royal Academy." Handel immediately was commissioned to go to Dresden in quest of singers, whence he brought Senesino and Duristanti. At this time Buononcini and Attilio, whom we have mentioned before, composed for the opera, and had a strong party in their favour, which produced a violent opposition, ridiculed by Swift and the other wits of the time, although of great importance to the fashionable world; but at last the rival composers and performers were all united, and each was to have his particular part.

The academy being now firmly established, and Handel appointed principal composer, all things went on prosperously for a course of ten years. Handel maintained an absolute authority over the singers and the band, or rather kept them in total subjection. What, however, they regarded for some time as legal government, at length appeared to be downright tyranny; on which a rebellion commenced, with Senesino at the head of it, and all became tumult and civil war. Handel perceiving that Senesino was grown less tractable and obsequious, resolved to subdue him. To manage him by gentle means he disdained; yet to controul him by force he could not, Senesino's interest and party being too powerful. The one, therefore, was quite refractory, the other quite outrageous. The merits of the quarrel are not known; but, whatever they were, the nobility would not consent to his design of parting with Senesino, and Handel had resolved to have no farther concerns with him. And thus the academy, after it had gone on in a flourishing state for above nine years, was at once dissolved.

Handel still continued at the Haymarket, but his audience gradually sunk away. New singers must be sought,

and could not be had any nearer than Italy, to which, however, he was obliged to go, and returning with several singers, he carried on the opera for three or four years without success. Many of the nobility raised a new subscription for another opera at Lincoln's-inn-fields, and sent for Farinelli and others; and in short, the opposition was so strong, that in spite of his great abilities, his affairs declined, and his fortune was not more impaired than his health and his understanding. His right arm was become useless to him from a stroke of the palsy; and his senses were greatly disordered at intervals for a long time. In this unhappy state, it was thought necessary that he should go to the vapour-baths at Aix-la-Chapelle; and thence he received a cure, which from the manner, as well as quickness of it, passed with the nuns for a miracle.

Soon after his return to London, in 1736, his "Alexander's Feast" was performed at Covent-garden, and applauded; and several other attempts were made to reinstate him, but they did not prevail; the Italian party were too powerful; so that in 1741 he went to Dublin, where he was well received, and began to repair his fortune. At his return to London in 1741-2, the minds of most men were disposed in his favour, and the æra of his prosperity returned. He immediately began his oratorios in Covent-garden, which he continued with uninterrupted success and unrivalled glory, till within eight days of his death. The last was performed on the 6th, and he expired on the 13th of April, 1759. He was buried in Westminster-abbey, where by his own order, and at his own expence, a monument is erected to his memory.

As a composer, it would be affectation to attempt any character of Handel after what Dr. Burney has given. "That Handel was superior in the strength and boldness of his style, the richness of his harmony, and complication of parts, to every composer who has been most admired for such excellencies, cannot be disputed; and while fugue, contrivance, and a full score were more generally reverenced than at present, he remained wholly unrivalled. We know it has been said that Handel was not the original and immediate inventor of several species of music for which his name has been celebrated; but with respect to originality, it is a term to which proper limits should be set before it is applied to the productions of any artist. Every invention is clumsy in its beginning; and Shakspeare was

not the first writer of plays, or Corelli the first composer of violin solos, sonatas, and concertos, though those which he produced were the best of his time; nor was Milton the inventor of epic poetry. The scale, harmony, and cadence of music being settled, it is impossible for any composer to invent a genus of composition that is wholly and rigorously new, any more than for a poet to form a language, idiom, and phraseology for himself. All that the greatest and boldest musical inventor can do, is to avail himself of the best effusions, combinations, and effects of his predecessors; to arrange and apply them in a new manner; and to add from his own source, whatever he can draw, that is grand, graceful, gay, pathetic, or in any other way pleasing. This Handel did in a most ample and superior manner; being possessed in his middle age and full vigour, of every refinement and perfection of his time; uniting the depth and elaborate contrivance of his own country with Italian elegance and facility; as he seems while he resided south of the Alps, to have listened attentively in the church, theatre, and chamber, to the most exquisite compositions and performers of every kind that were then existing. We will not assert that his vocal melodies were more polished and graceful than those of his countryman and contemporary Hasse; or his recitatives or musical declamation, superior to that of his rivals Buononcini and Porpora. But in his instrumental compositions there is a vigour, a spirit, a variety, a learning, and invention, superior to every other composer that can be named; and in his organ fugues and organ playing, there is learning always free from pedantry; and in his choruses a grandeur and sublimity which we believe has never been equalled since the invention of counterpoint."

The figure of Handel was large, and he was somewhat corpulent and unwieldy in his motions, and his general cast of countenance seemed rather heavy and sour; yet, when animated in conversation, his visage was full of fire and dignity, and such as impressed ideas of superiority and genius; and when he smiled, there was an uncommon sudden flash of intelligence, wit, and good-humour beaming in his countenance. Though he was generally rough and peremptory in his manners and conversation, he was totally devoid of ill-nature or malevolence; indeed, there was an original humour and pleasantry in his most lively sallies of anger or impatience, which, with his broken

English, were extremely risible. His natural propensity to wit and humour, and happy manner of relating common occurrences in an uncommon way, enabled him to throw persons and things into very ridiculous attitudes. Had he been as great a master of the English language as Swift, his bon-mots would have been as frequent, and somewhat of the same kind.

Handel, with many virtues, was addicted to no vice that was injurious to society. Nature, indeed, required a great supply of sustenance to support so huge a mass, and he was rather Epicurean in the choice of it; but this seems to have been the only appetite which he allowed himself to gratify; and though he was frequently rough in his language, and in the habit of swearing, a vice then much more in fashion than at present, he became more regular during the last years of his life, and constantly attended public prayers twice a day, winter and summer, both in London and Tunbridge.

It has been said of him, that out of his profession he was ignorant and dull, but, if the fact was as true as it is severe, it must be allowed in extenuation, that to possess a difficult art in the perfect manner in which he did, and to be possessed by it, seems a natural consequence, and all that the public had a right to expect, as he pretended to nothing more. So occupied and absorbed was Handel by the study and exercise of his profession, that he had little time to bestow, either on private amusements or the cultivation of friendship. Indeed, the credit and reverence arising from these, had Handel possessed them, would have been transient, and confined to his own age and acquaintance; whereas the fame acquired by silent and close application to his professional business is universal. Dr. Burney thinks it probable that his name, like that of many of his brethren, will long survive his works. The most learned man can give us *no* information concerning either the private life or compositions of Orpheus, Amphion, Linus, Olympus, Terpander, or Timotheus, yet every school-boy can tell us that they were great musicians, the delight of their several ages, and many years after, of posterity. Though totally free from the sordid vices of meanness and avarice, and possessed of their opposite virtues, charity and generosity, in spite of temporary adversity, powerful enemies, and frequent maladies of body, which sometimes extended to intellect, Handel died worth

upwards of 20,000*l.*; which, except 1000*l.* to the fund for decayed musicians and their families, he chiefly bequeathed to his relations on the continent.[1]

HANCKIUS (MARTIN), a learned German professor, was born February 16, 1633, at Breslaw. Some theses which he maintained did him so much honour, that he was invited to Gotha, where he was made professor of morality, politics, and history; and appointed afterwards professor of history, politics, and rhetoric, at Breslaw, 1661; librarian of the Elizabeth library, in the same city, 1670; patron of the college of Elizabeth, 1681; and in 1688, teacher and inspector of all the schools of the Augsburg confession in that country. He died at Breslaw, April 24, 1709. He wrote many works which established his reputation among his countrymen as an acute critic and profound scholar. His principal performance, and that for which he is most esteemed among scholars, is his book "De Romanarum rerum Scriptoribus," 2 vols. 4to, 1669, 1675, to which was added another, "De Byzantinarum rerum Scriptoribus Græcis," 1677, 4to. His other publications, also on history and antiquities, are in considerable repute.[2]

HANMER (MEREDITH), an English divine of a very mixed character, was son to Thomas Hanmer of Porkington, in Shropshire, where he was born in 1543, though Fuller says he was born in Flintshire. He became chaplain of Corpus Christi college, Oxford, where he took a degree in arts in April 1567. He afterwards was presented to the living of St. Leonard, Shoreditch, during his holding of which his conduct was such as to bring great odium on him. Out of avarice he tore away the brass plates from the gravestones and monuments, and sold them; and he also appears by Fleetwood's Diary to have paid very little regard to his oath in a court of justice. In 1581 or 1582, he took his degrees in divinity, and in Nov. 4th, 1583, was presented to the vicarage of Islington, which he resigned in 1590. Two or three years afterwards he resigned Shoreditch, went to Ireland, and at length became treasurer to the church of the holy Trinity, in Dublin, which he kept until his death in 1604. Weever says he committed suicide; and there is still a tradition to this effect among the

[1] Burney's Hist. of Music, and article in Rees's Cyclopædia.—Burney's Hist. of the Commemoration of Handel.

[2] Niceron, vol. XXXVIII.—Chaufepie.—Saxii Onomast.

inhabitants of Shoreditch parish. Whatever his errors, he was esteemed an exact disputant, and a good preacher; an excellent Greek scholar, and well versed in ecclesiastical and civil history. Besides some tracts against the Jesuits, he published "A Chronography," &c. Lond. 1585, folio, which Harris says was added to his translation of "The Ancient Ecclesiastical Histories of the first 600 years after Christ, originally written by Eusebius, Socrates, and Evagrius," 1576, folio, reprinted 1585. With this were printed the lives of the prophets and apostles, &c. by Dorotheus, bishop of Tyre; the Ephemeris of the Saints of Ireland; and "The Chronicle of Ireland, in two parts," the third part of which was published in 1633, at Dublin, fol. He published also, "A Sermon on the Baptising of a Turk," preached in the collegiate church of St. Katherine, 1586, 8vo.[1]

HANMER (Sir Thomas, Bart.) a distinguished statesman and polite writer, was born about 1676, and had his education at Westminster-school, and Christ-church, Oxford. When he arrived at years of maturity, he was chosen knight of the shire for the county of Suffolk, and sat in parliament near thirty years, either as a representative for that county, or for Flintshire, or for the borough of Thetford. In this venerable assembly he was soon distinguished; and his powerful elocution and unbiassed integrity drew the attention of all parties. In 1713 he was chosen speaker of the house of commons; which office, difficult at all times, but at that time more particularly, he discharged with becoming dignity. All other honours and emoluments he declined. Having withdrawn himself by degrees from public business, he spent the remainder of his life in an honourable retirement amongst his books and friends; and there prepared an elegant and correct edition of the works of Shakspeare. This he presented to the university of Oxford; and it was printed there 1744, in 6 vols. 4to, with elegant engravings, by Gravelot, at the expence of sir Thomas. He died at his seat in Suffolk, April 5, 1746.[2]

HANNEKEN (Memnon), a celebrated Lutheran divine, was born March 1, 1595, at Blaxen in the county of Oldenburg, into which county, and Delmenhorst, his ancestors

[1] Fuller's Worthies.—Ath. Ox. vol. I.—Ellis's Hist. of Shoreditch.

[2] Biog. Brit. vol. VI. part II. Supplement, where there are many particulars of his quarrel with Warburton, &c.—Swift's Works, see Index.

had introduced Lutheranism. He was professor of morality, afterwards of divinity and oriental languages at Marpurg, and, lastly, superintendant of the churches of Lubec, where he died February 17, 1671. His principal works are, "Scutum Catholicæ veritatis," against the Jesuit Thomas Henrici; an "Examination of the Jesuit Becan's Manual;" a "Hebrew Grammar;" "Expositio Epistolæ Pauli ad Ephesios," Marpurg, 1631, 4to; "Synopsis Theologiæ;" "Irenicum Catholico Evangelicum;" "De Justificatione Hominis," &c.—His son, PHILIP LEWIS Hanneken, who died professor of divinity at Wittemberg, June 16, 1706, has also left several works on the Scriptures.[1]

HANNEMAN (JOHN, or according to lord Orford, ADRIAN), an historical and portrait painter, was born at the Hague in 1611, and as some writers report, was a disciple of Vandyke; but with more probability, was a disciple of Hubert Ravestein. However, he formed his taste, and his manner of penciling, by studying and copying the works of Vandyke, observing particularly the airs of the heads, which he very happily imitated; and in the tints of his carnations he had somewhat so extremely soft and delicate, as to give them an appearance little inferior to those of Vandyke. Several of Hanneman's copies after that illustrious painter's works shewed such exactness, and at the same time such a freedom of hand, that they are frequently mistaken for originals. Although he was usually employed in portrait-painting, yet he sometimes designed historical and allegorical subjects. Of the latter kind there is a large picture in the hall of the States of Holland, representing Peace, under the figure of a beautiful woman seated on a throne, holding a dove on her knees, and crowned with wreaths of laurel by two genii. The composition is rich, and it is painted with a great deal of force; the carnations approaching very near to the tints of Vandyke. He came to England in the reign of Charles I. and continued here for sixteen years, and, at his return to the Hague, became the favourite painter of the princess Mary of Orange. There is a picture of her, and the prince in armour, at lord Strafford's at Wentworth castle, painted, as lord Orford thinks, by him; there are also portraits by him at Windsor, Worksop, and other places. He died about 1680.[2]

[1] Chaufepie.—Moreri.—Saxii Onomast.
[2] Pilkington.—Walpole's Anecdotes.

HANNO, a Carthaginian general, who was employed to sail round Africa, entered the ocean by what is now called the Strait of Gibraltar; discovered several countries, and would have continued his voyage, had he not been in want of provisions. The "Periplus of Hanno," ascribed to him, was published in Greek by Gelenius, 1533, and there is a good edition of it in Greek and Latin, with notes, Leyden, 1674, 12mo. It is also inserted in the "Geographi Veteres," Oxford, 4 vols. 8vo, but some suppose this work is of much later date than the time of Hanno, there being reason to suppose he was the famous Carthaginian general who carried on the war against Agathocles, when Carthage was in its most flourishing state. It has been translated into Italian by Romusio, into Spanish by Campomanes, into French by Bougainville, and in 1797 into English by the learned Mr. Falconer of Corpus college, Oxford, who has ably defended the authenticity of the work against Dodwell and other writers.[1]

HANVILL (JOHN), a monk of St. Alban's, and a Latin poet of the twelfth century, was a native of this country, and educated at Oxford, where he took a master's degree. He is said to have travelled through a great part of Europe, and during a long residence at Paris, studied rhetoric, and was distinguished for his taste even among the numerous and polite scholars of that flourishing seminary. On his return to England, he became a Benedictine monk in the abbey of St. Alban's, where he died about the beginning of the thirteenth century. He wrote a long Latin poem in nine books, dedicated to Walter bishop of Rouen, entitled "Architrenius," which Warton, who has given a long specimen of it, pronounces a learned, ingenious, and very entertaining performance, containing a mixture of satire and panegyric on public vice and virtue, with some historical digressions, but not enough to justify Simlerus's blunder in the epitome of Gesner's Bibliotheca, where he says the subject is "de antiquitatibus Britanniæ." This work was printed at Paris, 1517, 4to, and is scarce; but there are two manuscripts of it in the Bodleian library, with some epistles, epigrams, and other poems by the same hand.[2]

HANWAY (JONAS), a benevolent and amiable character, was born at Portsmouth in 1712. He was at a very early

[1] Moreri.—Saxii Onomast.—Falconer's translation.

[2] Leland.—Bale.—Pits, and Tanner.—Warton's Hist. of Poetry.—Fuller's Worthies.

age bound apprentice to a merchant at Lisbon, and afterwards connected himself with a mercantile house at Petersburgh, in consequence of which he was induced to travel into Persia. On leaving Russia with an independent fortune, he returned to his own country, and passed the remainder of his life as a private gentleman, honourably to himself and useful to the world. In 1753, he published an account of his travels through Russia into Persia, and back again through Russia, Germany, and Holland. To this work also was added an account of the revolutions of Persia during the present century. His other publications are very numerous; most of them were well received, and all of them calculated to prove him an excellent citizen and liberal-minded man. The institution of the Marine Society, justly attributed to his activity and benevolence, was the favourite object of Mr. Hanway's care; and in 1758, he was also particularly instrumental in the establishment of the Magdalen charity. His public spirit, and, above all, his disinterestedness, were so conspicuous, that a deputation of the principal merchants in London waited upon the earl of Bute, when prime minister, and represented to him that an individual like Mr. Hanway, who had done so much public good to the injury of his private fortune, was deserving of some signal mark of the public esteem. He was accordingly made a commissioner of the navy, a situation which he held more than twenty years, and, when he resigned, he was allowed to retain the salary for life, on account of his known exertions in the cause of universal charity. To enumerate the various instances in which the benevolent character of his heart was successfully exerted, would be no easy task. Sunday-schools in a great measure may look upon Mr. Hanway as their father; the chimney-sweepers' boys are much indebted to his humanity; and perhaps there never was any public calamity in any part of the British empire which he did not endeavour to alleviate. So greatly and so universally was he respected, that when he died, in 1786, a subscription of many hundred pounds was raised to erect a monument to his memory. The great character of his numerous works is a strong masculine spirit of good sense, and a very chaste simplicity. In his private life he was remarkable for the strictest integrity of conduct, and for a frankness and candour which naturally inspired confidence. The number of his publications amounted to almost seventy, a

catalogue of which is annexed to his Life by Mr. Pugh, a work highly edifying and entertaining.[1]

HARÆUS (FRANCIS), a learned Dutch catholic divine, and called in that language Van der Haer, was born at Utrecht in 1550, and after the usual course of academical instruction, taught rhetoric at Douay, and travelled afterwards into Germany, Italy, and Muscovy. He accompanied father Poussevin, who was sent there by the pope as nuncio. On his return, he was made canon of Bois-le-duc, then of Namur, and Louvain, at which last place he died, January 12, 1632. His principal works are, "Biblia sacra expositionibus priscorum Patrum litteralibus et mysticis illustrata," Antwerp, 1630, folio; "Catena aurea in IV Evangelia," 1625, 8vo; "Annales Ducum Brabantiæ, ac tumultuum Belgicorum;" an abridgment of the "Lives of the Saints," taken chiefly from Surius, 8vo; and "A Chronology," Antwerp, 1614, 4to, &c.[2]

HARDI (ALEXANDER), a French dramatist of the seventeenth century, remarkable for the fertility of his pen, wrote an incredible number of pieces for the theatre, some say six hundred, and some even more. Of these, however, no more remain than thirty-four, which were published by himself in six volumes, 8vo, Paris, 1625—1628. Among these the only tolerable piece is "Marianne," so good, indeed, that his readers will wonder how it came there. All his boast was a remarkable facility in writing; it was said that he would write two thousand lines in twenty-four hours: in three days his play was composed, and acted. He certainly had considerable talents, but, as he was very necessitous, and compelled to write against time, his abilities had not fair scope. He was the first French dramatist who introduced the custom of being paid for his pieces. He died at Paris in 1630.[3]

HARDING, or HARDYNG (JOHN), one of our old English historians, descended from a reputable northern family, was born in 1378, and at the age of twelve was admitted into the family of sir Henry Percy, eldest son to the earl of Northumberland, familiarly known by the name of Harry Hotspur, on account of his impatient spirit. He was one of the most esteemed warriors of his time, active

[1] Life by Pugh.—Gent. Mag. vol. LXV.—Johnson's Works by Hawkins.—Boswell's Life of Johnson.

[2] Burman Traject. Erudit.—Foppen Bibl. Belg.—Clement Bibl. Curieuse.—Saxii Onomast.

[3] Dict. Hist.

and enterprising, had a large vassalry, numerous partizans, and unlimited authority. His household, as lord of the east march of England, was constantly held at Berwick-upon-Tweed. Harding, it appears, was with his patron, as a volunteer, in the battles of Homildon and Cokelawe. After the death of Percy, he enlisted under the banners of sir Robert Umfravile, with whom he had fought at Homildon, and who was connected with the Percies by the ties of affinity as well as those of arms. In 1405, when king Henry IV. reduced the fortresses of lord Bardolph and the earl of Northumberland, sir Robert Umfravile's services in the expedition were rewarded with the castle of Warkworth, under whom Harding became the constable. How long he remained at Warkworth does not appear, but his knowledge of Scottish geography seems soon to have engaged him in the secret service of his country. In 1415 we find him attendant on the king at Harfleur, and his journal of the march which preceded the memorable battle of Agincourt forms one of the most curious passages among the additions to the late reprint of his Chronicle. In 1416 he appears to have accompanied the duke of Bedford to the sea-fight at the mouth of the Seine. In 1424 he was at Rome, and employed partly in inspecting "the great Chronicle of Trogus Pompeius;" but soon after he was again employed in collecting documents for ascertaining the fealty due from the Scottish kings, which seems to have been attended with some personal danger. He has even been accused of forging deeds to answer his royal master's purpose; but the truth of this charge cannot now be ascertained.

Actively as Harding was engaged in public life, he found time to gather materials for his "Chronicle," and appears to have finished the first composition of it toward the latter end of the minority of king Henry VI. The Lansdowne manuscript closes with the life of sir Robert Umfravile, who died, according to Dugdale, Jan. 27, 1436, and under whom Harding seems to have lived in his latter years as constable of Kyme castle in Lincolnshire. Of the rewards which he received for his services, we find only a grant for life of ten pounds per annum out of the manor or alien preceptory of Wyloughton in the county of Lincoln, in the eighteenth year of Henry VI.; and in 1457 he had a pension of twenty pounds a year for life by letters patent, charged upon the revenues of the county of Lin-

coln. During his latter days he appears to have re-composed his "Chronicle" for Richard duke of York, father to king Edward IV. who was slain in the battle of Wakefield, Dec. 31, 1460. It was afterwards presented to king Edward IV. himself. The history comes no lower than the flight of Henry VI. to Scotland, but from "the excusacion" touching his "defaultes," in which the queen is mentioned, it is evident that Harding could not have finished his work before 1465. How long he survived its completion is unknown, but he must then have been at least eighty-seven years of age. His "Chronicle of England unto the reign of king Edward IV." is in verse, and as a metrical composition is beneath criticism, but, as a record of facts, is highly interesting to the English historian and antiquary. It was first printed by Grafton in 1543, with a continuation by the same, to the thirty-fourth year of Henry VIII. This has been long ranked among the most rare and expensive of our Chronicles, but those who prefer use to mere antiquity, will set a higher value on the edition printed in 1812 by the booksellers of London. Henry Ellis, esq. the learned editor of this edition, has prefixed a biographical and literary preface, to which the preceding account is much indebted, and has carefully collated Harding's part of the "Chronicle" with two manuscripts of the author's own time, the Lansdowne and the Harleian, both which are in the British Museum; and Grafton's addition has been collated with his duplicate edition. It is noticed by Mr. Ellis as a very singular fact, that there should be two editions of Harding, both printed by Grafton in the month of January 1543, differing in almost every page, and one, in Grafton's own portion of the work, containing (in the reign of Henry VIII.) no less than twenty-nine pages more than the other.[1]

HARDING (Thomas), a popish divine of considerable note, and the antagonist of bishop Jewel, was born at Comb-Martin in Devonshire, 1512. His school education was first at Barnstaple, and afterwards at Winchester, whence he was removed to New-college, Oxford, and after two years' probation, was chosen fellow there in 1536. In 1542, having completed his degrees in arts, he was chosen Hebrew professor of the university by Henry VIII. and, his religion probably kept pace with the king's, but Ed-

[1] Mr. Ellis's Preface as above.

ward no sooner ascended the throne, than Harding became a zealous protestant. He was afterwards chaplain to the duke of Suffolk, father of Jane Grey, and had the honour to instruct this young lady in the protestant religion; but, on the accession of queen Mary, he immediately became a confirmed papist, and was chaplain and confessor to Gardiner bishop of Winchester. There is a curious epistle preserved by Fox, said to be written by lady Jane to Harding on his apostacy, which, Burnet observes, "is full of life in the thought, and zeal in the expression." In 1554, he proceeded D. D. at Oxford, and was the year after made treasurer of the cathedral of Salisbury, as he had been a little before prebendary of Winchester. When Elizabeth came to the crown, being deprived of his preferment, he left the kingdom; and, having fixed his abode at Louvain in Flanders, he became, says Wood, "the target of popery," in a warm controversy with bishop Jewel, respecting ordination, against whom, between 1554 and 1567, he wrote seven pieces. He died at Louvain Sept. 16, 1572, and was buried in the church of St. Gertrude, with an epitaph, given at length by Pits. He was undoubtedly a man of parts and learning, and not an inelegant writer. Humphrey, in his "Life of Jewel," comparing him with his adversary, says,—"in multis pares sunt, & ambo doctrinæ & eloquentiæ gloria præcellentes."[1]

HARDINGE (NICHOLAS), a polite and ingenious scholar, was the younger son of the rev. Gideon Hardinge, and grandson of sir Robert Hardinge, of King's Newton, a small hamlet in the parish of Melbourne in Derbyshire, who was knighted in the civil wars. He was born in 1700, and educated at Eton school, which he left in 1718 for King's college, Cambridge, where he took his degree of B. A. in 1722, and that of M. A. in 1726. When he left the university, he studied law, and was called to the bar; but obtained in 1731 the office of chief clerk of the house of commons, which he held until 1752, when he was appointed joint secretary of the treasury, in which post he died April 9, 1758.

At Eton and Cambridge, he had the fame of the most eminent scholar of his time, and wrote Latin verse with great elegance. When at Cambridge he was at the head

[1] Ath. Ox. vol. I. new edit.—Dodd's Ch. Hist.—Prince's Worthies of Devon.—Strype's Cranmer, p. 562.—Tanner, &c.

of the whig party, which happened to prevail in a contest respecting the expulsion of a student, who, in one of the college exercises had offended the tories. In this contest he made himself master of the law and custom of visitatorial power, which he discussed in a very masterly essay; but this, although intended for publication, has not yet appeared. He was a very profound and judicious antiquary, particularly in what concerned English law and history. At the request of William duke of Cumberland (to whom he had been appointed, in Dec. 1732, law-reader, and was afterwards his attorney-general), he wrote a very learned memorial upon the regency (when that subject was agitated in the last reign), which lord Hardwicke called "an invaluable work." It was by Mr. Hardinge's advice and encouragement that Mr. Stuart undertook his journey to Athens, with a view of illustrating the history of that city. His diligence, accuracy, knowledge, and skill, in the office of clerk to the House of commons, were never exceeded. He put the "Journals" into their present form; and drew up a very able report of the condition in which he found them. In his office of secretary he was laborious, able, and zealous; and so honest, that he had many enemies. He was chosen representative for the borough of Eye in parliament in 1748 and 1754, and was a very useful member; but had no talents or courage for eloquence, though his taste in estimating it was exquisite.

He had a rich vein of humour; and his English muse, though never inelegant, had a peculiar turn for it. His "Denhill Iliad," a poem occasioned by the hounds running through lady Gray's gardens at Denhill, in East Kent, is very much in the manner of Pope; and his "Dialogue in the Senate-house of Cambridge," written in 1750, was much admired for its poetry and humour: the former of these is in Mr. Nichols's "Select Collection of Poems," the latter in the "Poetical Calendar," vol. IX. In 1780, his son, the present George Hardinge, esq. solicitor-general to the queen, printed for private distribution, an octavo volume of his Latin verses, with a corrected copy of the ode in Mr. Nichols's collection. The Latin poems are of various dates; some of them school exercises at Eton in 1717 and 1718, and are remarkable specimens of classical taste at so early a period of life.[1]

[1] Nichols's Bowyer, where are many particulars of Mr. Hardinge, and, particularly in vol. VIII. much valuable correspondence communicated by his Son.

HARDION (JAMES), a polite French writer, was born at Tours in 1686, and coming to Paris in 1704, devoted his time to the study of the belles lettres, and at the same time cultivated a critical knowledge of the Greek language under Boivin and Massieu, professors in the royal college. In 1711 he was admitted as a pupil into the academy of inscriptions, became an associate in 1715, and a pensionary in 1728. For their Memoirs he wrote a great many curious and interesting papers, and his general knowledge and reputation procured him at length the office of keeper of the library and antiquities in the royal cabinet. In 1730 he was chosen a member of the French academy, and the following year began his "Histoire de l'origine et des progrès de la Rhetorique dans la Grece." He had published twelve dissertations on this subject, when, in 1748, the king honoured him with the appointment of preceptor in history and geography to madame Victoire, one of the princesses, and he afterwards taught other illustrious females of that family. It was for their use that he wrote his "Histoire Poetique," with two treatises, one on French poetry, and the other on rhetoric, Paris, 1751, 3 vols. 12mo, and his universal history, "Histoire Universelle," 18 vols. 12mo, to which Linguet added two others. All his works are valued for elegance of style and the accuracy of his researches, and his personal character was not less admired, as a man of integrity whom a court-life had not spoiled, and who preserved the dignity of the literary character amidst the cabals and intrigues by which he was surrounded. Hardion died at Paris in September 1766. His dissertations in the Memoirs of the academy of inscriptions display a profound knowledge of classical antiquities.[1]

HARDOUIN (JOHN), a French Jesuit, eminent for his great parts, learning, and singularities of opinion, was born of obscure parents, at Kimper in Bretagne, in 1647. He entered young in the society of Jesuits, and devoted himself to the study of the belles lettres, the learned languages, history, philosophy, and divinity. In 1684, he published in 4to, a work entitled "Nummi antiqui populorum & urbium illustrati;" in which he often gave explications very singular, and as contrary to truth as to good sense. The same year he published, in conjunction with Petavius, "Themistii Orationes xxxiii. cum notis," folio;

[1] Dict. Hist.—Saxii Onomast.

and the year following, in 5. vols. 4to, for the use of the dauphin, "Plinii Historiæ Naturalis libri xxxvii, interpretatione & notis illustrati," of which a much improved edition appeared at Paris in 1723, 3 vols. folio. Hitherto he confined himself to profane learning, where his whimsies were not supposed capable of doing much harm; but now he began to tamper with religious subjects; and in 1687, he published his book entitled "De Baptismo quæstio triplex." Two years after appeared his "Antirrheticus de nummis antiquis coloniarum & municipiorum," in 4to; and also "S. Joannis Chrysostomi Epistola ad Cæsarium Monachum, notis ac dissertatione de sacramento altaris," in 4to. Le Clerc having made some reflections upon "St. Chrysostom's Letter to Cæsarius," Hardouin replied, in a piece printed in 1690, and entitled "Défence de la Lettre de S. Jean Chrysostome, addressée à l'Auteur de la Bibliotheque Universelle:" to which Le Clerc returned an answer in the nineteenth volume of that work.

In 1693, he printed at Paris, in 2 vols. 4to, "Chronologiæ ex nummis antiquis restitutæ prolusio, de nummis Herodiadum:" in which he opened more fully that strange paradoxical system, of which he had yet done little more than give hints. He undertakes to prove from medals, that the greater part of those writings which are considered as ancient, were forged by monks of the thirteenth century, who gave to them the several names of Homer, Plato, Aristotle, Plutarch, &c. Tertullian, Origen, Basil, Augustin, &c. He excepts only out of this monkish manufacture the works of Cicero, Pliny's "Natural History," Virgil's "Georgics," and Horace's "Satires and Epistles." These he supposes the only genuine monuments of antiquity remaining, except some few inscriptions and fasti: and with the assistance of these, he is of opinion that these monks drew up and published all the other ancient writings, as Terence's "Plays," Livy's and Tacitus's "Histories," Virgil's "Eneid," Horace's "Odes," &c. Nay, he carried this whim so far, that he fancied he could see plainly enough that Æneas in Virgil was designed for Jesus Christ, and Horace's mistress Lalage for the Christian religion. Absurd as all this may seem, he appears to have seriously believed it himself, and was persuaded that his reasons for it were clear and evident; though he would not publish them to the world, nor explain his system, which he was frequently called upon to do. This work was suppressed

by public authority at Paris. He afterwards published "A Letter upon three Samaritan Medals;" "An Essay towards the restoring Chronology by Medals of Constantine's age," and "A Chronology of the Old Testament, conformable to the vulgar translation, illustrated by ancient Medals;" all which were likewise suppressed, on account of the paradoxes contained in them.

Still persisting in his opinion, in some letters, written to Mons. Ballanfaux, and printed at Luxemburg in 1700, he speaks of "an impious faction begun a long while ago, which still subsists, and which by forging an infinite number of writings, that seem to breathe nothing but piety, appears to have no other design than to remove God out of the hearts of mankind, and to overturn all religion." Mr. La Croze refuted his notion concerning the forgery of the ancient writings, in "Dissertations historiques sur divers sujets, Rot. 1707;" and in "Vindiciæ veterum Scriptorum contra J. Harduinum." La Croze imagined, that Hardouin advanced his notions in concert with the society of Jesuits, or at least with his superiors, in order to set aside the ancient Greek and Latin sacred and profane writers, and so leave all clear to infallibility and tradition only; but Le Clerc was of opinion, that there was no ground for this supposition. In 1700 there was published at Amsterdam a volume in folio, entitled "Joannis Harduini opera selecta," consisting of his "Nummi antiqui populorum et urbium illustrati;" "De Baptismo quæstio triplex;" edition of "St. Chrysostom's Letter to Cæsarius," with the dissertation "De Sacramento Altaris;" "De nummis Herodiadum;" his "Discourse on the Last Supper," which had been printed in 1693; a treatise in which he explains the medals of the age of Constantine; "Chronology of the Old Testament, adjusted by the Vulgate translation, and illustrated by Medals;" "Letters to M. de Ballanfaux;" and other pieces. This volume made a great deal of noise before it was published. The author had corrected what he thought proper in the works he had already published; and then put them into the hands of a bookseller, who undertook to print them faithfully from the copy he had received. He began the impression with the author's consent, and was considerably advanced in it, when the clamour raised against the paradoxes in those works obliged Hardouin to send an order to the bookseller to retrench the obnoxious passages. But the bookseller

refused to do it, and wrote an answer to him, alleging the reasons of his refusal. This immediately produced "A Declaration of the father provincial of the Jesuits, and of the superiors of their houses at Paris, concerning a new edition of some works of father John Hardouin of the same society, which has been actually made contrary to their will by the Sieur de Lorme, bookseller at Amsterdam," &c. At the bottom of this was Hardouin's recantation, which runs in these curious terms: "I subscribe sincerely to every thing contained in the preceding declaration; I heartily condemn in my writings what it condemns in them, and particularly what I have said concerning an impious faction, which had forged some ages ago the greatest part of the ecclesiastical or profane writings, which have hitherto been considered as ancient. I am extremely sorry that I did not open my eyes before in this point. I think myself greatly obliged to my superiors in this society, who have assisted me in divesting myself of my prejudices. I promise never to advance in word or writing any thing directly or indirectly contrary to my present recantation. And if hereafter I shall call in question the antiquity of any writing, either ecclesiastical or profane, which no person before shall have charged as suppositious, I will only do it by proposing my reasons in a writing published under my name, with the permission of my superiors, and the approbation of the public censors. In testimony of which I have signed, this 27th of December, 1708, J. Hardouin, of the society of Jesus."

But notwithstanding this solemn protestation, nothing can be more certain than that Hardouin industriously cherished and propagated his opinions to the last moment of his life. Thus, in 1723, when he reprinted his edition of Pliny in three volumes folio, he greatly augmented it with notes, in which were dispersed many paradoxical conceits, tending to support his general system, which Mr. Crevier and father Desmolets of the oratory thought themselves obliged to point out and refute. Yet, notwithstanding all these circumstances, and the clamour raised against him and his writings, he maintained his credit so well with the clergy of France, that they engaged him to undertake a new edition of "The Councils," and gave him a pension for that purpose. It was printed, 1715, in 12 vols. folio, at the royal printing-house; but the sale of it was prohibited by the parliament, who commissioned some doc-

tors, among whom was the celebrated Dupin, to examine it. These doctors gave in their report, that the edition should either be suppressed, or at least corrected in a great number of places; because it contained many maxims injurious to the doctrines and discipline of the church in general, and to those of the Gallican church in particular; and because some very essential things were omitted, while others that were spurious were inserted.

Father Hardouin died at Paris, Sept. 3, 1729, in his eighty-third year; and after his death a volume of his "Opuscula," in folio, was published by an anonymous friend. The largest and most singular of these is entitled "Athei detecti;" among whom are to be found Jansenius, Malbranche, Thomasin, Descartes, Regis, Arnaud, Nicole, Paschal, and Quesnel; whose irreligion, no doubt, consisted chiefly in their being enemies to the Jesuits. The society, however, thought proper, in their "Mémoires de Trevoux," to disown any concern in the publication of these "Opuscula;" and affected to censure freely the errors contained in them. A posthumous work was published in 1766, under the title of "Joannis Harduini, Jesuitæ, ad Censuram Scriptorum Veterum Prolegomena," with a valuable preface by Mr. Bowyer, to whom a curious Latin pamphlet was addressed on that occasion by his friend the rev. Cæsar De Missy.

We will conclude our account of this famous Jesuit with a characteristic epitaph by M. de Boze.

"In expectatione judicii, hic jacet hominum paradoxotatos, natione Gallus, religione Romanus: orbis litterati portentum: venerandæ antiquitatis cultor et destructor. Docte febricitans, somnia et inaudita commenta vigilans edidit. Scepticum pie egit, credulitate puer, audacia juvenis, deliriis senex."[1]

HARE (Dr. Francis), an English bishop, was born in London, and educated at Eton, whence he was admitted of King's college, Cambridge, in 1688, and took his degree of A. B. in 1692, and of A. M. 1696. He afterwards became tutor in the college, and in that capacity superintended the education of the celebrated Anthony Collins, who was fellow-commoner there. He had also the tuition of the marquis of Blandford, only son of the illustrious duke of Marlborough, who appointed him chaplain-general

[1] Gen. Dict.—Moreri.—Memoirs of Literature, vols. IX. XI. and XII.—Republic of Letters, vol. IV.—Nichols's Bowyer.—Saxii Onomast.

to the army; but this promising young nobleman died in 1702, and was buried in King's college chapel. The inscription on his monument is by our author. In 1708 Mr. Hare took his degree of D. D. obtained the deanery of Worcester, and in 1726 the deanery of St. Paul's. In Dec. 1727, he was consecrated bishop of St. Asaph, where he sat about four years, and was translated, Nov. 25, 1731, to the bishopric of Chichester, which he held with the deanery of St. Paul's to his death. He was dismissed from being chaplain to George I. in 1718, by the strength of party prejudices, in company with Dr. Moss and Dr. Sherlock, persons of distinguished rank for parts and learning.

About the latter end of queen Anne's reign he published a remarkable pamphlet, entitled "The difficulties and discouragements which attend the Study of the Scriptures, in the way of private judgment;" in order to shew, that since such a study of the scriptures is an indispensable duty, it concerns all Christian societies to remove, as much as possible, those discouragements. This work was thought to have such a direct tendency to promote scepticism, and a loose way of thinking in matters of religious concern, that the convocation judged it right to pass a severe censure on it; and Whiston says, that, finding this piece likely to hinder preferment, he aimed to conceal his being the author. The same writer charges him with being strongly inclined to scepticism; that he talked ludicrously of sacred matters; and that he would offer to lay wagers about the fulfilling of scripture prophecies. The principal ground for these invidious insinuations some suppose to be, that, though he never denied the genuineness of the apostolical constitutions, (of which he procured for Whiston the collation of two Vienna MSS.), yet "he was not firm believer enough, nor serious enough in Christianity, to hazard any thing in this world for their reception." He published many pieces against bishop Hoadly, in the Bangorian controversy; and also other learned works, which were collected after his death, and published in four volumes, 8vo. 2. An edition of "Terence," with notes, in 4to. 3. "The Book of Psalms, in the Hebrew, put into the original poetical metre," 4to. In this last work he pretends to have discovered the Hebrew metre, which was supposed to be irretrievably lost. But his hypothesis, though defended by some, yet has been confuted by several learned men, particularly by Dr. Lowth in his "Metricæ Hareanæ brevis

confutatio," annexed to his lectures "De Sacrâ Poesi Hebræorum." He was yet more unfortunate in the above-mentioned edition of Terence, which sunk under the reputation of that of Dr. Bentley, of whom he was once the warm admirer, and afterwards the equally warm opponent. During their friendship the emendations on Menander and Philemon were transmitted through Hare, who was then chaplain-general to the army, to Burman, in 1710; and Bentley's "Remarks on the Essay on Freethinking" (supposed to be written by Collins) were inscribed to him in 1713. As soon as the first part of these were published, Hare formally thanked Dr. Bentley by name for them, in a most flattering letter called "The Clergyman's Thanks to Phileleutherus," printed the same year; but, in consequence of the rupture between them, not inserted in the collection of Hare's works. This rupture took place soon after the above-mentioned date, and Bentley in the subsequent editions of his "Remarks" withdrew the inscription. Hare was excessively piqued at the utter annihilation of his Terence and Phædrus, the one soon after its birth, the other before its birth, by Bentley's edition of both together in 1726, who never once names Hare.

Bishop Hare, about the time of his death, was preparing an edition of Plautus. He died at his house at Chalfont St. Giles's, Bucks, where he had bought an estate and resided very much, April 26, 1740, and was buried in that parish church. He was twice married. His son, the rev. Robert Hare of Hurstmonceaux place, in Sussex, prebendary of Winchester, died in March 1797. He was the father of James Hare, esq. late member of parliament for Knaresborough.[1]

HARE (HENRY, lord COLERANE), third and last baron of that name and family, descended from John, younger brother to sir Nicholas Hare, baronet, master of the rolls, and privy-counsellor to Henry VIII. (both sons to Nicholas Hare of Homersfield, in the county of Suffolk, the elder branch being seated at Stow Bardolph, in Norfolk) was born at Blechingley, in Surrey, May 10, 1693; educated at Enfield, under Dr. Uvedale, who had also the honour of educating, among many other eminent men, the late earl of Huntingdon, and sir Jeremy Sambrooke, bart.

[1] Gent. Mag. see Index.—Swift's Works.—Whiston's Life.—Cole's MS Athenæ in Brit. Mus.

After the death of his grandfather, Hugh lord Colerane, in 1708, he succeeded to the title, and was admitted a gentleman commoner of Corpus Christi college, Oxford, under the tuition of Dr. Rogers, who afterwards married Lydia, one of his lordship's sisters*. A lyric poem by lord Colerane appeared in the "Academiæ Oxoniensis Comitia Philologica, 1713," and in the "Musæ Anglicanæ," vol. III. p. 303, under the title of "Musarum oblatio ad reginam." Dr. Basil Kennet, who succeeded Dr. Turner in the presidency of that society, inscribed to his lordship an epistolary poem on his predecessor's death. He was a great proficient in the learned languages, particularly the Greek; and eminently versed in history, both civil and ecclesiastical. He was grand master of the society of free-masons, and had made the tour of Italy three times; the second time with Dr. Conyers Middleton, about 1723, in which he made a noble collection of prints and drawings of all the antiquities, buildings, and pictures in Italy; given after his decease to Corpus Christi college. The esteem in which he was held by the literati procured him admittance into the Republica Literaria di Arcadia, and the particular intimacy of the marquis Scipio Maffei; who afterwards visited him at his ancient manor and seat at Tottenham, in Middlesex. His lordship died at Bath, Aug. 4, 1749; and was buried in the family vault at Tottenham, built, with the vestry, by his grandfather. His very valuable collection of prints relative to English antiquities, with a portrait of him when a young man, by Richardson, were obtained after his death by Mr. Henry Baker for the Society of Antiquaries. His books were sold to T. Osborne, who detained some of the family papers, which were with difficulty recovered from him. The pictures, bronzes, marble tables, urns, vases, and other antiquities, were sold by auction, March 13 and 14, 1754, for 904*l.* 13*s.* 6*d.* The coins, it is supposed, were disposed of privately. His lordship married in 1717, Anne, only daughter of John Hanger, esq. by whom he had a fortune of 100,000*l.* but she, having unaccountably left him within three years, and resisted every

* See the account of Dr. Rogers prefixed to his XIX Sermons, p. 23, 61. —In the introduction to the Archæologia, it is said by mistake that this lady was married to Dr. Turner, the president, who died a single man, and gave 20,000*l.* to the use of poor clergymen's widows.—Another of lord Colerane's sisters was married to Mr. Knight.

effort of his to recall her, after twenty more years he formed a connexion with a foreign lady, Miss Duplessis, by whom he had a natural daughter, Henrietta Rosa Peregrina, born in Italy, and afterwards naturalized. She was married in 1764 to James Townsend, esq. alderman of Bishopsgate ward, who in her right enjoyed the extensive manor of Tottenham, and repaired the family seat, commonly called Bruce-castle, from having anciently belonged to the Bruces earls of Huntingdon, which had been considerably modernized in the close of the seventeenth century. It is now the property of William Curtis, esq. son to sir William Curtis, bart.[1]

HARLEY (Robert), afterwards earl of Oxford and earl Mortimer, and lord high treasurer in the reign of queen Anne, was eldest son of sir Edward Harley, and born at London, in Bow-street, Covent Garden, December 5, 1661. He was educated under the rev. Mr. Birch, at Shilton, near Burford, Oxfordshire, which, though a private school, was remarkable for producing at the same time, a lord high treasurer, viz. lord Oxford; a lord high chancellor, viz. lord Harcourt; a lord chief justice of the common pleas, viz. lord Trevor; and ten members of the house of commons, who were all contemporaries, as well at school as in parliament. Here he laid the foundation of that extensive knowledge and learning, which rendered him afterwards so conspicuous in the world. At the revolution, sir Edward Harley, and this his eldest son, raised a troop of horse at their own expence; and, after the accession of king William and queen Mary, he was first chosen member of parliament for Tregony in Cornwall, and afterwards served for the town of Radnor till he was called to the house of lords. In 1690 he was chosen by ballot one of the nine members of the house of commons, commissioners for stating the public accounts; and also one of the arbitrators for uniting the two India companies. In 1694 the house of commons ordered Mr. Harley, November 19, to prepare and bring in a bill "For the frequent meeting and calling of parliaments;" which he accordingly did upon the 22d, and it was received and agreed to by both houses, without any alteration or amendment. On February 11, 1701-2, he was chosen speaker of the house of commons; and that parliament being dissolved the same year by king

[1] Nichols's Bowyer.—Park's Royal and Noble Authors.

William, and a new one called, he was again chosen speaker, December 31st following, as he was in the first parliament called by queen Anne.

On April 17, 1704, he was sworn of her majesty's privy council; and, May 18th following, sworn in council one of the principal secretaries of state, being also speaker of the house of commons at the same time. In 1706 he was appointed one of the commissioners for the treaty of union with Scotland, which took effect; and resigned his place of principal secretary of state in February 1707-8. August 10, 1710, he was constituted one of the commissioners of the treasury, also chancellor and under-treasurer of the exchequer. On the 8th of March following he was in great danger of his life; the marquis of Guiscard, a French papist, then under examination of a committee of the privy council at Whitehall, stabbing him with a penknife, which he took up in the clerk's room, where he waited before he was examined. Guiscard was imprisoned, and died in Newgate the 17th of the same month: and an act of parliament passed, making it felony, without benefit of clergy, to attempt the life of a privy counsellor in the execution of his office; and a clause was inserted "To justify and indemnify all persons, who in assisting in defence of Mr. Harley, chancellor of the exchequer, when he was stabbed by the sieur de Guiscard, and in securing him, did give any wound or bruise to the said sieur de Guiscard, whereby he received his death." The wound Mr. Harley had received confined him some weeks; but the house being informed that it was almost healed, and that he would in a few days come abroad, resolved to congratulate his escape and recovery; and accordingly, upon his attending the house on the 26th of April, the speaker addressed him in a very respectful speech, to which Mr. Harley returned as respectful an answer. They had before addressed the queen on this alarming occasion.

In 1711, queen Anne, to reward his many eminent services, was pleased to advance him to the peerage of Great Britain, by the style and titles of baron Harley of Wigmore, in the county of Hereford, earl of Oxford, and earl Mortimer, with remainder, for want of issue male of his own body, to the heirs male of sir Robert Harley, knight of the Bath, his grandfather. May 29, 1711, he was appointed lord high treasurer of Great Britain; and August 15th following, at a general court of the South-sea com-

pany he was chosen their governor, as he had been their founder and chief regulator. October 26, 1712, he was elected a knight companion of the most noble order of the garter. July 27, 1714, he resigned his staff of lord high treasurer of Great Britain, at Kensington, into the queen's hand, she dying upon the 1st of August following. June 10, 1715, he was impeached by the House of commons of high-treason, and high crimes and misdemeanors; and on July the 16th was committed to the Tower by the House of lords, where he suffered confinement till July 1, 1717, and then, after a public trial, was acquitted by his peers. He died in the 64th year of his age, May 21, 1724, after having been twice married.

He was a great encourager of learning, and the greatest collector in his time of all curious books in print and manuscript, especially those concerning the history of his own country, which were preserved and much augmented by the earl his son, and afterwards purchased for the British Museum. The dispersion, however, of his printed books must ever be regretted. He was also a man of taste and letters himself; and under this character we find a proposal addressed to him by Dr. Swift, "for correcting, improving, and ascertaining the English tongue." He wrote also "An Essay upon Public Credit," 1710, inserted in Somers's Tracts; where are also "An Essay upon Loans," and "A Vindication of the Rights of the Commons of England," said to be by him, but signed Humphrey Mackworth. Various letters by him are preserved among the Harleian MSS.; and a few jocular verses in the correspondence between Swift and his friends.

Oxford, says Mr. archdeacon Coxe, was unimpeachable in his private character, never offending against morality either in conversation or action, a tender husband, and a good father; highly disinterested and generous. He prided himself in his high descent, was stiff and formal in his deportment, and forbidding in his manner. He was learned and pedantic; embarrassed and inelegant both in speaking and writing. He was equally an enemy to pleasure and business; extremely dilatory and fond of procrastination; timid in public affairs, yet intrepid when his own person was concerned; jealous of power, indefatigable in promoting the petty intrigues of the court, but negligent in things of importance; a whig in his heart, and a tory from ambition; too ready for temporary convenience to adopt

measures he disapproved, yet unwilling wholly to sacrifice his real sentiments to interest or party; affecting the most profound secrecy in all political transactions, and mysterious in the most trifling occurrences. He was liberal in making promises, yet breaking them without scruple, a defect which arose more from facility of temper, than from design. He corresponded at the same time with the dethroned family and the house of Hanover, and was therefore neither trusted nor respected by either party. The only point in which he and his colleague Bolingbroke agreed, was the love of literature and the patronage of learned men; which rendered their administration eminently illustrious.[1]

HARMAR (JOHN), a learned Greek scholar and teacher, was the son of a father of the same name, who was warden of Winchester, and died in 1613. He was also an able Greek scholar, was employed on the translation of the Bible, and published some of Chrysostom's homilies from MSS. in the library of New-college, Oxford. His son was born about 1594, at Churchdowne, near Gloucester, and educated at Winchester-school. In 1611 he entered as a demy of Magdalen-college, Oxford, and completed his master's degree in 1617, the highest Wood says he took, "although he was in his latter days called Dr. Harmar." His first employment as a teacher was in Magdalen school, about which time he took orders. He was afterwards in succession chief master of the free-school at St. Alban's, and under-master of Westminster-school. In 1650, when the committee for reforming the university had ejected all the old professors, he was appointed by their authority, Greek professor, and in 1659 was presented to the rectory of Ewhurst, in Hampshire. On account of his connexions with the usurping powers, he was deprived of his professorship and rectory at the restoration, and retired to Steventon, in Hampshire, where he subsisted on his wife's jointure. He died there Nov. 1, 1670. As a nonconformist Calamy has nothing to say for him, and Neal says "he was an honest, weak man." He wrote Latin and Greek panegyrics on the leading men of all parties, and complimented Charles II. with as much sincerity as he had Cromwell, and Richard his successor. In the facility of Greek com-

[1] Collins's Peerage by Sir E. Brydges.—Park's edit. of Royal and Noble Authors.—Swift's Works; see Index.—Coxe's Life of Walpole.

position he appears to have excelled, and he translated some part of Butler's Hudibras into Latin, retaining much of the spirit of the original. While engaged as a teacher, he published a "Praxis Grammatica," Lond. 1622, 1623, 8vo, and a "Janua Linguarum," of which there were six or seven editions before 1631. He published also a "Lexicon Etymologicon Græcum," which Wood says is "junctim cum Scapula," Lond. 1637, fol. His other principal works are, 1. "Eclogæ sententiarum et similitudinum, è D. Chrysostomo decerptæ," Gr. & Lat. with notes, Lond. 1622, 8vo. 2. "Protomartyr Britannus; seu Elogia sacra in conversionem et martyrium S. Albani," ibid. 1630, 4to. 3. "Epistola ad D. Lambertum Osbaldestonum, cui intexitur Apologia pro honoratissimo &c. D. Johanne Williams Arch. Eborac." ibid. 1649, 8vo. 4. "M. T. Ciceronis vita, ex optimis quibusque scriptoribus delibata," Ox. 1662, 8vo. He translated from Latin into English, Daniel Heinsius's "Mirror of Humility;" from English into Greek and Latin, the Assembly's "Shorter Catechism," ibid. 1659, 8vo; and from English into Latin, Howell's "Treatise concerning Ambassadors."[1]

HARMER (THOMAS), a learned dissenter, was born at Norwich in 1715. He received the elements of classical learning in the country, and discovering an inclination for the profession of a dissenting minister, was sent to London to study under the tuition of Mr. Eames. When he had finished his studies, he settled with a small congregation at Wattsfield, in Suffolk, where he improved his acquaintance with the Latin, Greek, and Hebrew languages, in each of which he acquired much critical skill. The favourite object of his pursuit was oriental history, which he applied to the illustration of the sacred writings. Observing a striking conformity between the present customs of the eastern nations and those of the ancients, as mentioned or alluded to in various passages of scripture, he conceived a design at a very early period, of making extracts of such passages in books of travels and voyages, as appeared to him to furnish a key to many parts of holy writ. In 1764 he published a volume of "Observations on divers Passages of Scripture," &c. The favourable reception which this work met with, encouraged Mr. Harmer to proceed in it, and in 1776 he gave the public an en-

[1] Wood's Ath. vol. II.—Annals, and Life, 1772, 8vo, p. 135.—Biog. Brit. in art. Butler.—Neal and Calamy.

larged edition of it, in 2 vols. 8vo. By the preface to this impression we learn that Dr. Lowth bishop of London furnished him with some MS papers of sir John Chardin. In 1787 Mr. Harmer published two other volumes. A new edition of the whole of this most useful work has lately been published by the rev. Adam Clarke. He was author also of the "Outlines of a new Commentary on Solomon's Song, drawn by the help of instructions from the East;" an "Account of the Jewish Doctrine of the Resurrection of the Dead," and some other tracts of less consequence. Mr. Harmer died without a struggle, in November 1788, having passed the preceding day in perfect health.[1]

HARPALUS, a great astronomer, who flourished about 480 years before Christ, corrected the cycle of eight years invented by Cleostratus, and in its stead proposed a new one of nine years, in which he supposed that the sun and moon returned to the same point; but this cycle of Harpalus was afterwards altered by Meton, about the year 444 B. C. who added ten years to it, which cycle is still in use, and called "The Golden Number."[2]

HARPE (JOHN FRANCIS DE LA), one of the ablest French writers of the last century, was born at Paris, Nov. 20, 1739. His father, an officer of the artillery, died when he was very young, and left him in poverty. He obtained, however, the patronage of M. Asselin, principal of the college of Harcourt, who conceived an affection for him, received him among his pupils, and soon after obtained a pension for him. During his education he displayed a turn for poetry and satire, and was accused of writing a satirical poem on his benefactor. He protested his innocence and his reverence for M. Asselin; but this not appearing satisfactory, he was confined for some months in a house of correction. One of his biographers says in the Bastille; but, wherever it was, we are told that it made a deep impression on him. His first poetical productions after this affair, were of a species then very fashionable, and called Heroides, in which Colordeau, Rance, and Dorat had distinguished themselves, and La Harpe was thought little inferior to Dorat. In 1763, when only in his twenty-fourth year, he wrote his tragedy of "Warwick," which met with deserved success, and still preserves its popularity on the stage. "Timoleon," which

[1] Gent. Mag. 1788 and 1789.—Europ. Mag. 1792.
[2] Gen. Dict.—Moreri.—Fabric. Bibl. Græc.

he produced in 1764, and "Pharmond," in 1765, were much less applauded. They showed a laudable ambition to excel, but it was too much to expect three such tragedies as "Warwick" within so short a space of time.

Having, however, acquired notice by these productions, he had the courage to become a candidate for the academic prizes; and few writers have been more successful. Among the "Eloges" which he wrote, that on Henry IV. was most admired, and scarcely less those on Fenelon, Racine, and Catinat, which excelled in an exact estimate of character and in elegance of style. His poetical pieces, however, even those which obtained the prizes, are more distinguished by purity of style, and elegance and facility of versification, than for genuine poetical spirit. In the mean time his enthusiasm for the stage produced in 1766 "Gustavus Vasa," in 1776 "Menzikoff," and in 1778 "The Barmicides," and afterwards various other dramas, none of which proved rivals to his "Warwick" in the public estimation, except his "Philoctete," a translation from Sophocles, represented for the first time in 1781, in which he is thought by his countrymen to have preserved all the beauties of the original.

The reputation he had gained by his various prize essays and poems, and by his "Warwick," at length opened the doors of the French academy, into which he was admitted in 1776. In 1779 he wrote his "Muses Rivales" in compliment to Voltaire, and the year following an eloge on that celebrated writer, with whom he had been acquainted since 1765. He was not less a favourite, or less connected with the encyclopedists, and was at this time accounted an adept in that audacious philosophy which infected France, and finally dissolved her morals.

About 1779 he undertook an abridgment of the abbé Prevost's "Histoire des Voyages," an employment so much beneath his talents, that it was generally considered rather as a bookseller's job than an effort of literary ambition. In the same year he printed his "Tangu et Felime," in four cantos, which was reckoned one of the best productions of the voluptuous kind. But that on which his fame is more honourably and solidly established, was his "Cour de Litterature, ancienne et moderne," which justly entitles him to the appellation of the French Quintilian. Being appointed a professor of literature in the Lyceum, the lectures he had delivered in it during many years were col-

lected and properly arranged by him, and soon after published under the title of "Lyceum; or, Course of Literature," in 12 vols. 8vo. M. Petitot says of this work, that "he not only labours to give to persons of no great knowledge competent information on the topics of his work, but arrests the attention of the most learned. In his plans, the outline of which alone announces an immense stock of science and learning, he embraces all ages in which literature has flourished. Every celebrated work is analyzed and discussed. The beauties of the several writers are happily displayed, and their faults pointed out with all the ability of the most lively and sound criticism. That which distinguishes La Harpe from other moderns who have treated of literature is, that he always assumes the tone of the work he criticises, a merit which we find in none of the ancients except Cicero, Quintilian, and Longinus. If he speaks of the Iliad, we behold him borrow all the rich colours of the father of poetry to decorate his discourse. If he treats of Demosthenes and Cicero, all the great interests of Athens and Rome are re-produced under his pen. If Tacitus is his theme, we are instantly transported to the age of the emperors; we enter into all the mystery of the dark policy of Tiberius, and tremble at the sight of Nero." The only regret on this subject is that the author did not live to finish his course of instruction; only some fragments have been left of what he purposed as a continuation.

Notwithstanding the multiplicity of his labours, La Harpe was much in company, and his visits were eagerly courted. Doubtless he owed the favour in which he was with polite circles to his early and brilliant success in letters, which at once balanced the prejudices created by the resentment often excited by the severity of his criticisms. From the first essay of his talents he was patronized by Voltaire and D'Alembert, who were at the head of literature and sciences; and it is well known what influence those two celebrated men possessed over the public opinion. Voltaire accorded him the title of his favourite pupil. Married while yet very young, to a woman of wit and beauty, madame de la Harpe and he mutually shone with unusual brilliancy in the most fashionable assemblies. They had been formed in the art of speaking and declamation under the eyes of Voltaire during a long stay they made at Ferney, where they were accustomed to perform the principal parts in the tragedies of that great

poet, got up by his direction at his own theatre. This practice was also of great importance to M. de la Harpe in the art of reading, which he possessed in a very superior manner. The mode was still at the height of attending in crowds at the readings given by authors of their works previous to publication; and M. de la Harpe, whose various productions succeeded each other so rapidly, was invited to make his readings in so many circles, that he was soon compelled to be select in his choice of the circles he honoured with this gratification.

At the beginning of the revolution he professed himself an advocate for the new order of things; and most likely he continued in the same principles till the downfall of royalty, and till he himself fell a prey to the terrorism of Robespierre. It appears from the report of Grégoire to the national convention, that he was imprisoned from November 1793 to August 1794; and this confinement was the cause of M. La Harpe's conversion, brought about by the advice of the bishop of St. Brieux, who happened to be his fellow-prisoner. La Harpe soon after proved one of the greatest champions of the attempted counter-revolution; and from the latter part of 1794, he devoted almost his whole time to royalist publications, among which were his dissertation on the war declared by the republican tyranny against good sense and morals, his Fanaticism of the Revolutionary Language, his Confutation of Helvetius, and his journal Le Memorial, which he edited conjointly with his friend Fontanes. This Memorial, however, involved La Harpe in the directorial proscription of the 14th September 1797, and he narrowly escaped being transported to Cayenne; it was a twelvemonth before he was restored to his station in Paris. But confinement had injured his health, and he died in Feb. 1803, in the sixty-fifth year of his age. On the evening preceding his death, M. Fontanes called to see him; he was listening to the Prayers for the Sick; and as soon as they were concluded, he stretched his hand to M. Fontanes, and said, "I am grateful to divine mercy for having left me sufficient recollection to feel how consoling these prayers are to the dying." His funeral was attended by his friends, and most of the distinguished literary characters in France. A deputation from the institute joined the procession; and M. Fontanes, one of the deputation, pronounced a funeral oration over the grave.

Of La Harpe's other works not noticed already, are, 1. "Melanges Litteraires," 1765, 12mo. 2. Translation of Suetonius into French, with notes, 1770, 2 vols. 8vo. 3. Translation of the Lusiad of Camöens, with notes and a life of the author, 1776, 2 vols. 8vo. 4. "Correspondence Litteraire addressée a Paul I." emperor of Russia, 1801, 4 vols. 8vo. 5. "Commentaire de tragedies de Racine," Paris, 7 vols. 8vo, printed since his death. 6. "Refutation de L'Esprit de Helvetius." He left many manuscripts both in prose and verse.[1]

HARPOCRATION (VALERIUS), an ancient rhetorician of Alexandria, who flourished about the year 360, has left us an excellent "Lexicon upon the ten Orators of Greece," for that is the title usually given to it, though Meursius will have it, that the author inscribed it only λεξεις; and he is followed in this opinion by James Gronovius. Harpocration speaks in this work, with much seeming exactness, of magistrates, pleadings at the bar, places in Attica, names of men who had the chief management of affairs in the republic, and of every thing, in short, which has been said to the glory of this people by their orators. Aldus first published this Lexicon in Greek at Venice, 1603, in folio, and many other learned men, as Meursius, Maussac, Valesius, have laboured upon it; James Gronovius published an edition of it at Leyden, 1696, in 4to.[2]

HARPSFELD (JOHN), dean of Norwich, and one of the bitterest persecutors under the reign of queen Mary, was born in the parish of St. Mary Magdalen, Old Fish-street, London, and educated at Winchester school, whence he was sent to New college, Oxford, of which he was admitted fellow in 1534. Having completed his degrees in arts, and taken orders, he became chaplain to bishop Bonner, whose whole spirit he imbibed. In 1554 he was collated to the church of St. Martin Ludgate, which he resigned on being presented to the living of Layndon in Essex in May 1558. He had other preferments, and was created doctor of divinity. A few months before the death of queen Mary, he was preferred to the deanery of Norwich; but was deprived of it in 1560, and committed to the Fleet prison. He remained here about a year, and was then set at liberty on giving security for his peaceable behaviour. He died in London in 1578. Among his pre-

[1] *Diet. Hist.* and *Supplement*, &c. [2] Fabr. Bibl. Græc.—Saxii Onomast.

ferments was that of archdeacon of London, given to him because he would act with more cruelty to the martyrs than his predecessor. He appears, indeed, in every respect, a suitable assistant to Bonner. In learning, however, he does not appear to have been inferior to any of his contemporaries. His published works are, 1. "Concio ad clerum," Lond. 1553, 8vo. 2. "Homilies," 1554, 1555, ibid. Among Bonner's Homilies, nine were written by Harpsfeld. 3. "Disputations and Epistles," in Fox's Acts and Monuments. 4. "Supputatio temporum a diluvio ad A.D. 1559," Lond. 1560.[1]

HARPSFELD (NICHOLAS), brother to the preceding, was born in London, and educated at Winchester school, after which he studied civil law at New college, Oxford, of which he was admitted a fellow in 1536. In 1543 he took the degree of bachelor of laws, and the year following was chosen principal of White-hall, which stood on the site of Jesus college. In 1546 he was appointed regius professor of Greek. He was the first who read this lecture before it was fully established by Henry VIII. and Leland characterizes him as "Atticæ linguæ interpres facilis, disertus, aptus." He appears to have resigned this office in 1548. In 1550, Pits says, he went abroad for conscience sake; but in 1553 we find him resigning his fellowship, taking the degree of LL. D. and on Jan. 15, 1554, admitted a civilian in London. In the same year he was made archdeacon of Canterbury, prebendary of St. Paul's, and also admitted to the living of Layndon, which in 1558 he resigned to his brother. In 1558 he acted as prolocutor for the province of Canterbury in convocation, and after queen Elizabeth came to the throne, was, as well as his brother, one of the seven popish disputants; but his zeal for popery deprived him of all his preferments. He appears to have been afterwards imprisoned, some say for twenty-three years. But it is proved that he was for some years at least under the mild custody of archbishop Parker, who afforded him every help in compiling his ecclesiastical history. He died in 1583. He wrote, 1. Dialogi sex contra summi pontificatus, monasticæ vitæ, sanctorum sacrorum imaginum, oppugnatores et pseudo-martyres," Antwerp, 1566, 1573, 4to. This was published under the name of Alan Cope, Harpsfeld being then in prison. The initials at the end,

[1] Ath. Ox. vol. I.—Dodd's Ch. Hist.—Fox's Acts and Monuments.—Tanner.

A. H. L. N. H. E. V. E. A. C. Pits interprets thus, "Auctor hujus libri Nicolaus Harpsfeldus; edidit vero eum Alanus Copus." 2. "Historia Anglicana ecclesiastica," Doway, 1622. The original MS. is in the Cotton library, but differs in some passages from the printed book. It is a learned and laborious performance, according to Wood, but much impartiality cannot be expected. 3. "Historia hæresis Wickleffianæ," published with the former. 4. "Chronicon a diluvio Noe ad annum 1559," MS. in verse, and 5. "A Treatise concerning Marriage," occasioned by king Henry VIII.'s divorce, a MS. in the library of New college. Other manuscripts are mentioned in our authorities.[1]

HARRINGTON (James), an eminent political writer, was born in January 1611, being the eldest son of sir Sapcote Harrington, and Jane the daughter of sir William Samuel of Upton, in Northamptonshire, the place of his nativity. When he had made a progress in classical learning, he was admitted in 1629 a gentleman-commoner of Trinity college, in Oxford, and placed under Mr. Chillingworth, who had lately been elected fellow of that college; from whom he might possibly acquire some portion of that spirit of reasoning and thinking for himself, which afterwards shone forth so conspicuously in his writings. About three years after, his father died; upon which he left the university, and commenced travelling, having previously furnished himself with the knowledge of several foreign languages. His first step was into Holland, then the principal school of martial discipline; and, what may be supposed to have affected him more sensibly, a country wonderfully flourishing, under the auspices of liberty, commerce, strength, and grandeur. Here it is probable that he began to make government the subject of his meditations; for, he was often heard to say, that, "before he left England, he knew no more of anarchy, monarchy, aristocracy, democracy, oligarchy, or the like, than as hard words, whose signification he found in his dictionary." On coming into the Netherlands, he entered a volunteer, and remained in that capacity some months, in lord Craven's regiment; during which time, being much at the Hague, he had the farther opportunity of accomplishing himself in two courts, those of the prince of Orange, and of the queen

[1] Ath. Ox. vol. I. new edit.—Dodd's Ch. Hist.—Tanner and Pits.

of Bohemia, daughter of our James I. who was then a fugitive in Holland. He was taken into great favour by this princess, and also by the prince elector, whom he attended to Copenhagen, when his highness paid a visit to the king of Denmark; and, after his return from travelling, was entrusted by him with the affairs of the Palatinate, so far as they were transacted at the British court.

He stayed, however, but a short time in Holland; no temptations or offers could divert or restrain him from the resolution he had formed to pursue his travels, and therefore, taking Flanders in his way, he set out on a tour through part of Germany, France, and Italy. While he was at Rome, the pope performed the ceremony of consecrating wax-lights on Candlemas-day. When his holiness had sanctified these torches, they were distributed among the people, who fought for them very eagerly. Harrington was desirous to have one of them; but, perceiving that it was not to be obtained without kissing the pope's toe, he declined to accept it on such a condition. His companions were not so scrupulous, and when they came home spoke of his squeamishness to the king. The king told him, "he might have done it only as a piece of respect to a temporal prince;" but Harrington replied, that "since he had the honour to kiss his majesty's hand, he thought it beneath him to kiss any other prince's foot." He is said to have preferred Venice to all other places in Italy, as he did its government to that of the whole world; it being, in his opinion, immutable by any external or internal causes, and to finish only with mankind. Here he cultivated an acquaintance with all the men of letters, and furnished himself with the most valuable books in the Italian tongue, such especially as were written upon politics and government.

After having thus seen Italy, France, the Low Countries, Denmark, and some parts of Germany, he returned home to England, and in the beginning of the civil war, 1642, he took a decided part with the parliament, and endeavoured to get a seat in the house, but could not. His inclination to letters kept him from seeking public employments, so that we hear no more of him till 1646; when attending out of curiosity the commissioners appointed by parliament to Charles I. from Newcastle nearer to London, he was by some of them named to wait on his majesty, as a person known to him before, and engaged to no party or

faction. The king approved the proposal, and Harrington entered on the station of a domestic; but would never presume to come into his presence, except in public, till he was particularly commanded by the king, and made one of the grooms of the bed-chamber in May 1647. He had the good fortune to please the king much: "His majesty loved his company," says Wood, "and, finding him to be an ingenious man, chose rather to converse with him than with others of his chamber. They had often," says he, "discourses concerning government; but, when they happened to talk of a commonwealth, the king seemed not to endure it." Harrington conceived a high notion of the king, finding him to be a different person from what he had been represented, as to parts, morals, religion, &c.; and therefore, after the king was removed out of the Isle of Wight to Hurst-castle, in Hampshire, was forcibly turned out of his service, because he vindicated some of his majesty's arguments against the parliament commissioners at Newport, and thought his concessions more satisfactory than they did. There is no ground to imagine that he saw the king any more till the day he was brought to the scaffold; whither Harrington found means to accompany him, and where, or a little before, he received a token of his majesty's affection. The king's execution affected him extremely. He often said, "nothing ever went nearer him; and that his grief on that account was so great as to bring a disorder upon him."

After the king's death, he was observed to keep much in his library, and more retired than usual, which his friends attributed to discontent and melancholy. But, to convince them that this was not the cause of his retirement, he produced a copy of his "Oceana;" which "he had been writing," he said, "not only because it was agreeable to the studies which he pursued, but because, if ever it should be the fate of England to be, like Italy of old, overrun by a barbarous people, or to have its government and records destroyed by some merciless conqueror, they might not be then left to their own invention in framing a new government." This "Oceana" is a kind of political romance, in imitation of Plato's "Atlantic Story," where, by Oceana, Harrington means England; exhibiting a plan of republican government, which he would have had erected here, in case these kingdoms had formed themselves into a genuine commonwealth. This work, how-

ever, pleased no party, and as it reflected severely upon Oliver's usurpation, met with many difficulties in the publishing; for, it being known to some of the courtiers that it was printing, they hunted it from one press to another, till at last they found it, and carried it to Whitehall. All the solicitations he could make were not able to retrieve his papers, till he bethought himself of applying to lady Claypole, who was a good-natured woman, and Oliver's favourite daughter; and who, upon his declaring that they contained nothing prejudicial to her father's government, got them restored to him. He printed it in 1656, and dedicated it, as he promised lady Claypole, to her father; who, it is said, perused it, but declared, agreeable to his principles of policy, that "the gentleman must not think to cheat him of his power and authority; for that what he had won by the sword, he would not suffer himself to be scribbled out of."

This work was no sooner published, than many undertook a refutation of it. This occasioned him to reply, and to explain his scheme, in several successive pieces, which may be easily seen in the collection of his works. In the mean time, he not only endeavoured to propagate his republican notions by writing, but, for the more effectually advancing a cause, of which he was enthusiastically enamoured, he formed a society of gentlemen, agreeing with him in principles, who met nightly at Miles's coffee-house, in New Palace-yard, Westminster, and were called the Rota. Wood has given a very particular account of this association, or gang, as he calls them. "Their discourses about government," says he, "and of ordering a commonwealth, were the most ingenious and smart that ever were heard; for the arguments in the parliament-house were but flat to those. This gang had a balloting-box, and balloted how things should be carried by way of essay; which not being used, or known in England before on this account, the room was every evening very full. The doctrine there inculcated was very taking; and the more, because as to human foresight there was no possibility of the king's return. The greatest part of the parliament-men hated this rotation and balloting, as being against their power: eight or ten were for it, who proposed it to the house, and made it out to the members, that, except they embraced that sort of government, they must be ruined. The model of it was, that the third part of the senate or house should

rote out by ballot every year, not capable of being elected again for three years to come; so that every ninth year the senate would be wholly altered. No magistrate was to continue above three years, and all to be chosen by the ballot, than which nothing could be invented more fair and impartial, as it was then thought, though opposed by many for several reasons. This club of commonwealthsmen, which began about Michaelmas 1659, lasted till about Feb. 21 following; at which time, the secluded members being restored by general Monk, all their models vanished*."

After the restoration, he lived more privately than he had done before, but still was looked upon as a dangerous person, who maintained and propagated principles which could never be reconciled to monarchical government. He employed himself now in reducing his politics into short and easy aphorisms methodically digested, and freely communicated his papers to all who visited him. While he was putting the last hand to his system, he was, by an order from the king, seized December 28, 1661, and committed to the Tower of London for treasonable designs and practices. He was charged by lord chancellor Hyde, at a conference of the lords and commons, with being concerned in a plot, of which twenty-one persons were the chief managers: "that they all met in Bow-street, Covent-garden, and in other places; that they were of seven different parties or interests, as three for the commonwealth, three for the long-parliament, three for the city, three for the purchasers, three for the disbanded army, three for the independents, and three for the fifth-monarchy men; that their first consideration was how to agree on the choice of parliament-men against the ensuing session; and that a special care ought to be had about the members for the city of London, as a precedent for the rest of the kingdom to follow; whereupon they nominated the four members after chosen, and then sitting in parliament. Their next care was to frame a petition to the parliament for a preaching ministry, and liberty of conscience; then they were to divide and subdivide themselves into several councils and committees, for the better carrying on their business by themselves or their agents and accomplices all over the king-

* For this and many other particulars respecting Mr. Harrington, Wood appears to be indebted to the Aubrey MSS. now published in "Letters written by Eminent Persons, &c." 1813, 3 vols. 8vo. There is in these MSS. a more minute account of Harrington's insanity.

dom. In these meetings Harrington was said to be often in the chair; that they had taken an oath of secrecy, and concerted measures for levying men and money." The chancellor added, that though he had certain information of the times and places of their meetings, and particularly those of Harrington and Wildman, they were nevertheless so fixed in their nefarious design, that none of those they had taken would confess any thing, not so much as that they had seen and spoken to one another at those times or places.

But, notwithstanding these declarations of the chancellor, it is certain, that this plot was never proved, and was probably imaginary. It is at least easy to account upon political principles, for Harrington's confinement, and the severe usage he met with, when we consider not only his notions of government, which he every where enforced with the greatest zeal; but also how obnoxious he made himself to the powers then in being, by his treatment of the Stuart family. Nothing can be viler than the picture he has drawn of Mary queen of Scotland; he has also painted her son James I. in the most odious colours, suggesting at the same time, that he was not born of the queen, but was a supposititious impostor, and of course had no right to the crown he inherited. His portrait of Charles I. is an abominable figure: "never was man," says he, "so resolute and obstinate in tyranny. He was one of the most consummate in the arts of tyranny that ever was; and it could be no other than God's hand, that arrested him in the height of his designs and greatness, and cut off him and his family." Such a character very ill accorded with what he had himself observed of that unhappy monarch, and with the grief he felt at his death; but Harrington seems in the latter end of his life to have grown fanatic in politics, and his keeping within no bounds might make it the more expedient to put him under confinement. From the Tower he was conveyed very privately to St. Nicholas's island opposite to Plymouth; and thence, upon petition, to Plymouth, some relations obliging themselves in a bond of 5000*l.* for his safe imprisonment. At this place he became acquainted with one Dr. Dunstan, who advised him to take a preparation of guiacum in coffee, as a certain cure for the scurvy, with which he was then troubled. He drank of this liquor in great quantities, which had probably a very pernicious effect, for he soon grew

delirious; upon which a rumour prevailed at Plymouth, that he had taken some drink which would make any man mad in a month; and other circumstances made his relations suspect, that he had foul play shewn him, lest he should write any more "Oceanas." It was near a month before he was able to bear the journey to London, whither, as nothing appeared against him, he had leave from the king to go. Here he was put under the care of physicians, who could afford little help to the weakness of his body, and none at all to the disorders of his mind. He would discourse of other things rationally enough; but, when his own distemper was touched upon, he would fancy and utter strange things about the operation of his animal spirits, which transpired from him, he said, in the shape of birds, flies, bees, or the like. He talked so much of good and evil spirits, that he even terrified those about him; and to those who objected to him that these chimeras were the fruits of a disordered imagination, he would reply, that "he was like Democritus, who, for his admirable discoveries in anatomy, was reckoned distracted by his fellow-citizens." In this crazy condition he married the daughter of sir Marmaduke Dorrel, in Buckinghamshire, a lady to whom he was formerly suitor, and with whom he spent the remainder of his life. Towards his latter end, he was subject to the gout, and enjoyed little ease; but, after drooping and languishing for some time, he was at last seized with a palsy, and died at Westminster, September 11, 1677, and lies buried there in St. Margaret's church, on the south side of the altar, next the grave of sir Walter Raleigh.

His writings were first collected, methodized, reviewed, and published, by Toland, 1700, in one volume, folio; but there was another edition, by Dr. Birch, published in 1737, which contains several articles omitted in Toland's, and there was a third edition in 1747. He made some attempts in the poetical way, and in 1658 published an English translation of two eclogues of Virgil, and two books of the "Æneis," under the title of "An Essay upon two of Virgil's Eclogues, and two of his Æneis, towards the translation of the whole;" and, in 1659, was printed his translation of the four following books "of the Æneid;" but his poetry gained him no reputation.[1]

[1] Biog. Brit.—Ath. Ox. vol. II.

HARRINGTON (JAMES), a young lawyer of great promise, was born probably at Waltham Abbey, where his father resided, in 1664. He was educated at Westminster school, whence he was elected student of Christ church, Oxford, in 1683, and soon after was entered a member of the Inner Temple. In 1690 he proceeded M. A. and was admitted to the bar, where he acquired very extensive practice. Some months before his death, he removed to Lincoln's-inn, where that event happened Nov. 23, 1693, in his twenty-ninth year. His body was conveyed to Oxford, and, according to Wood, buried under the north wall of the north transept joining to the body of the cathedral of Christ church, but we find no memorial of him in Wood's account of the monumental inscriptions. His death, it is said, was much deplored by those that knew him, "because, 1. That he was a prodigy, considering his age, in his knowledge of the common law. 2. That he was a person of excellent parts; and 3. That he was very honest in his dealing, and of a good and generous nature." His writings, enumerated by Wood, are principally cases and memorials respecting certain local disputes, the rights of visitations, &c. at Oxford. He contributed some Latin poems to the "Musæ Anglicanæ," and wrote the preface to the first volume of Wood's "Athenæ," and the introduction to the second. He also edited the works of Dr. George Stradling, to which he added a preface and life.[1]

HARRINGTON (Sir JOHN), an ingenious English poet, was the son of John Harrington, esq. who was imprisoned in the Tower, under queen Mary, for holding a correspondence with the lady Elizabeth, with whom he continued in great favour to the time of his death. He also was somewhat of a poet and a translator. Sir John was born at Kelston, near Bath, in Somersetshire, in 1561, and had queen Elizabeth for his godmother. He was instructed in classical learning at Eton-school, and from thence removed to Cambridge, where he took the degree of M. A. In his thirtieth year, 1591, he published a translation of Ariosto's "Orlando Furioso," by which he gained a considerable reputation, and for which he is now principally known. Warton says, that although executed without spirit or accuracy, unanimated and incorrect, it enriched our poetry by a communication of new stores of fiction and imagina-

[1] Ath. Ox. vol. II.—Nichols's Atterbury, vol. I.

tion, both of the romantic and comic species, of gothic machinery and familiar manners. Mr. Harrington was knighted in the field by the earl of Essex, which gave much offence to the queen, who was sparing of such honours, and chose to confer them herself. In the reign of James, he was created knight of the Bath; and, being a courtier, presented a MS. to prince Henry, levelled chiefly against the married bishops, which was intended only for the private use of his royal highness; but, being published afterwards, created great clamour, and made several of the clergy say, that his conduct was of a piece with his doctrines; since he, together with Robert earl of Leicester, supported sir Walter Raleigh in his suit to queen Elizabeth for the manor of Banwell, belonging to the bishopric of Bath and Wells; on a presumption that the right rev. incumbent had incurred a *præmunire*, by marrying a second wife. Wood's account of it is this: "That sir John Harrington, being minded to obtain the favour of prince Henry, wrote a discourse for his private use, entitled 'A brief View of the State of the Church of England, as it stood in queen Elizabeth's and king James's reign, to the year 1608.' This book is no more than a character and history of the bishops of those times, and was written to the said prince Henry, as an additional supply to the catalogue of bishops of Dr. Francis Godwin, upon occasion of that proverb,

> Henry the eighth pulled down monks and their cells,
> Henry the ninth shall pull down bishops and their bells.

"In the said book the author Harrington doth, by imitating his godmother, queen Elizabeth, shew himself a great enemy to married bishops, especially to such as had been married twice; and many things therein are said of them, that were by no means fit to be published, being written only for private use. But so it was, that the book coming into the hands of one John Chetwind, grandson by a daughter to the author, a person deeply principled in presbyterian tenets, did, when the press was open, print it at London in 1653; and no sooner was it published, and came into the hands of many, but it was exceeding clamoured at by the loyal and orthodox clergy, condemning him that published it."

Sir John died in 1612. His lady, Mary, daughter of sir George Rogers, survived him till 1634. In his epi-

grams are several to his mother-in-law lady Rogers. These "Epigrams" were the most popular of his works, although they cannot now be allowed much poetical merit. They were first published in 1618, and afterwards in 1625, under the title of "The most elegant and witty epigrams of sir John Harrington, knt. digested into four bookes," 8vo. The "Nugæ Antiquæ," a miscellaneous collection of his works, and antiquary collections and letters in prose and verse, was published some years ago, by the rev. Henry Harrington of Bath, in whose family the papers were; of these a second edition was published in 1792, 3 vols. 12mo, and a third with most valuable additions and improvements, in 1804, 2 vols. 8vo, by Thomas Park, F. S. A. with illustrative notes and memoirs of the author.[1]

HARRIOT (THOMAS), an eminent mathematician, was born at Oxford, or, as Anthony Wood expresses it, "tumbled out of his mother's womb in the lap of the Oxonian Muses," in 1560. Having been instructed in grammar-learning in that city, he became a commoner of St. Mary-hall, where he took the degree of B. A. in 1579. He had then so distinguished himself, by his uncommon skill in mathematics, as to be recommended soon after to sir Walter Raleigh as a proper preceptor to him in that science. Accordingly, that noble knight became his first patron, took him into his family, and allowed him a handsome pension. In 1585 he was sent over by sir Walter with his first colony to Virginia; where, being settled, he was employed in discovering and surveying that country, in observing what commodities it produced, together with the manners and customs of its inhabitants. He published an account of it under this title, "A brief and true Report of the Newfoundland of Virginia;" which was reprinted in the third voyage of Hakluyt's "Voyages." Upon his return to England, he was introduced by his patron to the acquaintance of Henry earl of Northumberland; who, "finding him," says Wood, "to be a gentleman of an affable and peaceable nature, and well read in the obscure parts of learning," allowed him a yearly pension of 120*l*. About the same time, Robert Hues, well known by his "Treatise upon the Globes," and Walter Warner, who is

[1] Ath. Ox. vol. II.—Warton's Hist. of Poetry.—Phillips's Theatrum, new edit.—Park's edition.—Censura Literaria, vol. IV.—Hutchinson's Cumberland, vol. II.—Ellis's Specimens, &c.

said to have communicated to the famous Harvey the first hint concerning the circulation of the blood, being both of them mathematicians, received pensions from him of less value. So that in 1606, when the earl was committed to the Tower for life, Harriot, Hues, and Warner, were his constant companions, and were usually called the earl of Northumberland's Magi. They had a table at the earl's charge, who did constantly converse with them, to divert the melancholy of his confinement; as did also sir Walter Raleigh, who was then in the Tower. Harriot lived for some time at Sion-college, and died in London, July 2, 1621, of a cancer in his lip. He was universally esteemed on account of his learning. When he was but a young man, he was styled by Mr. Hakluyt "Juvenis in disciplinis mathematicis excellens;" and by Camden, "Mathematicus insignis." A MS. of his, entitled "Ephemeris Chryrometrica," is preserved in Sion-college library; and his "Artis Analyticæ Praxis", was printed after his death, in a thin folio, and dedicated to Henry earl of Northumberland. Des Cartes, is said to have been obliged to this book for a great many improvements in algebra, which he published to the world as his own, a fact that has been amply proved, in the astronomical ephemeris for 1788, by Dr. Zach, astronomer to the duke of Saxe Gotha, from manuscripts which he found in 1784 at the seat of the earl of Egremont at Petworth, a descendant of the above-mentioned earl of Northumberland. These papers also show that Mr. Harriot was an astronomer as well as an algebraist.

As to his religion, Wood says, that, "notwithstanding his great skill in mathematics, he had strange thoughts of the Scripture, always undervalued the old story of the Creation of the World, and could never believe that trite position, 'Ex nihilo nihil fit.' He made a Philosophical Theology, wherein he cast off the Old Testament, so that consequently the New would have no foundation. He was a deist; and his doctrine he did impart to the earl, and to sir Walter Raleigh, when he was compiling the 'History of the World,' and would controvert the matter with eminent divines of those times: who, therefore, having no good opinion of him, did look on the manner of his death, as a judgment upon him for those matters, and for nullifying the Scripture." Wood borrowed all this from Aubrey, without mentioning his authority: and it has been answered, that Harriot assures us himself, that when he was with the

first colony settled in Virginia, in every town where he came, "he explained to them the contents of the Bible, &c. And though I told them," says he, "the book materially and of itself was not of such virtue as I thought they did conceive, but only the doctrine therein contained; yet would many be glad to touch it, to embrace it, to kiss it, to hold it to their breasts and heads, and stroke over all their bodies with it, to shew their hungry desires of that knowledge which was spoken of." To which we may add, that, if Harriot was reputed a deist, it is by no means probable that Dr. Corbet, an orthodox divine, and successively bishop of Oxford and Norwich, sending a poem, dated December 9, 1618, to sir Thomas Aylesbury, when the comet appeared, should speak of

"——— Deep Harriot's mine,
In which there is no dross, but all refine."

Nor is it likely that his noble executors, sir Thomas Aylesbury and Robert Sidney, viscount Lisle, would have suffered an inscription to be engraved upon his monument in St. Christopher's church, which might have been contradicted by all the town, if it had been false, and which, upon the supposition of his being an infidel, would have been ridiculous:

"Qui omnes scientias calluit, & in omnibus excelluit:
Mathematicis, Philosophicis, Theologicis,
Veritatis indagator studiosissimus,
Dei Triniunius cultor piissimus." [1]

HARRIS (GEORGE), an English civilian, chancellor of the dioceses of Durham, Hereford, and Llandaff, and commissary of Essex, Herts, and Surrey, was the son of Dr. John Harris, bishop of Llandaff, who died in 1738. The time of his son's birth we have not been able to ascertain. He was, however, a member of Oriel college, Oxford, where he took his degree of bachelor of laws in May 1745, and that of doctor in the same faculty in May 1750, in which last year he was admitted into the college of advocates. Here he proved himself an eminent pleader, although not a masterly orator, and enriched himself by very extensive practice. He died at his house in Doctors' Commons, April 19, 1796, leaving his very extensive property mostly to charitable uses. Among the very muni-

[1] Biog. Brit.—Gleig's Suppl. to Encycl. Britannica.—Hutton's Dictionary.—Letters by eminent persons, 1813, 3 vols. 8vo.

ficent items in his will, were 40,000*l.* to St. George's hospital; 20,000*l.* to Hetherington's charity for the blind; 15,000*l.* to the Westminster lying-in hospital, and 5000*l.* to the Hereford infirmary. He also was in his life-time a benefactor to the funds of the society of advocates. In 1752 he published a pamphlet, entitled "Observations upon the English Language, in a letter to a friend," 8vo, relating to the common mistakes in spelling, pronunciation, and accent. This was anonymous; but he afterwards published with his name, "D. Justiniani Institutionum, Libri quatuor; and a translation of them into English, with notes," 1756, 4to, a work which did him great credit, and was thought peculiarly adapted for the improvement of young law students. A second edition appeared in 1761.[1]

HARRIS (JAMES), esq. an English gentleman of very uncommon parts and learning, was the eldest son of James Harris, esq. of the Close of Salisbury, by his second wife the lady Elizabeth Ashley, who was third daughter of Anthony earl of Shaftesbury, and sister to the celebrated author of the Characteristics, as well as to the Hon. Maurice Ashley Cooper, the elegant translator of Xenophon's Cyropædia. He was born July 20, 1709. The early part of his education was received at Salisbury, under the rev. Mr. Hele, master of the grammar-school, in the Close, who was long known and respected in the West of England as an instructor of youth. From Mr. Hele's school, at the age of sixteen, he was removed to Oxford, where he passed the usual number of years as a gentleman commoner of Wadham college. His father, as soon as he had finished his academical studies, entered him at Lincoln's-Inn, not intending him for the bar, but, as was then a common practice, meaning to make the study of the law a part of his education.

When he had attained his twenty-fourth year, his father died. This event, by rendering him independent in fortune, and freeing him from all controul, enabled him to exchange the study of the law for other pursuits that accorded better with his inclination. The strong and decided bent of his mind had always been towards the Greek and Latin classics. These he preferred to every other sort of reading; and to his favourite authors he now applied

[1] Gent. Mag. LXVI.—Coote's Catalogue of Civilians.—Monthly and Critical Reviews.

himself with avidity, retiring from London to the house in which his family had very long resided in the Close of Salisbury, for the sake of enjoying without interruption his own mode of living.

His application during fourteen or fifteen years to the best writers of antiquity continued to be almost unremitting, and his industry was such as is not often exceeded. He rose always very early, frequently at four or five o'clock in the morning, especially during the winter, and by these means he was enabled to mix occasionally in the society of Salisbury and its neighbourhood, without too great a sacrifice of his main object, the acquisition of ancient literature. But it was not until many years after his retirement from London, that he began to read Aristotle and his commentators, or to inquire, so deeply as he afterwards did, into the Greek philosophy. He had imbibed a prejudice, very common at that time even among scholars, that Aristotle was an obscure and unprofitable author, whose philosophy had been deservedly superseded by that of Mr. Locke, a notion which his own writings have since contributed to correct, with no small evidence and authority.—In the midst, however, of his literary labours he was not inattentive to the public good, but acted regularly and assiduously as a magistrate for the county of Wilts; giving, in that capacity, occasional proofs of a manly spirit and firmness, without which the mere formal discharge of magisterial duty is often useless and inefficient.

The first fruit which appeared to the world of so many years spent in the pursuit of knowledge, was a volume published in 1744, containing "Three Treatises. The first concerning Art.—The second concerning Music, Painting, and Poetry.—The third concerning Happiness." These treatises, in addition to their merit as original compositions, are illustrated by a variety of learned notes and observations, elucidating many difficult passages of ancient writers, the study and examination of whom it was his earnest wish to promote and to facilitate. Lord Monboddo, speaking of the dialogue upon Art, praises it, as containing "the best specimen of the dividing, or diæretic manner, as the ancients called it, that is to be found in any modern book with which he is acquainted."

In July 1745 he was married to miss Elizabeth Clarke, daughter and eventually heiress of John Clarke, esq. of Sandford, near Bridgewater, in the county of Somerset.

Five children were the issue of this marriage, of whom two daughters, and a son, the present lord Malmsbury, survived their father.—This change in his state of life by no means withdrew his attention from those studies in which he had been used to take so great delight, and which he had cultivated with such advantage and reputation; for in 1751 he published another work, entitled "Hermes, or a philosophical inquiry concerning Universal Grammar," 8vo. Of this work, Dr. Lowth, the late bishop of London, says, "Those who would enter deeply into the subject (of universal grammar) will find it fully and accurately handled, with the greatest acuteness of investigation, perspicuity of explication, and elegance of method, in a treatise entitled Hermes, by James Harris, esq. the most beautiful example of analysis that has been exhibited since the days of Aristotle." What first led Mr. Harris to a deep and accurate consideration of the principles of universal grammar, was a book which he held in high estimation, and has frequently quoted in his Hermes, the "Minerva" of Sanctius. To that writer he confessed himself indebted for abundance of valuable information, of which it appears that he knew well how to profit, and to push his researches on the subject of grammar to a much greater length, by the help of his various and extensive erudition. Mr. Harris's system in this work still maintains its ground in the estimation of most men of taste, notwithstanding the coarse attack made on it by Horne Tooke.

From the period of his marriage until 1761, he continued to live entirely at Salisbury, except in the summer, when he sometimes retired to his house at Darnford, near that city. It was there that he found himself most free from the interruption of business, and of company, and at leisure to compose the chief part of those works which were the result of his study at other seasons. His time was divided between the care of his family, in which he placed his chief happiness, his literary pursuits, and the society of his friends and neighbours, with whom he kept up a constant and cheerful intercourse. The superior taste and skill which he possessed in music, and his extreme fondness for hearing it, led him to attend to its cultivation in his native place with uncommon pains and success; insomuch, that under his auspices, not only the annual musical festival in Salisbury flourished beyond most institutions of the kind, but even the ordinary subscription con-

certs were carried on, by his assistance and directions, with a spirit and effect seldom equalled out of the metropolis. Many of the beautiful selections made from the best Italian and German composers for these festivals and concerts, and adapted by him, sometimes to words selected from Scripture, or from Milton's "Paradise Lost," sometimes to compositions of his own, have survived the occasions on which they were first produced, and are still in great estimation. Two volumes of these selections have been lately published by Mr. Corfe, organist of Salisbury cathedral; the rest remain in manuscript in possession of lord Malmsbury.

In 1761, by the interest of his near relation, the late Edward Hooper, esq. of Hurn court in Hampshire, he was chosen one of the representatives in parliament for the borough of Christ-church, which seat he retained to the day of his death. The year following he accepted the office of one of the lords of the admiralty, from whence he was promoted in 1763 to be a lord of the treasury. He remained in that situation until the ministry with which he was connected went out of office in 1765; and after that time he did not hold any employment until 1774, when he became secretary and comptroller to the queen. This appointment was always valued by him exceedingly; not only by reason of the handsome and flattering manner in which it was conferred upon him by her majesty, but also on account of the frequent occasions it afforded him of experiencing her majesty's gracious kindness and condescension, of which he had a very high sense, and which were continued to him, without interruption, to the end of his life; for in her service he died.

Although assiduous in the discharge of his parliamentary duty, and occasionally taking a share in debates, he never contracted any violent spirit of party. He abhorred faction of every kind; nor did he ever relinquish, for public business, those still more interesting pursuits which had made the delight and occupation of his earlier years. If they were somewhat intermitted during the sitting of parliament, he renewed them with increased relish and satisfaction on his return into the country. In 1775 he published his "Philosophical Arrangements," a part only of a larger work that he had meditated, but did not finish, upon the peripatetic logic. So far as relates to the "Arrangement" of ideas it is complete; but it has other objects also in

view. It combats with great force and ability, the atheistical doctrines of chance and materialism, doctrines which we have seen revived in France, under the specious garb of modern philosophy, and which issuing thence, overspread a great part of Europe; destroying the happiness of mankind, by subverting, in every part of their progress, the foundations of morality and religion.

The last of Mr. Harris's productions was printed in 1780, by the name of "Philological Inquiries," but not published sooner than 1781. It is a more popular work than any of his former ones; and contains rather a summary of the conclusions to which the philosophy of the ancients had conducted them in their critical inquiries, than a regular and perfect system. The principles on which those conclusions depend are therefore omitted, as being of a more abstruse nature than was agreeable to his design, which was to teach by illustration and example, not by strict demonstration. "Indeed this publication," says his biographer, "is not only a retrospective view of those studies which exercised his mind in the full vigour of his life, but likewise a monument of his affection towards many of his intimate friends. I cannot, therefore, but consider it as a pleasing proof of a mind retaining, at an advanced age, a considerable degree of its former energy and activity, together with what is still more rarely to be found, an undiminished portion of its candour and benevolence."

Before this last volume was entirely concluded, his health began to be very much impaired. He never enjoyed a robust constitution; but for some time, towards the end of his life, the infirmities under which he laboured had gradually increased. His family at length became apprehensive of a decline, symptoms of which were very apparent, and by none more clearly perceived than by himself. This was evident from a variety of little circumstances, but by no means from any impatience or fretfulness, nor yet from any dejection of spirits, such as are frequently incident to extreme weakness of body, especially when it proves to be the forerunner of approaching dissolution. On the contrary, the same equable and placid temper which had distinguished him throughout his whole life, the same tender and affectionate attention to his surrounding family, which he had unceasingly manifested while in health, continued, without the smallest change or abatement, to the very last; displaying a mind tho-

roughly at peace with itself, and able without disturbance or dismay to contemplate the awful prospect of futurity. After his strength had been quite exhausted by illness, he expired calmly on the 22d of December, 1780, in the seventy-second year of his age. His remains were deposited in the north aile of the cathedral church of Salisbury, near those of his ancestors, and a monument was soon after erected to his memory.

In 1801 his son, lord Malmsbury, published a magnificent edition of the works before mentioned in two volumes quarto, with two fine portraits and other plates. Prefixed is an affectionate biographical sketch, from which the present article has been taken. This is concluded by the noble author with the following general view of Mr. Harris's character, which, from every information, we have reason to think is just and impartial.

"The distinction by which he was most generally known, and by which he is likely to survive to posterity, is that of a Man of Learning. His profound knowledge of Greek, which he applied more successfully, perhaps, than any modern writer has done, to the study and explanation of ancient philosophy, arose from an early and intimate acquaintance with the excellent poets and historians in that language. They, and the best writers in the Augustan age, were his constant and never-failing recreation. By his familiarity with them, he was enabled to enliven and to illustrate his deeper and more abstruse speculations, as every page almost (of his works) will abundantly testify. But his attainments were not confined to ancient philosophy and classical learning. He possessed likewise a general knowledge of modern history, with a very distinguishing taste in the fine arts, in one of which, as before observed, he was an eminent proficient. His singular industry empowered him to make these various acquisitions, without neglecting any of the duties which he owed to his family, his friends, or his country. I am in possession of such proofs, besides those already given to the public, of my father's laborious study and reflection, as I apprehend, are very rarely to be met with. Not only was he accustomed, through a long series of years, to make copious extracts from the different books which he read, and to write critical remarks and conjectures on many of the passages extracted, but he was also in the habit of regularly committing to writing such reflections as arose out of his study,

which evince a mind carefully disciplined, and anxiously bent on the attainment of self-knowledge and self-government. And yet, though habituated to deep thinking and laborious reading, he was generally cheerful even to playfulness. There was no pedantry in his manners or conversation, nor was he ever seen either to display his learning with ostentation, or to treat with slight or superciliousness those less informed than himself. He rather sought to make them appear partakers of what he knew, than to mortify them by a parade of his own superiority. Nor had he any of that miserable fastidiousness about him which too often disgraces men of learning, and prevents their being amused or interested, at least their choosing to appear so, by common performances and common events.

"It was with him a maxim, that the most difficult, and infinitely the preferable, sort of criticism, both in literature and the arts, was that which consists in finding out beauties rather than defects; and although he certainly wanted not judgment to distinguish and to prefer superior excellence of any kind, he was too reasonable to expect it should very often occur, and too wise to allow himself to be disgusted at common weakness or imperfection. He thought, indeed, that the very attempt to please, however it might fall short of its aim, deserved some return of thanks, some degree of approbation; and that to endeavour at being pleased by such efforts, was due to justice, to good-nature, and to good sense.

"Far at the same time from that presumptuous conceit which is solicitous about mending others, and that moroseness which feeds its own pride by dealing in general censure, he cultivated to the utmost that great moral wisdom, by which we are made humane, gentle, and forgiving; thankful for the blessings of life, acquiescent in the afflictions we endure, and submissive to all the dispensations of Providence. He detested the gloom of superstition, and the persecuting spirit by which it is so often accompanied; but he abhorred still more the baneful and destructive system of modern philosophy; and from his early solicitude to inspire me with a hatred of it, it would almost seem that he foresaw its alarming approach and fatal progress.

"My father's affection to every part of his family was exemplary and uniform. As a husband, a parent, a master, he was ever kind and indulgent; and it deserves to be mentioned to his honour, that he thought it no interrup-

tion of his graver occupations, himself to instruct his daughters, by exercising them daily both in reading and composition, and writing essays for their improvement, during many of their younger years. No man was a better judge of what belonged to female education, and the elegant accomplishments of the sex, or more disposed to set a high value upon them. But he had infinitely more at heart, that his children should be early habituated to the practice of religion and morality, and deeply impressed with their true principles. To promote this desirable end, he was assiduous both by instruction and example; being himself a constant attendant upon public worship, and enforcing that great duty upon every part of his family. The deep sense of moral and religious obligation which was habitual to him, and those benevolent feelings which were so great a happiness to his family and friends, had the same powerful influence over his public as his private life. He had an ardent zeal for the prosperity of his country, whose real interests he well understood; and in his parliamentary conduct he proved himself a warm friend to the genuine principles of religious and civil liberty, as well as a firm supporter of every branch of our admirable constitution."[1]

HARRIS (JOHN), the first compiler of a "Dictionary of Arts and Sciences" in this country, was born about 1667, and received his education at St. John's college, in the university of Cambridge, where he took the degree of B. A. in 1687, and that of master in 1691. Having taken orders in the church, he obtained considerable preferments. He was first instituted into the rectory of Barming, which he resigned for St. Mildred, Bread-street, London; he had also the perpetual curacy of Stroud, near Rochester, in Kent, and he was prebendary of Rochester cathedral. He was a fellow, secretary, and vice-president to the royal society. In 1698 he preached the course of Boyle's lectures, which was published (see Collection of Boyle's Lectures, Feb. 1739, vol. I. p. 356—425); and in the next year he took the degree of D. D. Dr. Harris also published several single sermons, viz. a sermon on the Fast, 1701, with another on the Fast, 1703, 4to; a sermon entitled "The Modest Christian's Duty as to indifferent things in the worship of God," 1705, 4to; another on "The law-

[1] Life as above.

fulness and use of Public Fasting," 1706, 4to; "The evil and mischief of a Fiery Spirit," a sermon published in 1710, 4to; another on the Rebellion in 1715, 8vo; and a sermon on the Accession, 1715, 4to. He also published a "Collection of Voyages and Travels, with a number of engravings," afterwards improved and republished by Dr. Campbell; a "Treatise on the Theory of the Earth," in 1697; a "Treatise on Algebra," in 1702; a "Translation of Pardie's Geometry into English," 2d edit. 1702. At this time it appears that Dr. Harris "lived and taught mathematics at his house in Amen-Corner." He published also, "Astronomical Dialogues," the third edition of which appeared in 1795; but the work for which he was most eminently distinguished, and which entitles him to honourable notice, was his "Lexicon Technicum," or "An Universal Dictionary of Arts and Sciences," in 2 vols. fol. published in 1708; from which originated all the other dictionaries of science and cyclopædias that have since appeared. He was followed, at a considerable interval of time, in this department of literature, by Mr. Ephraim Chambers, whose Cyclopædia, with all the improvements it has received, has long maintained distinguished reputation. We are concerned to be obliged to add, that though Dr. Harris was a man of unquestionable abilities and attainments, and of great literary application, he was chargeable with culpable imprudence in his conduct, and notwithstanding the preferments he enjoyed, he was generally in distress. He died Sept. 7, 1719, leaving unfinished the "History of Kent," which was published in folio soon after his death, and which, though it had engaged his attention, more or less, for eight years, is extremely inaccurate. Mr. Gough says (British Topography, vol. I. p. 445), "Dr. Harris died an absolute pauper at Norton-court, and was buried in Norton church, at the expence of John Godfrey, esq. who had been his very good friend and benefactor."[1]

HARRIS (ROBERT), president of Trinity-college, Oxford, was born at Broad Campden, in Gloucestershire, in 1578, and sent for education to the free-school of Chipping-Campden, where owing to irregular conduct of the masters and their frequent changes, he appears to have

[1] Rees's Cyclopædia.—Gent. Mag. LXXXIV.—Cole's MS Athenæ in Brit. Mus.—Gough's Topography.—Nichols's Bowyer.

profited little. From thence he was removed to the city of Worcester, and lastly to Magdalen-hall, Oxford, which was preferred from his relationship to Mr. Robert Lyster, then principal, a man somewhat popishly inclined. Here, however, he had a tutor of a different stamp, a reputed puritan, under whom he studied with great assiduity. Although his parents designed him for the law, as soon as he took his bachelor's degree, he determined to make trial of his talents for the pulpit, and went to Chipping-Campden, where he preached a sermon which gave satisfaction. He afterwards officiated for a clergyman in Oxfordshire, and in both cases without being ordained. At length he was examined by bishop Barlow, who found him a very accomplished Greek and Latin scholar, and he had the living of Hanwell given him, near Banbury, in Oxfordshire. During his residence here he was often invited to London, and preached at St. Paul's cross, also before the parliament, and on other public occasions. He had also considerable offers of preferment in London, but preserved his attachment to Hanwell, where he was extremely useful in confirming the people's minds, then much unsettled, in the reformed religion, as well as in attachment to the church of England, although he afterwards concurred with those who overthrew it so far as to accept preferment under them. On the commencement of the civil war, the tranquillity of his part of the country was much disturbed by the march of armies, and himself obliged at last to repair to London, after his premises were destroyed by the soldiery. On his arrival in London, he became a member of the assembly, but appears to have taken no active part in their proceedings. For some time, Hanwell having now been taken from him, he officiated at the parish-church of St. Botolph, Bishopsgate-street, until the ruling powers ordered him to Oxford, as one of the reforming visitors. Here during the visitation of the earl of Pembroke, the chancellor of the university, he was admitted D. D. and president of Trinity-college in April 1648, in the room of Dr. Hannibal Potter, who was ejected by the visitors. This situation he retained until his death, Dec. 11, 1658, in his eightieth year. He was buried in Trinity-college chapel, with an inscription from the elegant pen of Dr. Bathurst, one of his successors, and containing praises of his conduct as a president more than sufficient to answer the charges brought against him by others.

The only words Dr. Bathurst is said to have struck out are these in Italics, "per decennium hujus collegii Præses *æternum celebrandus*," nor was this alteration made in the epitaph itself; but in Wood's MS. of the "Hist. et Antiquitates Univ. Oxon." The only fault of which Dr. Harris can be accused, and which was very common with other heads of houses put in by the parliamentary visitors, was taking exorbitant fines for renewals of college leases, by which they almost sold out the whole interest of the college in such estates. On the other hand he appears to have made some liberal grants of money to the posterity of the founder, sir Thomas Pope. "One is surprized," says Warton, "at those donations, under the government of Dr. Robert Harris, Cromwell's presbyterian president. But Harris was a man of candour, and I believe a majority of the old loyal fellows still remained." Durham, the author of Harris's life, gives him the character of "a man of admirable prudence, profound judgment, eminent gifts and graces, and furnished with all qualifications which might render him a complete man, a wise governor, a profitable preacher, and a good Christian." He appears to have very little relished some of the innovations of his time, particularly that easy and indiscriminate admission into the pulpits, which filled them with illiterate enthusiasts of every description. His works, consisting of sermons and pious treatises, were collected in 1 vol. fol. published in 1654.[1]

HARRIS, or HARRIES (WALTER), a learned English physician, the son of a tradesman at Gloucester, was born there about 1647, and educated at Winchester school. In 1666 he was admitted perpetual fellow of New-college, Oxford, without passing through the year's probation, in consequence of his being of the founder's kin. Having, however, embraced the Roman catholic religion, he resigned his fellowship in 1673, and went to France, where, either at Doway or Paris, he took his doctor's degree. In 1676 he returned to London, and began practice chiefly among the Roman catholics; but when in consequence of Oates's plot, in 1678, all of that persuasion were ordered to leave the metropolis, he renounced the errors of popery, and wrote in 1679 a pamphlet entitled "A Farewell to

[1] Ath. Ox. vol. II.—Wood's Annals and Colleges and Halls.—Wood's Life, 1772, 8vo, p. 230.—Harris's Life, by Durham, 1660, 12mo.—Warton's Life of Bathurst, p. 146, and of sir Thomas Pope, p. 446.

Popery," Lond. 4to. On the revolution, he was appointed physician to king William III. at the recommendation of the celebrated Tillotson. Of his attendance on the king, he himself informs us of this circumstance, that being in his majesty's chamber, he took the liberty, in the presence of the lords in waiting, to find fault with the custom of binding every morning the king's feet, which were very much swelled. He said that by this means the humours falling into the feet would be driven back into the *viscera*. Another anecdote he gives of himself, which perhaps would have come with a better grace from any one else, is, that Dr. Goodall, president of the college of physicians, told him one day that he envied him (Dr. Harris) more than he envied any body else, because he was always easy in his mind, and free from anxious cares. He appears to have had very considerable practice, and was a fellow of the college, and censor in 1689. The time of his death we have not been able to discover, but he was alive in 1725, when he published his "Dissertationes Medicæ et Chirurgicæ, habitæ in amphitheatro collegii regalis," in the title-page to which he styles himself "Præses natus, et professor Chirurgiæ." His other publications were, 1. "Pharmacologia anti-empirica," Lond. 1683, 8vo. 2. "De morbis acutis infantum," 1689, 8vo, often reprinted, and translated into English by Cockburn, in 1693, and by Martyn in 1742, and into French by Devaux. In his "Dissertationes medicæ" are some valuable papers on various medical topics, and he is a strong advocate for inoculation for the small-pox.[1]

HARRIS (WILLIAM), a biographical compiler, was the son of a tradesman at Salisbury, who probably was a dissenter. He was born in that city in 1720, and received his education at an academy kept at Taunton by messrs. Grove and Amory, men of learning and note, as dissenting teachers. An early love of books, and a thirst for knowledge, rendered application easy and profitable; and he was thought qualified to preach before he was nineteen years of age. He first officiated to a congregation at St. Loo, in Cornwall, and was afterwards invited to another in the city of Wells, where he was ordained in 1741. Within a few years, his marriage to a Miss Bovet of Honiton,

[1] Ath. Ox. vol. II.—"Dissertationes Medicæ," in which are some particulars of his life, written by himself.

occasioned his removal to that town; and his ministerial labours for the rest of his life, were confined to a very small congregation at Luppit, in the neighbourhood. To what denomination of dissenters he belonged we are not told. The strain of his discourses is said to have been plain and practical, but none of them have been published, and he appears to have soon courted fame in a different pursuit.

His political, if not his religious creed, led him to study the history of the seventeenth century, which in his time had received few of the lights that have since been thrown upon it; and what he read, he read with the eager eye of a nonconformist, desirous to rescue his brethren from obloquy, and afford them a larger share in the merit of perpetuating the liberties of this kingdom. With this view, he resolved to become the biographer of the English branch of the Stuart family, and of Cromwell, and to assign to each their agency in the production of those great events in the seventeenth century, the rebellion, the restoration, and the revolution.

His preliminary attempt was on a singular subject, the "Life of Hugh Peters," which, as he published it without his name, has escaped the notice of the collectors of his works, but is prefixed to the late edition of his "Lives" as the first in the order of time, and essentially connected with one of the subjects of his future inquiries. In this life he professed to follow "the manner of Bayle," and it might have been thought that its aukward appearance in print would have shown Dr. Harris that his choice was injudicious; but, for whatever reason, he followed the same in his subsequent works. The Life of Peters was published in 1751, and in 1753 appeared his Life of James I.; in 1758, that of Charles I.; in 1761, that of Cromwell; and in 1765, that of Charles II.; this last in 2 vols. 8vo. It was his design to have completed this series with a Life of James II., but he was interrupted by an illness which terminated fatally in February 1770, in the fiftieth year of his age. His degree of D. D. was procured for him from the university of Glasgow, in 1765, by his friend Mr. Thomas Hollis, who had assisted him in his various undertakings, by many curious and interesting communications, and the use of scarce books and pamphlets. Dr. Birch and other gentlemen in London seem also to have contributed liberally to his stock of historical materials.

It is indeed as a collection of such, that these Lives have been principally valued, for Dr. Harris cannot be ranked among elegant writers, nor can it be gravely asserted that he is always impartial. His reasonings are strongly tinged with his early prejudices, but his facts are in general narrated with fidelity, and the evidence on both sides is given without mutilation.[1]

HARRISON (JOHN), a most accurate mechanic, the celebrated inventor of the famous time-keeper for ascertaining the longitude at sea, and also of the compound or gridiron-pendulum; was born at Foulby, near Pontefract in Yorkshire, in 1693. His father was a carpenter, in which profession the son assisted; occasionally also, according to the miscellaneous practice of country artists, surveying land, and repairing clocks and watches; and young Harrison always was, from his early childhood, greatly attached to any machinery moving by wheels. In 1700 he removed with his father to Barrow, in Lincolnshire; where, though his opportunities of acquiring knowledge were very few, he eagerly improved every incident from which he might collect information; frequently employing all or great part of his nights in writing or drawing: and he always acknowledged his obligations to a clergyman who came every Sunday to officiate in the neighbourhood, who lent him a MS copy of professor Sanderson's lectures; which he carefully and neatly transcribed, with all the diagrams. His native genius exerted itself superior to these solitary disadvantages; for, in 1726, he had constructed two clocks, mostly of wood, in which he applied the escapement and compound pendulum of his own invention: these surpassed every thing then made, scarcely erring a second in a month. In 1728 he came up to London with the drawings of a machine for determining the longitude at sea, in expectation of being enabled to execute one by the board of longitude. Upon application to Dr. Halley, the astronomer royal, he referred him to Mr. George Graham, who advised him to make his machine before applying to that board. He accordingly returned home to perform his task; and in 1735 came to London again with his first machine, with which he was sent to Lisbon the next year to make trial of it. In this short voyage he corrected the dead reckoning about a degree

[1] Life prefixed to the edition of his Works, 1814, 5 vols. 8vo.

and a half; a success which procured him both public and private encouragement. About 1739 he completed his second machine, of a construction much more simple than the former, and which answered much better: this, though not sent to sea, recommended Mr. Harrison yet stronger to the patronage of his friends and the public. His third machine, which he produced in 1749, was still less complicated than the second, and more accurate, as erring only 3 or 4 seconds in a week. This he conceived to be the *ne plus ultra* of his attempts; but, by endeavouring to improve pocket-watches, he found the principles he applied to surpass his expectations so much, as to encourage him to make his fourth time-keeper, which is in the form of a pocket-watch, about six inches diameter. With this time-keeper his son made two voyages, the one to Jamaica, and the other to Barbadoes; in which experiments it corrected the longitude within the nearest limits required by the act of the 12th of queen Anne; and the inventor had, therefore, at different times, more than the proposed reward, receiving from the board of longitude at different times almost 24,000*l.* besides a few hundreds from the East India company, &c. These four machines were given up to the board of longitude. The three former were not of any use, as all the advantages gained by making them, were comprehended in the last: being worthy however of preservation, as mechanical curiosities, they are deposited in the royal observatory at Greenwich. The fourth machine, emphatically distinguished by the name of The Time-keeper, was copied by the ingenious Mr. Kendal; and that duplicate, during a three years circumnavigation of the globe in the southern hemisphere by captain Cook, answered as well as the original.

The latter part of Mr. Harrison's life was employed in making a fifth improved time-keeper, on the same principles with the preceding one; which, after a ten weeks trial, in 1772, at the king's private observatory at Richmond, erred only 4½ seconds. Within a few years of his death, his constitution visibly declined; and he had frequent fits of the gout, a disorder that never attacked him before his 77th year. His constitution at last yielding to the infirmities of old age, he died at his house in Red Lion square, March 24, 1776, at eighty-three years of age.

Like many other mere mechanics, Mr. Harrison found a difficulty in delivering his sentiments in writing (at least in

the latter periods of his life, when his faculties were much impaired) in which he adhered to a peculiar and uncouth phraseology. This was but too evident in his "Description concerning such mechanism as will afford a nice or true Mensuration of Time," &c. 1775, 8vo. This small work includes also an account of his new musical scale; being a mechanical division of the octave, according to the proportion which the radius and diameter of the circle have respectively to the circumference. He had in his youth been the leader of a band of church-singers; had a very delicate ear for music; and his experiments on sound, with a curious monochord of his own improvement, it has been said, were not less accurate than those he was engaged in for the mensuration of time.[1]

HARRISON (WILLIAM), an English historian, was a native of London, and educated at Westminster school, under the celebrated Alexander Nowell. He afterwards studied at both universities, but in what colleges seems doubtful. Wood suspects Christ Church for Oxford, and Baker mentions one of this name a bachelor of arts of St. John's, Cambridge; but the date, 1571, is obviously too late for our Harrison. He says himself that both universities "are so dear to him that he cannot readily tell to which of them he owes most good will." After leaving Cambridge he became domestic chaplain to sir William Brooke, knt. lord-warden of the Cinque Ports, and baron of Cobham in Kent, who is supposed to have given him the living of Radwinter, in Essex, in Feb. 1558, which he held until his death in the end of 1592 or beginning of 1593. He wrote a "Historical Description of the Island of Britain," published in Hollingshed's Chronicles; and "A Chronology" mentioned by Hollingshed. He translated also "The Description of Scotland," from Hector Boethius, which is prefixed to Hollingshed's "Hist. of Scotland." Wood says he obtained a canonry of Windsor, and was buried there, leaving several children by his wife Marian, daughter of Will. Isebrand, of Anderne, in Picardy. His turn appears to have been more for compiling ancient history than topography; for in his dedication to lord Cobham he says, "Indeed I must needs confess, that untill now of late, except it were from the parish where I dwell unto your honour in Kent, or out of London, where I was born, unto Oxford and Cambridge, where I have

[1] Ann. Register for 1777.—Hutton's Dictionary.

been brought up, I have never travelled forty miles forth right and at one journey in all my life."[1]

HARRISON (WILLIAM), a young gentleman high in esteem, and (as Swift expresses it) "a little pretty fellow, with a great deal of wit, good sense, and good nature," was educated at Winchester, and was afterwards of New college, Oxford, of which he became a fellow. He appears to have been employed in private tuition, which was not a very profitable employment. He had no other income than 40*l.* a year as tutor to one of the duke of Queensbury's sons. In this employment he fortunately attracted the favour of Dr. Swift, whose generous solicitations with Mr. St. John obtained for him the reputable employment of secretary to lord Raby, ambassador at the Hague, and afterwards earl of Stafford. A letter of his, whilst at Utrecht, dated December 16, 1712, printed in the dean's works, informs us that his office was attended with much vexation and little advantage. Even in Jan. 13, 1713, when he brought over the barrier treaty, and, as Swift says, was the queen's minister, entrusted in affairs of the greatest importance, he had not a shilling in his pocket to pay his hackney coach. He died soon after this, Feb. 14, 1712-13. See the "Journal to Stella" of that and the following day, where Dr. Swift laments his loss with the most unaffected sincerity. Mr. Tickell has mentioned him with respect, in his "Prospect of Peace;" and Dr. Young, in the beautiful close of an "Epistle to lord Lansdown," most pathetically bewails his loss. Dr. Birch, who has given a curious note on Mr. Harrison's "Letter to Swift," has confounded him with Thomas Harrison, M. A. of Queen's college. In the "Select Collection," by Nichols, are some pleasing specimens of his poetry; which, with "Woodstock-Park" in Dodsley's "Collection," and an "Ode to the duke of Marlborough, 1707," in Duncombe's "Horace," are all the poetical writings that are known of this excellent young man, who figured both as an humourist and a politician in the fifth volume of the "Tatler," of which (under the patronage of Bolingbroke, Henley, and Swift) he was professedly the editor.—There was another William Harrison, author of "The Pilgrim, or the happy Convert, a pastoral tragedy," 1709.[2]

[1] Ath. Ox. vol. I. Bliss's edition.—Tanner.—Leland's Collectanea, Præf. p. 55, 58, 77.

[2] Nichols's Poems, vol. IV. and VII.—British Essayists, vol. I. Pref.—Swift's Works, see Index.

HARSNET (SAMUEL), a learned English prelate, successively bishop of Chichester and Norwich, and archbishop of York, the son of William Harsnet, a baker at Colchester, was born in that town, and baptised June 20, 1561. He was probably sent to the free-school of Colchester, but was admitted Sept. 8, 1576, of King's college, Cambridge, whence he removed to Pembroke-hall, of which he became a scholar, and was elected fellow Nov. 27, 1583. He took his degree of B. A. in 1580, and that of M. A. in 1584. Three years after, in March 1586-7, he was elected master of the free-school in Colchester, but, preferring the prosecution of his studies at Cambridge, he resigned this office in November 1588, and returned to Pembroke-hall, where he studied divinity, in which indeed he had made great progress before, and had been admitted into holy orders, as appears by a sermon preached by him at St. Paul's cross, Oct. 27, 1584, on the subject of predestination. In 1592 he served the office of proctor, and five years after became chaplain to Dr. Bancroft, bishop of London, by whose favour he obtained the rectory of St. Margaret Fish-street, London, which he resigned in 1604; and the vicarage of Chigwell in Essex, which he resigned in 1605, but continued to reside at Chigwell, where he had purchased a house and estate, now the property and residence of his descendant Mrs. Fisher. In 1598 he was collated to the prebend of Mapesbury in St. Paul's, and Jan. 1602 to the archdeaconry of Essex, all in bishop Bancroft's disposal. In April 1604, sir Thomas Lucas of Colchester presented him to the rectory of Shenfield in that county. The year following, upon the resignation of bishop Andrews, he was chosen master of Pembroke-hall, which he held until 1616, when he resigned in consequence of the society having exhibited to the king an accusation branching into fifty-seven articles. Many of these, Le Neve says, were scandalous, and the proof evident; but, as Le Neve was not able to procure a sight of them, we are not enabled to judge. They do not, however, appear to have injured his interest at court. He had been consecrated bishop of Chichester in 1609, and was now, in 1619, three years after he quitted Pembroke-hall, translated to Norwich, on the death of Dr. Overall. In 1624 we find him again accused in the house of commons of "putting down preaching; setting up images; praying to the east;" and other articles which appear to have involved him with the puri-

tans of his diocese, but which he answered to the satisfaction of the parliament as well as of the court. On the death of Dr. Montague, he was translated to the archbishopric of York in 1628, and in Nov. 1629, was sworn of the privy council. These dignities, however, he did not enjoy long, dying at Morton-on-the-marsh, Gloucestershire, while on a journey, May 25, 1631. He was buried at Chigwell church, agreeably to his own desire, where his effigies is still to be seen fixed on the north side of the chancel, against the wall. He left several charitable legacies; and a year or two before his death founded and endowed a free school at Chigwell, and some alms-houses: the history of his school may be seen in Lysons's "Environs." He bequeathed his library to the corporation of Colchester for the use of the clergy. Besides the sermon above noticed, the only other occasion on which Dr. Harsnet appeared as a writer, was in writing some pamphlets to expose the impostures of one John Darrell, who pretended to have the power of casting out devils. Bishop Harsnet's character, from what we have related, appears to be equivocal; it is said he was equally an enemy to puritanism and to popery; and, according to Fuller, was the first who used the expression *conformable* puritans, i. e. those who conformed out of policy, and yet dissented in their judgments.[1]

HARTE (WALTER), an English poet and divine, was the son of a father of both his names, who was fellow of Pembroke college, Oxford, prebendary of Wales, canon of Bristol, and vicar of St. Mary Magdalen, Taunton, Somersetshire. Refusing to take the oaths after that revolution which placed a new family on the throne, he relinquished all his preferments, in 1691, and retired to Kentbury in Buckinghamshire, where he died Feb. 10, 1736, aged eighty-five. His son informs us, that when judge Jeffries came to Taunton-assizes in 1685, to execute his commission upon the unfortunate persons concerned in Monmouth's rebellion, Mr. Harte, then minister of St. Mary Magdalen's, waited on him in private, and remonstrated much against his severities. The judge listened to him calmly, and with some attention, and though he had never seen him before, advanced him in a few months

[1] Biog. Brit.—Le Neve's Lives of the Archbishops.—Fuller's Ch. Hist. book XI.—Strype's Whitgift, p. 473, 494.—Lysons's Environs.

to a prebendal stall in the cathedral church of Bristol. Old Mr. Harte was so much respected for his piety and learning, that the prelates Kidder, Hooper, and Wynne, who successively filled the see of Bath and Wells, contrived that he should receive the profits of his prebend of Wells as long as he lived; and Mr. Simon Harcourt, afterwards lord chancellor, offered him a bishopric in queen Anne's time, which he declined with grateful acknowledgments. According to his son's account, he was a most laborious student, employing ten or twelve hours a day, without any interruption, but that of casual sickness, for fifty years successively. His principal business was in referring every difficult part of Scripture to those particular passages in the fathers and eminent modern divines who had explained them expressly or occasionally.

The time of our poet's birth has not been settled. A writer in the Gentleman's Magazine fixes it about 1707, but an earlier date will correspond better with circumstances. If he was born in 1707, his lines to lady Hertford must have been written at eleven, which is highly improbable, yet there is some difficulty in adjusting the date of this poem. In Lintot's edition, it is subscribed Sept. 30, 1725; but Francis, the late marquis of Hertford, was born in 1719, a year after his father's marriage, and when Mr. Harte, according to the above account, could have been only eleven years of age. We have his own authority that all the poems published in this volume were written when he was under nineteen, consequently the date of 1725 must be an error, especially if Collins's account of the Hertford family be correct. But here, too, there is something that requires explanation, as the title of Beauchamp was not conferred on the family for many years after the publication of these poems.

He received his education at Marlborough school, under the rev. Mr. Hildrop, to whom he dedicates the few divine poems in the volume published in 1727. At what time he went to Oxford does not appear, but he took his master's degree June 30, 1720, according to the last edition of the graduates of that university, a clear proof that he must have been born long before 1707. With Pope he acquired an early intimacy, and shared rather more of his friendship than that poet was wont to bestow on his brethren. Pope encouraged his poetical enthusiasm, and inserted many lines in his poems; and Harte repaid the in-

structions of so distinguished a preceptor, by compliments introduced, not without elegance and propriety, in his Essays on Painting and on Satire, and elsewhere.

In 1727, he published the volume of poems, already mentioned, dedicated to the gallant and eccentric earl of Peterborough, who was, as the author acknowledges, the first "who took notice of him." This volume was ushered in by a very numerous list of subscribers, among whom is the name of Alexander Pope, for four copies. An edition of these poems may be sometimes picked up, dated 1739, and printed for John Cecil, instead of Bernard Lintot, the original publisher. As the same list of subscribers is repeated, it is probable that these were the remaining copies bought at Lintot's sale (who died in 1737), and published with a new title-page.

In 1730 he published his "Essay on Satire," 8vo, and in 1735 the "Essay on Reason," folio, to which Pope contributed very considerably, although no part of his share can be exactly ascertained, except the first two lines. He afterwards published two sermons, the one entitled "The Union and Harmony of Reason, Morality, and Revealed Religion," preached at St. Mary's, Oxford, February 27, 1736-7, which excited so much admiration, or curiosity, as to pass through five editions. The other was a "Fast-sermon," preached at the same place, Jan. 9, 1739-40. He was afterwards vice-principal of St. Mary-hall, and in so much reputation as a tutor, that lord Lyttelton, who was one of his earliest friends, recommended him to the earl of Chesterfield, as a private and travelling preceptor to his natural son. With this young man, to whom his lordship addressed those letters which have so much injured his reputation, Mr. Harte travelled from 1746 to 1750. Lord Chesterfield is said to have procured for him a canonry of Windsor, in 1751, "with much difficulty," arising from his college connections, St. Mary-hall, of which Dr. King was principal, being at that time noted for jacobitism.

In 1759, he published his "History of Gustavus Adolphus," 2 vols. 4to, a work on which he had bestowed much labour, and in which he has accumulated very valuable materials. An edition was soon published in German by George Henry Martini, with a preface, notes, and corrections from the pen of the translator John Gottlieb Bohme, Saxon historiographer, and professor of history in the university of Leipsic. Its success, however, at home was far

inferior to his hopes, although sufficient to encourage him to publish an 8vo edition in 1763, corrected and improved. At this time he resided at Bath, dejected and dispirited between real and imaginary distempers. In November 1766, a paralytic stroke deprived him of the use of his right leg, affected his speech, and in some degree his head. He employed, however, his intervals of health, in preparing "The Amaranth" for the press, which was published in 1767. In the following year, he had entirely lost the use of his left side, and languished in this melancholy condition till March 1774, when he breathed his last, having just outlived the publication of the celebrated letters addressed to his pupil, Mr. Stanhope, but which, it is hoped, he did not see. At the time of his death he was vicar of St. Austel and St. Blazy in Cornwall.

Dr. Maty expresses his wonder, that lord Chesterfield should not have chosen a tutor who understood a little better the external decorations which his lordship prized so highly. "Harte," says this biographer, "had none of the amiable connecting qualifications, which the earl wished in his son." "It was impossible he should succeed in finishing the polish of his education in the manner lord Chesterfield wished; and it is a matter of astonishment that the earl should not have perceived how much the tutor's example must have defeated his precepts. The three principal articles he recommended to his son, were his appearance, his elocution, and his style. Mr. Harte, long accustomed to a college life, was too awkward both in his person and address to be able to familiarize the graces with his young pupil. An unhappy impediment in his speech, joined to his total want of ear, rendered him equally unfit to perceive as to correct any defects of pronunciation, a careful attention to which was so strongly recommended in all lord Chesterfield's letters, as absolutely necessary for an orator."

All this, however, lord Chesterfield knew, and yet appointed Mr. Harte, appears to have been perfectly satisfied with his conduct, and treated him with great kindness and condescending familiarity as long as he lived. Dr. Maty seems to have forgot that Harte left his pupil before his lordship had fully developed that abominable plan of hypocrisy and profligacy, which, notwithstanding his biographer's softenings, has irrecoverably disgraced his memory; and as it is acknowledged that Mr. Stanhope did

not practise the system which his father so elegantly and artfully recommended, let us hope that he was preserved by the better foundation Mr. Harte had laid.

His "Life of Gustavus Adolphus," it must be allowed, was a very unfortunate publication. He had learning, industry, and the spirit of research; and he had acquired a considerable degree of political and military knowledge. He had, besides, access to the most valuable materials, and his work may be considered as in many respects original. But either through affectation, or by means of some desultory course of reading in every language but his own, he was led to adopt a style peculiarly harsh and pedantic, and often unintelligible, by the irregular construction of his sentences, by new words of his own coinage, or by old words used in a new sense. The wonder is, that in all this he fancied himself "writing in a style less laboured and ornamental than is usually exhibited by the fluent writers of the present age." George Hawkins, his bookseller, we are told, sometimes objected to his uncouth words or phrases, while the work was in the press, but Harte refused to change them, and used to add with a complacent sneer, "George, that's what we call writing!" It is such writing, however, as we do not find in his Sermons printed in 1737 and 1740, far less in his "Essays on Husbandry," which ought to have been mentioned as printed in 1764, and which, with very few exceptions, are distinguished for perspicuity of style, and far more elegance than that subject is generally supposed to admit.

The "Life of Gustavus" probably employed many of his years, at least the subject must have occupied his mind for a very considerable time before he began to collect his materials. The undertaking was suggested to him by lord Peterborow, with whom he could have had no communication except previously to the year 1734, when his lordship's growing infirmities deprived him of the pleasures of society, and in the following year, of life. When travelling with Mr. Stanhope, our author procured access to various sources of information, and dwelt so long on his subject with a fond regard, that when he found how coolly his work was received by the world, and how harshly by the critics, he became uneasy, fretful, and, according to lord Chesterfield, seriously ill with disappointment. Dr. Johnson was of opinion, that the defects of his history proceeded

not from imbecility, but from foppery; and it is certain that the critics, while they pointed out the defects in his style, paid due encomiums on the merit of the history in other respects.

According to Boswell, Dr. Johnson said "he was excessively vain. He put copies of his book in manuscript into the hands of lord Chesterfield and lord Granville, that they might revise it. Now how absurd was it to suppose that two such noblemen would revise so big a manuscript. Poor man! he left London the day of the publication of his book, that he might be out of the way of the great praise he was to receive; and he was ashamed to return, when he found how ill his book had succeeded. It was unlucky in coming out the same day with Robertson's History of Scotland."—Not the same day, for Robertson's history was published a month sooner, but Hume's "House of Tudor" came out the same week; and after perusing these, poor Harte's style could not certainly be endured. It was not, however, so very absurd to submit his manuscript to lord Chesterfield or lord Granville, if they permitted him; and the former certainly did peruse it, although he might think it too generally contaminated for a few friendly hints or corrections.

With Pope, Harte appears to have been on very intimate terms, and we find his encomiastic lines among the testimonies of authors prefixed to the "Dunciad." He had even attained so much character both as a poet and a philosopher, that the "Essay on Man" was at first attributed to him. It may not be impertinent to introduce here an anecdote, related by Dr. Warton, who was very intimate with Harte. "Pope told Mr. Harte, that in order to disguise his being the author of the second epistle of the Essay on Man, he made, in the first edition, the following bad rhyme:

"A cheat! a whore! that starts not at the *name*,
In all the inns of court, or *Drury-lane*."

And Harte remembered to have often heard it urged, in inquiries about the author, whilst he was unknown, that it was impossible it could be Pope's, on account of this very passage."—Warton, it may be added, always spoke with respect of Harte's abilities.

From every evidence, he appears to have been a man of extensive learning, and acquainted not only with the best authors of his time, but with the classics, the fathers of

the church, and other eminent writers of antiquity, which Dr. Maty, rather inconsiderately, calls "Gothic erudition." It is true that he often discovers that kind of reading which is seldom read, but the illustrations he has appended to the poems in "The Amaranth," from the fathers, &c. are generally apt and judicious. Towards the close of life, he cheered his painful and solitary hours by devotional reading. He died unmarried, and at one time seems to have considered the married state as unfavourable to the exertions of genius. In his "Essay on Painting," he very ungallantly recommends that the artist should be

"Untouch'd by cares, uncumber'd with a wife."

Notwithstanding the unfortunate reception of his history, he projected another undertaking of the same kind. This we learn from the concluding passage of his Gustavus, in which he says his intention was to carry the history of Germany down to the peace of Munster, but that he was deterred by the magnitude of the undertaking. He adds, however, in a note, that he had completed the history of the thirty years' war, from the breaking out of the troubles in Bohemia in 1618, to the death of Gustavus in 1632. These papers, with whatever else he left, are supposed to have fallen into the hands of his servant Edward Dore, who afterwards kept an inn at Bath. Dore and his family are no more, and the manuscripts are probably irrecoverably lost. We have his own authority also, that he intended to have written a criticism on the poetry of Dryden, which he seems to have appreciated with just taste. The advertisement to "Religious Melancholy," from which this information is taken, is inserted almost entire, by Dr. Warton in his edition of Pope, as the result of a conference between Pope and Harte.

Harte's poems in general are entitled to considerable praise, although it may probably be thought that he was a better critic than a poet, and exhibited more taste than genius. His attachment to Pope led him to an imitation of that writer's manner, particularly in the "Essay on Reason," and that on "Satire." His "Essay on Reason" has been somewhere called a fine philosophical poem. It might with more propriety be called a fine Christian poem, as it has more of religion than philosophy, and might be aptly entitled An Essay on Revelation. The "Essay on Satire" has some elegant passages, but is desultory, and appears to have been written as a compliment to the "Dunciad" of

Pope, whose opinions he followed as far as they respected the merits of the dunces whom Pope libelled.

For his "Essay on Painting," he pleads that it was written at intervals, upon such remarks as casually occurred in his reading, and is therefore deficient in connection. He adds that he had finished the whole before he saw Du Fresnoy, which may readily be believed. He discovers, however, a very correct notion of an art which was not at that time much studied in this country, and has laid down many precepts which, if insufficient to form a good painter, will at least prevent the student from falling into gross improprieties. So much knowledge of the art, and acquaintance with the works of the most eminent painters, argues a taste surprizing at his early age. He had some turn for drawing, and made several sketches when abroad, which were afterwards engraved as head pieces for the poems in the "Amaranth." In this essay, he delights in images which, although in general pleasing and just, are perhaps too frequently, and as it were periodically, introduced. With all his admiration of Pope, he was not less attached to Dryden as a model; and if he has less harmony than Pope, has at the same time less monotony.

The "Amaranth" was written, as he informs us, "for his private consolation under a lingering and dangerous state of health." There is something so amiable, and we may add, so heroic in this, that it is impossible not to make every allowance for defects; but this collection of poems does not upon the whole stand so much in need of indulgence as may be expected. Some of them were sketched when he was abroad, and now were revised and prepared, and others may perhaps be the effusions of a man in sickness and pain. Yet there are more animated passages of genuine poetry scattered over this volume, than we find in his former works. The whole of the "Amaranth" is of the serious cast, such as became the situation of the author. We have, indeed, heard of authors who have sported with unusual glee in their moments of debility and decay, and seemed resolved to meet death with an air of good humour and levity. Such a state of mind, where it does really occur, and is not affectation, is rather to be wondered at than envied. It is not the feeling of a rational and an immortal creature.[1]

[1] Gent. Mag. see Index.—Chesterfield's Letters and Miscellanies.—Bowles's edition of Pope.—Johnson and Chalmers's English Poets, 1810, 21 vols.

HARTLEY (DAVID), an ingenious physician and philosopher, the son of a clergyman at Armley, in Yorkshire, was born Aug. 30, 1705. After being for some time at a private school, he was admitted of Jesus-college Cambridge, in 1720, and was afterwards elected a fellow of that society. He took his degree of A. B. in 1725, and that of A. M. in 1729. He was originally intended for the church, but having some scruples as to subscription to the thirty-nine articles, gave up that design, although throughout the whole of his life he remained in communion with the church of England. He now directed his studies to the medical profession, in which he became eminent for skill, integrity, and charitable compassion. His mind was formed to benevolence and universal philanthropy; and he exercised the healing art with anxious and equal fidelity to the poor and to the rich. He commenced practice at Newark, in Nottinghamshire, whence he removed to Bury St. Edmund's, in Suffolk; and after this he settled for some time in London. His last residence was at Bath.

Dr. Hartley was industrious and indefatigable in the pursuit of all collateral branches of knowledge, and lived in personal intimacy with the learned men of his age. The bishops Law, Butler, and Warburton, and Dr. Jortin, were his intimate friends, and he was much attached to bishop Hoadly. Among his other friends or correspondents may be mentioned Dr. Hales, Mr. Hawkins Browne, Dr. Young, Dr. Byrom, and Mr. Hooke the Roman historian. Pope was also admired by him, not only as a man of genius, but as a moral poet; yet he soon saw the hand of Bolingbroke in the "Essay on Man." Dr. Hartley's genius was penetrating and active; his industry indefatigable; his philosophical observations and attentions unremitting. From his earliest youth he was devoted to the sciences, particularly to logic and mathematics. He studied mathematics, together with natural and experimental philosophy, under the celebrated professor Saunderson. He was an enthusiastic admirer and disciple of sir Isaac Newton in every branch of literature and philosophy, natural and experimental, mathematical, historical, and religious. His first principles of logic and metaphysics he derived from Locke. He took the first rudiments of his own work, the "Observations on Man," from Newton and Locke; the doctrine of vibrations, as instrumental to sen-

sation and motion, from the former, and the principle of association originally from the latter, further explained in a dissertation by the rev. Mr. Gay. He began this work when about twenty-five years of age, and published it in 1749, when about forty-three years of age, under the title of "Observations on Man, his frame, his duty, and his expectations," 2 vols. 8vo. His biographer informs us that "he did not expect that it would meet with any general or immediate reception in the philosophical world, or even that it would be much read or understood; neither did it happen otherwise than as he had expected. But at the same time he did entertain an expectation that at some distant period it would become the adopted system of future philosophers." In this, however, he appears to have been mistaken. We know of no "future" philosophers of any name, who have adopted his system. Dr. Priestley, indeed, published in 1775 "Hartley's Theory, &c. with Essays on the subject of it," but all he has done in this is to convince us of his own belief in materialism, and his earnest desire to prove Hartley a materialist, who dreaded nothing so much, although it must be confessed that his doctrines have an apparent tendency to that conclusion. Since that time, Hartley's work was nearly forgotten, until 1791, when an edition was published by his Son, in a handsome 4to volume, with notes and additions, from the German of the rev. Herman Andrew Pistorius, rector of Poseritz, in the island of Rugen; and a sketch of the life and character of Dr. Hartley. The doctrine of vibrations, upon which he attempts to explain the origin and propagation of sensation, although supported by much ingenious reasoning, is not only built upon a gratuitous assumption, but as Haller has shewn, it attributes properties to the medullary substance of the brain and nerves, which are totally incompatible with their nature.

Dr. Hartley was the author of some medical tracts relative to the operation of Mrs. Stephens's medicine for the stone, a disease with which he was himself afflicted; he was, indeed, principally instrumental in procuring for Mrs. Stephens the five thousand pounds granted by parliament for discovering the composition of her medicine, which was published in the Gazette in June, 1739. In 1738 he published "Observations made on ten persons who have taken the Medicament of Mrs. Stephens;" and in 1739 his "View of the present Evidence for and against Mrs. Ste-

phens's Medicine as a Solvent for the Stone, containing 155 Cases, with some Experiments and Observations," and a "Supplement to the View of the present Evidence," &c. His own case is the 123d in the above-mentioned "View;" but, notwithstanding any temporary relief which he might receive from the medicine, he is said to have died of the stone, after having taken above two hundred pounds weight of soap, which is the principal ingredient in its composition. In the Gentleman's Magazine for February, 1746, Dr. Hartley published with his name, "Directions for preparing and administering Mrs. Stephens's Medicine in a solid Form." He is also said to have written in defence of inoculation for the small-pox, against the objections of Dr. Warren, of Bury St. Edmund's; and some papers of his are to be met with in the Philosophical Transactions. He died at Bath, August 28, 1757, aged fifty-two. He was twice married, and left issue by both marriages.

The philosophical character of Dr. Hartley, says his Son, is delineated in his works. The features of his private and personal character were of the same complexion. It may with peculiar propriety be said of him, that the mind was the man. His thoughts were not immersed in worldly pursuits or contentions, and therefore his life was not eventful or turbulent, but placid, and undisturbed by passion or violent ambition. From his earliest youth his mental ambition was pre-occupied by pursuits of science. His hours of amusement were likewise bestowed upon objects of taste and sentiment. Music, poetry, and history, were his favourite recreations. His imagination was fertile and correct, his language and expression fluent and forcible. His natural temper was gay, cheerful, and sociable. He was addicted to no vice in any part of his life, neither to pride, nor to sensuality, nor intemperance, nor ostentation, nor envy, nor to any sordid self-interest; but his heart was replete with every contrary virtue. The virtuous principles which are instilled in his works, were the invariable and decided principles of his life and doctrine. His person was of the middle size, and well proportioned. His complexion fair, his features regular and handsome. His countenance open, ingenuous, and animated. He was peculiarly neat in his person and attire. He was an early riser, and punctual in the employments of the day; methodical in the order and disposition of his library, papers,

and writings, as the companions of his thoughts, but without any pedantry, either in these habits, or in any other part of his character. His behaviour was polite, easy, and graceful; but that which made his address peculiarly engaging, was the benevolence of heart from which that politeness flowed. He never conversed with a fellow-creature without feeling a wish to do him good. He considered the moral end of our creation to consist in the performance of the duties of life attached to each particular station, to which all other considerations ought to be inferior and subordinate; and consequently that the rule of life consists in training and adapting our faculties, through the means of moral habits and associations, to that end. In this he was the faithful disciple of his own theory; and by the observance of it he avoided the tumult of worldly vanities and their disquietudes, and preserved his mind in sincerity and vigour, to perform the duties of life with fidelity, and without distraction. His whole character was eminently and uniformly marked by sincerity of heart, simplicity of manners, and manly innocence of mind.'

HARTLIB (SAMUEL), an ingenious writer on agriculture in the seventeenth century, was the son of a Polish merchant, who, when the Jesuits prevailed in that country, was obliged to remove himself into Prussia, where he settled and built the first house of credit at Elbing, and his grandfather, the deputy of the English company at Dantzick, brought the English company to Elbing; whence that town came by trade to the splendour and result which it afterwards attained. His family, indeed, was of a very ancient extraction in the German empire, there having been ten brothers of the name of Hartlib. Some of them were privy-counsellors to the emperor, some to other inferior princes; some syndics of Ausperg and Norimberg.

He was the issue of a third wife, his father having married two Polonian ladies of noble extraction. This third wife seems to have been an English woman, for she had two sisters very honourably married here; one, first to Mr. Clark, son of a lord mayor, and afterwards to a "very rich knight, sir Richard Smith, one of the king's privy-council, she bringing him a portion of 10,000*l.*; after his death, she married a third time sir Edward Savage, and

[1] Life by his Son, who died at Bath, but too recently for us to obtain an account of him.—Reid's Essays on the Intellectual Powers, p. 84, et seqq.—Month. Rev. vols. LIII. LIV. and LVI.—Watson's Hist. of Halifax.

was made one of the ladies of honour to the king's mother. Her daughter married sir Anthony Irby, at Boston, "a knight of 4 or 5000*l.* sterling a year." The other sister married Mr. Peak, a younger brother. Warton says, Hartlib came over into England about 1640. In 1641 he published "A relation of that which hath been lately attempted, to procure ecclesiastical peace among Protestants," Lond. 1641.

In 1645 he published "The Discourse of Flanders Husbandry," 4to, about 24 pages; not then knowing who was the author; the "Legacy" to his sons, which relates also to the cultivation of their estates, consists of three 4to pages, and was written on the author's death-bed, 1645. The author was sir Richard Weston, whom Harte apprehends to be the sir Richard Weston "who was ambassador from England to Frederick V. elector Palatine, and king of Bohemia, in 1619, and present at the famous battle of Prague, concerning which a curious relation of his, by way of letter, is still preserved in MS." It is remarked in the Philosophical Transactions, that England has profited in agriculture to the amount of many millions, by following the directions laid down in this little treatise, which has always been looked upon as a capital performance in husbandry.

About 1750, a piece was ignorantly published under sir R. Weston's name, entitled "A treatise concerning the Husbandry and Natural History of England," 8vo, which is a poor jejune abridgment of "Hartlib's Legacy." It seems that Hartlib afterwards, in order to enlarge and better explain this famous discourse, published another edition, and annexed Dr. Beati's annotations to it.

In 1652 Hartlib published "His Legacy, or an enlargement of the discourse of Husbandry used in Brabant and Flanders," Lond. 4to. This work was only drawn up at Hartlib's request; and passing through his correction and revision, was published by him. It consists of one general answer to the following query, namely, "what are the actual defects and omissions, as also the possible improvements, in English husbandry?" The real author was Robert Child. To it are annexed various correspondences from persons eminent for skill in agriculture at this time; as C. D. B. W. R. H. T. Underhill, Henry Cruttenden, W. Potter, &c. as also the "Mercurius Lætificans;" and twenty large experiments by Gabriel Plattes; together

with annotations on the legacy by Dr. Arnold Beati, and replies to the animadversions by the author of the Legacy. In the preface Hartlib laments greatly that no public director of husbandry was established in England by authority; and that we had not adopted the Flemish custom of letting farms upon improvement. Cromwell, as Harte says, in consequence of this admirable performance, allowed Hartlib a pension of 100*l.* a year; and it was the better to fulfil the intentions of his benefactor, that he procured Dr. Beati's excellent annotations before-mentioned, with the other valuable pieces from his numerous correspondents.

Hartlib says himself, "As long as I have lived in England, by wonderful providences, I have spent yearly out of my own betwixt 3 and 400*l.* a year sterling; and when I was brought to public allowances, I have had from the parliaments and councils of state a pension of 300*l.* sterling a year, which as freely I have spent for their service, and the good of many." He says he "erected a little academy for the education of the gentry of this nation, to advance piety, learning, morality, and other exercises of industry, not usual then in common schools." This probably occasioned Milton's "Tractate on Education," about 1646, addressed to him; and "Two letters to him on the same subject, by sir William Petty," Lond. 1647, 1648, 4to. Walter Blythe, the author of "The Improver Improved," 1653, 4to, says that Hartlib lodged and maintained Speed in his house, whilst he composed his book of improvements in husbandry.

"About the time," observes Harte, "when Hartlib flourished, seems to be an æra when English husbandry rose to high perfection; for the preceding wars had made the country gentry poor, and in consequence thereof industrious; though sometimes the reverse of this happens in many kingdoms. But these wise men found the cultivation of their own lands to be the very best posts they could be fixed in. Yet, in a few years, when the restoration took place, all this industry and knowledge were turned into dissipation and heedlessness; and then husbandry passed almost entirely into the hands of farmers." Hartlib wrote a little treatise "on Setting Land," which is much esteemed; and some attribute to him "Adam's Art Revived," though that work seems to belong more properly to Sir H. Platt. He also wrote "A true and

ready way to learn the Latin Tongue," 1654, 4to. "A Vindication of Mr. John Durie," 1650, 4to, three sheets; and published "Twisse's doubting Conscience resolved," 1652, 8vo. He was also author of "The reformed Common-wealth of Bees, with the reformed Virginian Silk-worm," Lond. 1655, 4to; and of "Considerations concerning England's Reformation in Church and State," 1647, 4to.

He was consulted in a book called "Chemical, Medicinal, and Chirurgical Addresses to Samuel Hartlib." Lond. 1655, 8vo, and again in a pamphlet "On Motion by Engines," 1651. There were also "Letters to Hartlib from Flanders," 1650, 4to. Dury, Hartlib's friend, whom Whitlock calls a "German by birth, a good scholar, and a great traveller," was appointed in 1649 deputy-librarian, under Whitlock, of what had been the royal library. Dury was Milton's friend and correspondent. On the restoration, all Hartlib's public services were forgotten. In Dec. 1662, his pension was 700*l.* in arrears; and in a letter to lord Herbert, he complains "he had nothing to keep him alive, with two relations more, a daughter and a nephew, who were attending his sickly condition." About the same time he presented a petition to the house of commons, by the name of Samuel Hartlib, sen. setting forth his services, and praying relief; in which, among other things, he says, that for thirty years and upwards he had exerted himself in procuring "rare collections of MSS. in all the parts of learning, which he had freely imported, transcribed, and printed, and sent to such as were most capable of making use of them; also the best experiments in husbandry and manufactures, which by printing he hath published for the benefit of this age and posterity." The event of these applications, and the time of the death of this ingenious man, is unknown. Sprat, in his history of the royal society, says nothing of Hartlib, who seems to have been an active promoter of that institution. Nor is it less remarkable, that he never mentions Milton's "Tractate of Education," although he discusses the plan of Cowley's philosophical college. Harte intended to republish Hartlib's tracts, and those with which he was concerned; and Warton had seen his collection.[1]

[1] Gent. Mag. LXXII. p. 12.—Censura Literaria, vol. III.—Warton's Milton, pp. 116, 596.—Harte's Essays on Agriculture, &c.

HARTMAN (JOHN ADOLPHUS), a learned divine, was born in 1680, at Munster, of catholic parents. After having been several years a Jesuit, he turned protestant at Cassel in 1715, was soon after made professor of philosophy and poetry, and, in 1722, appointed professor of history and rhetoric at Marpurg, where he died in 1744. His most esteemed works are, "Hist. Hassiaca," 3 vols.; "Vitæ Pontificum Romanorum Victoris III. Urbani II. Pascalis II. Gelasii II. Callisti II. Honorii II.;" "State of the Sciences in Hesse," in German; "Præcepta eloquentiæ rationalis," &c. He has also left above eighty "Academical Discourses." He must be distinguished from GEORGE Hartman, a German mathematician, who, in 1540, invented the bombarding-staff, "Baculus Bombardicus," and was author of a treatise on perspective, reprinted at Paris, 1556, 4to; and from WOLFGANG Hartman, who published the Annals of Augsburg, in folio, 1596.[1]

HARTSOEKER (NICHOLAS), an eminent mathematician, was born at Gouda, in Holland, March 26, 1656. His father intended him for the ministry, but the young man had an early disposition for contemplating the heavenly bodies, which engrossed his whole attention, and finding, at the age of thirteen or fourteen, that without some knowledge of the mathematics he could make no satisfactory progress in this study, he saved his boyish allowance and presents in money, and applied to a teacher of the mathematics, who promised to be very expeditious, and kept his word. Under him he first learned to grind optic glasses, and at length, partly by accident, was enabled to improve single microscopes by using small globules of glass, melted in the flame of a candle. By these he discovered the animalculæ *in semine humano*, which laid the foundation of a new system of generation.

In the mean time, in obedience to his father's request, he spent some years at Leyden and Amsterdam in the study of the belles lettres, Greek, philosophy, and anatomy, until 1672, when he resumed his microscopical observations at Amsterdam, and communicated his discoveries respecting the animalcules to Huygens, who published them in the "Journal des Savans" without mentioning Hartsoeker. Hartsoeker, indignant at being thus deprived of the honours of invention, determined to avow

[1] Dict. Hist.—Moreri.

himself the inventor of the new microscope, and the first observer of the animalcules; and sent a letter to that purpose to the same literary journal. The editor, however, had the precaution to send it privately to Huygens, who, after reprimanding Hartsoeker for his rashness in being prejudiced against him by envious and interested persons, drew up a memoir for the journal, in which he did his young friend all the justice he could desire.

Hartsoeker being now at Paris, and observing that the telescopical glasses of the observatory there were not large enough, made some attempts to improve them, which, although not successful at first, procured him the good opinion and encouragement of Cassini; flattered by whom he soon made good glasses of all sizes, and at length one of six hundred feet focus, which, on account of its rarity, he never would part with. As to these glasses of so long a focus, he one day told Varignon and the abbe St. Pierre, that he thought it impossible to form them in a bason, but that by trying pieces of glass intended to be quite flat, one might happen to meet with some that were segments of a sphere of a very long radius, and that he had in this manner met with one of twelve hundred feet focus; that this sphericity depended upon some insensible unevennesses in the tables of polished iron upon which the melted glass is stretched out, or on the manner of loading the glasses to polish them one against another; and that these trials were more tedious than difficult; which was all he chose at this time to communicate.

In 1694 he published at Paris, his first work, under the title of "Essai de Dioptrique," in which he demonstrates with great perspicuity the whole theory of that science, as far as regards spherical glasses, for he rejects all other figures as useless. He then adds the methods, many of them peculiar to himself, of grinding and polishing glasses, and the names and quantities of the ingredients to be made use of for forming them; and a general system of refraction, along with his experiments, leading him to the different refrangibility of the rays of light, he pretends to have been the first to assign their different velocities as the cause of it. Thus his essay on dioptrics is likewise an essay on the first principles of natural philosophy. He reckons but two elements, one a substance, infinite, perfectly fluid, always in motion, and no part of which is ever perfectly separated from the rest; the other a collection of little bodies different in size and figure, perfectly hard and

unalterable, confusedly swimming in the fluid element, where they meet, unite, and become the different sensible bodies. With these two elements he forms every thing, and accounts for the weight and hardness of bodies, as he does elsewhere, from the same system, for their elasticity. There are other opinions advanced by him, which the more advanced state of the science has proved erroneous; but this work at that time procured him the esteem of many men of learning, particularly father Malebranche and the marquis de L'Hopital, who, finding him well versed in the old geometry, would fain have gained him over to the new geometry of infinites, to which they were partial; but he considered it of little service in natural philosophy, and had not a better opinion of any of the more abstruse parts of algebra. Encouraged, however, by the success of his Dioptrics, he two years after published, at Paris, his "Principes de Physique," in which he explains at large the system he had already given in miniature, adding to it his own sentiments and those of many others on some subjects which he had not before handled, the whole forming a course of natural philosophy, which, by avoiding too great minuteness, he has rendered sufficiently perspicuous.

On the revival of the royal academy of sciences at Paris, in 1699, he was named a foreign associate, and was soon after chosen member of the royal society of Berlin, but he never used either of these titles, or any other, in any of the works he afterwards published. It is probable, however, that they were of some service to his reputation at least, especially on the following occasion. Peter the Great, on his arrival at Amsterdam, having applied to the magistrates of that city for a person capable of instructing him in those branches of learning he was desirous of acquiring, they named Hartsoeker for that purpose; and he became so agreeable to the czar, that that monarch would have prevailed upon him to follow him to Moscovy. But the length of the journey for a numerous family, and the difference between the Russian manners and those of the people among whom he had hitherto lived, hindered him from accepting the proposal. The magistrates of Amsterdam, to acknowledge the honour he had done to their choice of him upon this occasion, erected a small observatory for him on one of their bastions, which was a handsome compliment to him, although at little expence.

In 1704, after very pressing solicitations, he went to the court of the elector Palatine, who appointed him his

first mathematician, and honorary professor of philosophy in the university of Heidelberg. Here he published, in 1707 and 1708, his lectures, under the title of "Conjectures Physiques," and then took his leave for a time of the electorate, in order to visit other parts of Germany, or study natural history, and mines in particular. At Cassel he repeated the experiments made by Mr. Hamberg with the landgrave's burning glass constructed by Mr. Tschirnhaus, but without being able to vitrify even lead, insomuch that he absolutely denied the fact, affirming that what Hamberg took for vitrified gold was a substance issuing from the charcoal that supported it, mixed perhaps with some of the heterogeneous parts of the metal itself.

From Hesse Cassel Hartsoeker repaired to Hanover, where Leibnitz, the professed friend of all men of learning, presented him to the elector, afterwards George I. and the electoral princess, the late queen Caroline, who gave him a very gracious reception. About this time, the elector palatine hearing speak of the burning-glass of M. Tschirnhaus, asked Mr. Hartsoeker if he could make him such a one. Upon this he caused three to be cast, and having soon finished them, the elector presented him with the largest, which was three feet and five inches Rhinland measure in diameter, nine feet focus, and this focus perfectly circular, of the size of a louis d'or, and so ponderous, that two men could with difficulty move it.

In 1710 he published a volume entitled "Eclaircissements sur les conjectures physiques," being answers to objections, most of which he attributes to Leibnitz; and two years after he published another volume by way of sequel to it, and in 1722 a collection of several separate pieces on the same subject. In these three works he attacked, very freely, several celebrated names in the republic of letters, protesting all the while, that if he did not esteem them, he would have given himself no trouble about them, and that they were very welcome to criticize upon him in their turn. But, in spite of this apology, he could not conceal an irritable temper, and considerable virulence in his manner of treating them. Neither Newton, Leibnitz, Huygens, or the other members of the royal academy of sciences at Paris, escaped him on this occasion. The academy, however, notwithstanding such behaviour, tolerated him as one of her members, and considered him as subject to fits of ill humour, while the several members, instead of answering him, pursued their researches.

In the second work he takes up and extends his favourite system of plastic souls. In man, according to him, the rational soul issues its orders, and a vegetative soul, which is the plastic, not only intelligent, but more intelligent than even the rational, immediately executes these orders, besides superintending or carrying on the whole animal œconomy of the circulation of liquids, nutrition and accretion; operations, in his opinion, above the reach of mere mechanics. But it was immediately objected that rational soul, that vegetative soul, is ourselves, and how can we do all these things without knowing it? This difficulty he solves by a comparison, which is at least ingenious. Suppose, says he, a dumb man alone in a room, and servants placed in the adjacent rooms to wait upon him. He is made to understand that when he has a mind to eat, he has only to strike the floor with his stick. Accordingly he strikes, and immediately sees his table covered with dishes. Now how can he conceive that this noise, which he has not heard, and of which he has not even any idea, should have brought the servants to him? Hartsoeker, not content with attributing these intelligent plastic souls to men and animals, gives them to plants, and even to the celestial bodies.

The elector Palatine dying in 1716, Hartsoeker quitted the palatine court the year following, when the dowager electress, a princess of the house of Medicis, in whom a taste for learning was hereditary, returned to Italy, her native country. As soon as the landgrave of Hesse saw him disengaged, he did him the honour to solicit him a second time to come and reside with him. But Hartsoeker thought his days too few to spend in a court, and therefore, removed to Utrecht, where he undertook a course of natural philosophy, and made an extract of all the curious and useful observations buried here and there among a heap of useless matter in Lewenhoeck's letters. And having received some reproaches from Paris on account of the freedoms which he had taken with the royal academy of sciences, he began to draw up an apology, but did not live to finish it. He died Dec. 10, 1725. Fontenelle says he was brisk, facetious, obliging, but of an easy temper, which his artful friends often abused, and which betrayed him into those critical asperities which are too frequent in his works. [1]

[1] His Elogy by Fontenelle, translated in Martin's Biog. Philosophica.—Chaufepie.—Niceron, vol. VIII.

HARTZHEIM (JOSEPH), a celebrated Jesuit, was born at Cologne in 1694, of a patrician family, and taught the belles lettres there until he went to Milan, on being appointed professor of Greek and Hebrew. On his return to his own country, he acquired much celebrity as a preacher and as a professor of philosophy and divinity. He died in 1763; his principal works were, 1. "Summa historiæ omnis ab exordio rerum ad annum à Christo nato 1718," Luxembourg, 1718, 18mo. 2. "De initio metropoleos ecclesiasticæ Coloniæ, &c. disquisitio," Cologne, 1731, 4to. 3. "Bibliotheca scriptorum Coloniensium," ibid. 1747, folio. 4. "Dissertationes decem historico-criticæ in sacram scripturam," fol. 5. "Inscriptionis Hersellensis Ubio-Romanæ explanatio," Cologne, 1745, 8vo. He was also employed for many years of his life in the publication of a collection of the "Councils of the church of Germany," which had been projected by Schannat, a learned ecclesiastic, who had collected materials for the purpose. These, on his death, were put into the hands of Hartzheim, who after augmenting and reducing them to order, published the first four volumes. The work was afterwards continued by Scholl and Neissen.[1]

HARVEY (GABRIEL), a caustic wit of the Elizabethan period, and the butt of the wits of his time, was born about 1545. His father, although a rope-maker by trade, was of a good family, and nearly related to sir Thomas Smith, the celebrated statesman. He was educated at Christ's college, Cambridge, and for some time at Pembroke hall, and took both his degrees in arts. He afterwards obtained a fellowship in Trinity-hall, and served the office of proctor in the university. Having studied civil law, he obtained his grace for a degree in that faculty, and in 1585 was admitted doctor of laws at Oxford, which he completed in the following year, and practised as an advocate in the prerogative court of Canterbury at London. As a poet and a scholar, he had great merit. His beautiful poem, signed Hobbinol, prefixed to the "Faerie Queene," bespeaks an elegant and well-turned mind; and among his works are several productions of great ingenuity and profound research. But he had too much propensity to vulgar abuse; and having once involved himself with his envious and railing contemporaries Nash and Greene,

[1] Dict. Hist.—Saxii Onomast.

came their equal in this species of literary warfare. He afforded them, however, sufficient advantage, by having turned almanack-maker and a prophetic dealer in earthquakes and prodigies, things which must not be altogether referred to the credulity of the times, since they were as aptly ridiculed then by his opponents, as they would be now, did any man of real knowledge and abilities become so absurd as to propagate the belief in them. His highest honour was in having Spenser for his intimate friend; nor was he less esteemed by sir Philip Sidney, as appears by the interesting account Mr. Todd has given of Harvey's correspondence in his excellent Life of Spenser. For an equally curious account of Harvey's literary quarrels with Nash, &c. the reader may be referred with confidence to one of the most entertaining chapters in Mr. D'Israeli's "Calamities of Authors." He is supposed to have died in 1630, aged about eighty-five. Among his works which provoked, or were written in answer to, the attacks of his contemporaries, we may enumerate, 1. "Three proper and wittie letters touching the Earthquake, and our English reformed versifying," Lond. 1580, 4to. 2. "Two other very commendable Letters touching artificial versifying," ibid. 1580, 4to. Harvey boasted his being the inventor of English hexameters, which very justly exposed him to ridicule. 3. "Foure Letters, and certain Sonnets, touching Robert Greene and others," ibid. 1592. His unmanly treatment of Greene has been noticed with proper indignation by sir E. Brydges in his reprint of Greene's "Groatsworth of Wit," and by Mr. Haselwood in his life of that poet in the "Censura Literaria." 5. "Pierce's Supererogation, or a new prayse of the old Asse, with an advertisement for Pap. Hatchet and Martin Marprelate," ibid. 1593, &c. This war of scurrility was at length terminated by an order of the archbishop of Canterbury, "that all Nashe's books and Dr. Harvey's bookes be taken wheresoever they be found, and that none of the said bookes be ever printed hereafter." Among his more creditable performances, Tanner has enumerated, 1. "Rhetor, sive duorum dierum oratio de natura, arte et exercitatione rhetorica," Lond. 1577, 4to. 2. "Ciceronianus, vel oratio post reditum habita Cantabrigiæ ad suos auditores," ibid. 1577, 4to. 3. "Gratulatio Valdenensium, lib. IV. ad Elizabetham reginam," ibid. 1578. 4. "Smithus, vel musarum

lachrymæ pro obitu honoratiss. viri Thomæ Smith," ibid. 1578, 4to.[1]

HARVEY (GIDEON), an English physician, was born in Surrey, acquired the Greek and Latin tongues in the Low Countries, and was admitted of Exeter-college, Oxford, in 1655. Afterwards he went to Leyden, and studied under Vanderlinden, Vanhorn, and Vorstius, all of them professors of physic, and men of eminence. He was taught chemistry there by a German, and, at the same place, learned the practical part of chirurgery, and the trade of an apothecary. After this he went to France, and thence returned to Holland, where he was admitted fellow of the college of physicians at the Hague; being, at that time, physician in ordinary to Charles II. in his exile. He afterwards returned to London, whence he was sent, in 1659, with a commission to Flanders, to be physician to the English army there; where staying till he was tired of that employment, he passed through Germany into Italy, spent some time at Padua, Bologna, and Rome, and then returned through Switzerland and Holland to England. Here he became physician in ordinary to his majesty; and, after king William came over, was made physician of the Tower. At this time there was a great debate who should succeed to this office, and the contending parties were so equally matched in their interests and pretensions, that it was extremely difficult to determine which should have the preference. The matter was at length brought to a compromise; and Dr. Harvey was promoted, because he was in appearance sickly and infirm, and his death was expected in a few months. He survived, however, not only his rivals, but all his contemporary physicians, and died after he had enjoyed his office above fifty-years. He wrote several medical treatises, which never have been in any esteem. Unlike his predecessor of the same name, whose modesty equalled his knowledge, and who never proceeded a step without fact and experiment, Gideon Harvey was a vain and hypothetical prater throughout. Under pretence of reforming the art of medicine, he attacked the characters of the most eminent physicians of the time, combining the most insulting sarcasms with many glaring falsehoods and absurdities; and although, in the general war which

[1] Ath. Ox. vol. I.—Warton's Hist. of Poetry.—Todd's Life of Spenser.—D'Israeli's Calamities.

he waged, he justly attacked many abuses which then prevailed in the profession, yet he often committed great errors of judgment. His principal work, part of which was published in 1683, and part in 1686, was entitled "The Conclave of Physicians, detecting their intrigues, frauds, and plots against the patients," &c. [1]

HARVEY (WILLIAM), an eminent English physician, who first discovered the circulation of the blood, was born of a good family at Folkstone, in Kent, April 2, 1569. At ten years of age he was sent to the grammar-school at Canterbury, and at fourteen removed thence to Caius college, in Cambridge, where he spent about six years in the study of logic and natural philosophy, as preparatory to the study of physic. He then travelled through France and Germany, to Padua in Italy; where, having studied physic under Minadous, Fabricius ab Aquapendente, and Casserius, he was created doctor of physic and surgery in that university, 1602. He had a particular regard for Fabricius, often quotes him in terms of the highest respect; and declares, that he was the more willing to publish his book, "De Motu Cordis," because Fabricius, who had learnedly and accurately delineated in a particular treatise almost all the parts of animals, had left the heart alone untouched. Soon after, returning to England, he was incorporated M. D. at Cambridge, and went to London to practise, and married. In 1604, he was admitted candidate of the college of physicians in London; and three years after fellow, and physician to St. Bartholomew's hospital. In 1615, he was appointed lecturer of anatomy and surgery in that college; and the year after read a course of lectures there, the original MS. of which is extant in the British Museum, and is entitled, "Prælectiones anatom. universal. per me Gulielmum Harvæium, medicum Londinensem, anat. & chirurg. professorem." This appointment of lecturer was probably the more immediate cause of the publication of his grand discovery of the circulation of the blood. The date of this promulgation is not absolutely ascertained: it is commonly said that he first disclosed his opinion on the subject in 1619; but the index of his MS. containing the propositions on which the doctrine is founded, refers them to April 1616. Yet with a patience and caution, peculiarly characteristic of the sound

[1] Ath. Ox. vol. II.—Granger, vol. IV.—Rees's Cyclopædia.

philosopher, he withheld his opinions from the world, until reiterated experiment had amply confirmed his doctrine, and had enabled him to demonstrate it in detail, and to advance every proof of its truth of which the subject is capable.

In 1628 he published at Francfort his "Exercitatio anatomica de motu cordis & sanguinis;" dedicated to Charles I. There follows also another dedication to the college of physicians, in which he observes, that he had frequently before, in his "Anatomical Lectures," declared his new opinion concerning the motion and use of the heart, and the circulation of the blood; and for above nine years had confirmed and illustrated it before the college, by reasons and arguments grounded upon ocular demonstration, and defended it from the objections of the most skilful anatomists. This discovery was of such vast importance to the whole art of physic, that as soon as men were satisfied, which they were in a few years, that it could not be contested, several put in for the prize themselves, and a great many affirmed the discovery to be due to others. Some asserted, that father Paul was the first discoverer of the circulation, but being too much suspected for heterodoxies already, durst not make it public, for fear of the inquisition. Honoratus Faber professed himself to be the author of that opinion; and Vander Linden, who published an edition of Hippocrates, about the middle of the seventeenth century, took a great deal of pains to prove, that this father of physic knew the circulation of the blood, and that Harvey only revived it *. But the honour of the discovery has been sufficiently asserted and confirmed to Harvey; and, says Freind, "as it was entirely owing to him, so he has explained it with all the clearness imaginable: and, though much has been written upon that subject since, I may venture to say, his own book is the shortest, the plainest, and the most convincing, of any, as we may be satisfied, if we look into the many apologies written in defence of the circulation."

In 1632 he was made physician to Charles I. as he had been before to king James; and, adhering to the royal cause upon the breaking out of the civil wars, attended

* In our time Dr. William Hunter seems to have stood alone in an attempt to depreciate the merit of Harvey as the discoverer of the circulation. See his "Two Introductory Lectures to his last course of Anatomical Lectures," published in 1784, 4to.

his majesty at the battle of Edge-hill, and thence to Oxford; where, in 1642, he was incorporated M. D. In 1645 the king procured him to be elected warden of Merton-college in that university; but, upon the surrendering of Oxford the year after to the parliament, he left that office, and retired to London. In 1651 he published his book, entitled "Exercitationes de Generatione animalium." This is a curious work, and had certainly been more so, but for some misfortune, by which his papers perished, during the time of the civil wars. For although he had both leave and an express order from the parliament to attend his majesty upon his leaving Whitehall, yet his house, in London, was in his absence plundered of all the furniture; and his "Adversaria," with a great number of anatomical observations, relating especially to the generation of insects, were taken away. This loss he lamented several years after in terms which show how he felt it.

In the following year, 1652, Harvey had the satisfaction of seeing his merits acknowledged by his brethren in an unusual and most honourable manner: by a vote of the college his bust in marble was placed in their hall, with a suitable inscription recording his discoveries. He returned this compliment, by presenting to the college, at a splendid entertainment to which he invited the members, an elegantly furnished convocation-room, and a museum filled with choice books and chirurgical instruments, which he had built, at his own expence, in their garden. On the resignation of Dr. Prujean, in 1654, Harvey was unanimously nominated to the presidency, but he declined the offer on account of his age and infirmities. He still, however, frequented the meetings of the college; and his attachment to that body was shewn more conspicuously in 1656, when, at the first anniversary feast instituted by himself, he gave up his paternal estate of fifty-six pounds *per annum* in perpetuity, for their use. The particular purposes of this donation were, the institution of an annual feast, at which a Latin oration should be spoken in commemoration of the benefactors of the college, a gratuity for the orator, and a provision for the keeper of his library and museum. His old age was afflicted with infirmities, especially with most excruciating attacks of the gout; but he lived to complete his eighty-eighth year, according to his epitaph, and expired on the 3d of June

1658, in great tranquillity and self-possession. He was buried in the chapel of Hampstead, belonging to the church of Great Samford in Essex, where there is a monument erected over his grave with a Latin inscription.

The private character of this great man appears to have been in every respect worthy of his public reputation. Cheerful, candid, and upright, he lived on terms of great harmony with his friends and brethren, and exhibited no spirit of rivalry or hostility in his career. He spoke modestly of his own merits, and generally treated his controversial antagonists with temperate and civil language, often very different from their own. He wrote in a remarkably perspicuous Latin style, which is flowing and even eloquent where the subject allows of ornament. The college of physicians very properly honoured his memory by a splendid edition of all his works in quarto, 1766, to which a Latin life of the author was prefixed, elegantly written by Dr. Laurence.[1]

HARWOOD (EDWARD), a dissenting clergyman, was born in 1729, and having passed with reputation through his grammatical learning, he was entered as student for the profession of a dissenting minister, in the academy supported by Mr. Coward's funds. Upon quitting this place, he engaged as an assistant to a boarding-school at Peckham, and preached occasionally for some neighbouring ministers in and out of London. During this period of his life he studied very diligently the Greek and Roman classics, to which he was devoted through life. In 1754 he undertook the care of a grammar-school at Congleton, in Cheshire, and preached for some years on alternate Sundays, to two small societies in the vicinity of that town. In 1765 he removed to Bristol, and in about five years he was obliged, as he pretended, to quit his situation on account of his principles as an Arian and Arminian, being for some time scarcely able to walk along the streets of Bristol without insult; but the truth was, that a charge of immorality was brought against him, which he never satisfactorily answered, and which sufficiently accounted for his unpopularity. He had previously to this, in 1768, obtained the degree of D. D. from the university of Edinburgh, and with this he came to London, and obtained

[1] Biog. Brit.—*Rees's Cyclopædia.*—Some anecdotes of Harvey, by Aubrey, are given in the "Letters by eminent persons," 1813, 3 vols. 8vo.—Aikin's Biog. Memoirs of Medicine.

employment as a literary character, and also as an instructor in the Greek and Latin classics. He died miserably poor, in 1794, after having been confined many years in consequence of a paralytic attack. He was author of many works, the most important of which is "A View of the various Editions of the Greek and Roman Classics," which has been several times reprinted, and has, as well as his "Introduction to the New Testament," been translated into several foreign languages. His other works were pamphlets on the Arian and Socinian controversy, if we except an edition of the Greek Testament, 2 vols. 8vo, and a "Translation of the New Testament," into modern English, which exhibits an extraordinary proof of want of taste and judgment.[1]

HASE (THEODORE DE), an eminent doctor and minister of Bremen, son of Cornelius de Hase, minister and professor of divinity at Bremen, and Sarah Wolter, a lady distinguished by her learning, and her knowledge of Hebrew, was born November 30, 1682, and was appointed professor of belles-lettres at Hanau, but recalled to Bremen the following year, to be minister and professor of Hebrew, and admitted D. D. at Francfort upon Oder in 1712, though absent; and member of the royal society at Berlin in 1718. In 1723 he was made professor of divinity at Bremen, and died there April 25, 1731. He left a volume of "Dissertations," which are much esteemed; and assisted M. Lampe in a journal begun under the title of "Bibliotheca Historico-Philologico-Theologica," and continued under that of "Musæum Historico-Philologico-Theologicum." His brother JAMES was also a man of considerable erudition. He published many classical tracts, which were well received by the learned. He died in 1723.[2]

HASENMULLER (DANIEL), a native of Holstein, was born July 3, 1651, and educated partly at home and partly at Lubeck. He made such progress in the Greek and oriental languages, that he was in 1683 appointed to the professorship of the Greek language at the university of Kiel, to which was added that of the Hebrew and oriental languages; but he died before he had completed his fortieth year, May 29, 1691. His principal works are,

[1] Gent. Mag. vol. LXII. LXIII. and LXIV.—Rees's Cyclopædia.
[2] Bibl. German. vol. XXII.—Moreri.—Saxii Onomast.

1. "Dissertatio de Linguis Orientalibus," Leipsic, 1677, 8vo. 2. "Henrici Opitii synasmus restitutus," ibid. 1678, and 1691, 4to. 3. "Biblia parva Græca, in quibus dicta insigniora omnia ex Versione Septuagintavirali secundum ordinem librorum biblicorum observatum in biblis parvis Opitianis, cum cura exhibentur," Kilon, 1686, 12mo. 4. An edition with notes of "Mich. Pselli de operatione Dæmonum." 5. "Janua Hebraismi aperta," Kilon, 1691.[1]

HASSELQUIST (FREDERICK), one of the favourite pupils of Linnæus, and eminently distinguished by his illustrations of the natural history and medicine of the Levant, was born at Toernvalla, in East Gothland, Jan. 3d, 1722. He was the son of a poor curate, who died at an early age, and whose widow, on account of mental and corporeal infirmities, was obliged to be placed in the hospital at Vädstena. Her brother, a worthy clergyman of the name of Pontin, educated young Hasselquist with his own children, at the school of Linkoeping; but he was soon deprived of this benefactor, and was obliged to become the tutor of young children till he was old enough to go to the university; and by a similar plan he was enabled to support himself after he entered at Upsal, in 1741. Here he soon took a decided turn for physic and natural history, and had some talents for poetry; and such was his diligence, that his superiors procured him, in 1746, a royal stipend or scholarship. In June 1747, he published his thesis, entitled "Vires Plantarum," setting forth the erroneous and often foolish principles on which plants had formerly been employed in medicine, and suggesting a truly philosophical one in their natural botanical affinities.

In one of his botanical lectures in 1747, Linnæus happening to speak of Palestine, one of the most important and interesting countries to the philosopher as well as the divine, but of whose productions we had less knowledge than of those of India, the zeal of young Hasselquist became instantly excited. In vain did his preceptor, secretly delighted with his enthusiasm, represent to him the difficulties of the undertaking, the distance, the dangers, the expence, and above all the weak state of his own health, particularly of his lungs. Hasselquist's first step was to solicit assistance to defray the expences of his journey, but the whole he obtained is represented as far inadequate to his under-

[1] Moreri.—Niceron, vol. XLII.

taking. He began, however, to learn the oriental tongues, at the same time that he was completing his academical studies, reading lectures, and obtaining the degree of licentiate in physic. The faculty, considering his merit and circumstances, would not allow him to be at any expence on this occasion, any more than for his attendance on the lectures of the professors. The degree of doctor of physic was afterwards conferred on him during his absence at Cairo, March 8th, 1751, with the same honourable and delicate attention to his peculiar situation. In the spring of 1749 he went to Stockholm, read lectures on botany there during the summer, and so far recommended himself to public notice, that the company of merchants trading to the Levant, offered him a free passage to Smyrna in one of their ships, in which he set sail August 7th, arriving at Smyrna on the 27th of November, 1749. He kept a regular journal of his voyage. Touching at Gottenburgh, he there met Toreen, just returned from China with abundance of treasures for his master Linnæus, in whose works they have at various times been communicated to the public.

At Smyrna Hasselquist met with the kindest reception from his relation, Mr. Rydelius, the Swedish consul, as well as from the French consul, M. Peysonel, one of the first who suspected the animal nature of corals. He spent the winter in noticing every thing he could meet with respecting the main objects of his pursuit, in this place and its neighbourhood, as well as the religious ceremonies and manners of the people. He visited the house and garden, once occupied by the famous Sherard, at Sedekio, near Smyrna, but found no traces of any great care having been taken to adorn the garden, or to store it with exotic plants. He made an excursion to Magnesia, his quality of physician causing him to be received every where with respect. As the spring advanced he became desirous of extending his inquiries; and early in May set sail for Alexandria, where he arrived on the 13th. Here the palm-trees, which now first presented themselves to his notice, excited him to inquire into and to verify the celebrated history of their artificial impregnation, of which he wrote a full account to Linnæus. Having spent two months in seeing all he could at Alexandria, Rosetta, and Cairo, he visited the Egyptian pyramids in July, brought from thence Chondrilla juncea, the only plant he could find, which is now in the

herbarium of his preceptor, was hospitably entertained by the Arabs, and returned safe to Cairo, where he had afterwards an opportunity of seeing the caravan depart for Mecca, of which he has given an ample and interesting description, as well as of many other festivals and exhibitions. He visited the catacombs, and examined many mummies of the ancient Ibis, by the size of which he was induced to take this famous bird to be a species of Ardea, common and almost peculiar to Egypt, different from the Tantalus Ibis of Linnæus. The learned Cuvier, however, has recently shewn that naturalists have been widely mistaken on this subject, and Bruce alone has indicated the real Ibis.

Hasselquist proceeded, in March 1751, to Damiata, whence he sailed for Jaffa, or Joppa, and arrived there after a voyage of four days. He had now reached the great theatre of his inquiries, the Holy Land; and he entered upon the examination of its productions, and their sacred as well as medical history, with all the zeal which had at first prompted him to the journey, and which was crowned with eminent success. Having spent near two months in this celebrated country, he sailed from Seide the 23d of May, for Cyprus, from whence he proceeded to Rhodes, and to Stanchio, the ancient Cos, finally returning to Smyrna in the end of July.

From time to time, in the course of his travels, he had written to Linnæus, and had sent home various natural curiosities, as well as several dissertations, which were printed in the Transactions of the Upsal and Stockholm academies. His letters to various friends were occasionally printed, in a periodical publication called Literary News, at Stockholm; and in return for the entertainment and information he gave his countrymen, they contributed some necessary supplies towards his expensive undertakings. Unfortunately he had, in the meanwhile, sacrificed, instead of restoring his health. He flattered himself, as all in his condition do, and thought that a winter's repose at Smyrna might restore him. He tried the country air and a milk diet, but he wasted away daily, like a lamp whose oil is spent, and departed this life, Feb. 9, 1752, at six in the evening, to the inexpressible grief of all who knew him, in the 31st year of his age.

In the course of his expensive journeys and his illness, this unfortunate young man had unavoidably incurred debts

beyond what his casual supplies from home could liquidate; and the collections and manuscript notes, which still remained at Smyrna, were seized by his creditors, for a sum amounting to 14,000 dollars of copper-money, or about 350*l.* sterling. This circumstance was no sooner made known, through Linnæus and his friend Bæck, to the accomplished queen of Sweden, Louisa Ulrica, the worthy sister of the great Frederick of Prussia, than she immediately redeemed these treasures out of her own purse, gave Linnæus all the duplicates, and commissioned him to arrange and publish the manuscript journal and remarks of his deceased pupil; a task which he undertook with alacrity, and executed with care and judgment. These papers were given to the public in 1757, in Swedish, except several Latin descriptions, under the title of "Iter Palæstinum," or a Journey to the Holy Land, in one volume, 8vo, with a biographical preface by Linnæus, who subjoined to the work the very interesting letters of Hasselquist to himself. This book has been translated into several languages, and appeared in English, at London, in 1766; but this translation is in many parts defective, especially with regard to the natural history and the scientific names. In 1758 the above-mentioned Dr. Bæck, physician to the queen, published, at Stockholm, an oration in praise of Hasselquist, in 8vo.

Hasselquist must ever rank high as an original and faithful observer, not only in his own immediate line of study, but in whatever came before him. His illustrations of the natural history of Scripture are above all things valuable and correct. Far less prone to go learnedly and ingeniously astray than his distinguished countryman Olaus Celsius, in the "Hierobotanicon," he has, by accurate observation and plain sense, cleared up many difficulties, which commentators, without the former, and disdaining the latter, have often embroiled.[1]

HASTED (EDWARD), the historian of Kent, was the only son of Edward Hasted of Hawley, in Kent, esq. barrister at law, descended paternally from the noble family of Clifford, and maternally from the ancient and knightly family of the Dingleys of Woolverton in the Isle of Wight. He was born in 1732, and probably received a liberal education; but we have no account of his early life. At one

[1] Rees's Cyclopædia, by the President of the Linnæan Society.

time he possessed a competent landed property in the county of Kent, and sat in the chair for a little while at the quarter sessions at Canterbury. His laborious "History of Kent" employed his time and attention for upwards of forty years; and such was his ardour in endeavouring to trace the descent of Kentish property, that he had abstracted with his own hand, in two folio volumes, all the wills in the prerogative office at Canterbury. His materials, in other respects, appear to have been ample. He had access to all the public offices and repositories of records in London; to the libraries and archives of the archbishop at Lambeth, the dean and chapter of Canterbury, and that at Surrenden in Kent. He had also the MS collections of Thorpe, Le Neve, Warburton, Edmondson, Lewis, Twisden, and many others, with much valuable correspondence with the gentlemen of the county. This work was completed in four folio volumes, 1778—1799. The whole exhibits more research than taste, either in arranging the information, or in style; and it is very defective in notices of manners, arts, or biographical and literary history. Its highest praise is that of a faithful record of the property of the country, and of its genealogical history. During the latter part of his labours, he fell into pecuniary difficulties, which are thought to have prevented his making a proper use of his materials, and obliged him to quit his residence in Kent. After this he lived in obscure retirement, and for some time in the environs of London. A few years before his death, the earl of Radnor presented him to the mastership of the hospital at Corsham in Wiltshire, to which he then removed; and some time after by a decree in the court of chancery, recovered his estates in Kent. He died at the master's lodge at Corsham, Jan. 14, 1812. By Anne his wife, who died in 1803, Mr. Hasted left four sons and two daughters, of whom the eldest son is vicar of Hollingborne, near Maidstone in Kent, and in the commission of the peace for that county.[1]

HASTINGS (LADY ELIZABETH), a lady of high rank and higher virtues, the daughter of Theophilus earl of Huntingdon, was born April 19, 1682. Her mother was the daughter of sir John Lewis, of Ledstone, in the county of York. The accession of a large fortune, after the death of her brother George earl of Huntingdon, enabled her to

[1] Account by himself, Gent. Mag. LXXXII.—Gough's Topography, &c.

afford an illustrious example of active goodness and benevolence. She fixed her principal residence at Ledstone-house, where she became the patroness of merit, the benefactress of the indigent, and the intelligent friend and counsellor of the surrounding neighbourhood. Temperate, chaste, and simple, in her habits, she devoted her time, her fortune, and the powers of her understanding, which was of a high order, to the benefit and happiness of all around her. "Her cares," says her biographer, "extended even to the animal creation; while over her domestics she presided with the dispositions of a parent, providing for the improvement of their minds, the decency of their behaviour, and the propriety of their manners. She would have the skill and contrivance of every artificer used in her house, employed for the ease of her servants, and that they might suffer no inconvenience or hardship. Besides providing for the order, harmony, and peace of her family, she kept great elegance in and about her house, that her poor neighbours might not fall into idleness and poverty for want of employment; and while she thus tenderly regarded the poor, she would visit those in the higher ranks, lest they should accuse her of pride or superciliousness." Her system of benevolence was at once judicious and extensive. Her benefactions were not confined to the neighbourhood in which she lived; to many families, in various parts of the kingdom, she gave large annual allowances. To this may be added her munificence to her relations and friends, her remission of sums due to her in cases of distress or straitened circumstances, and the noble hospitality of her establishment. To one relation she allowed five hundred pounds annually, to another she presented a gift of three thousand pounds, and to a third three hundred guineas. She acted also with great liberality towards a young lady whose fortune had been injured in the South-sea scheme: yet the whole of her estates fell short of three thousand pounds a-year. In the manors of Ledstone, Ledsham, Thorpe-arche, and Collingham, she erected charity-schools; and, for the support of them and other charities she gave, in her life-time, Collingham, Shadwell, and her estate at Burton Salmon. She also gave 1000*l.* for building a new church at Leeds; but, that this donation might not hurt the mother church there, she afterwards offered a farm near Leeds, of 23*l.* per annum, and capable of improvement, to be settled on the vicar and his succes-

sors, provided the town would do the like; which the corporation readily agreed to, and to her ladyship's benefaction added lands of the yearly value of 24*l.* for the application of which they were to be entirely answerable to her kindred. This excellent lady also bequeathed at her death considerable sums for charitable and public uses; amongst which were five scholarships in Queen's college, Oxford, for students in divinity, of 28*l.* a year each, to be enjoyed for five years, and, as the rents should rise, some of her scholars to be capable, in time, of having 60*l.* per annum, for one or two years after the first term. She died Dec. 22, 1739. She was fond of her pen, and frequently employed herself in writing; but, previous to her death, destroyed the greater part of her papers. Her fortune, beauty, and amiable qualities, procured her many solicitations to change her state; but she preferred, in a single and independent life, to be mistress of her actions, and the disposition of her income.[1]

HATCHER (THOMAS), the son of Dr. Hatcher, regius professor of physic in Cambridge, and physician to queen Mary, flourished in the sixteenth century, but of his birth or death we have no dates. He became a fellow of Eton college in 1555. He is said to have left that for Gray's inn, and to have afterwards studied physic. He compiled some memoirs of the eminent persons educated in Eton college, in two books, in a catalogue of all the provosts, fellows, and scholars, to the year 1572. Mr. Harwood acknowledges his obligations to this work, but leaves us at a loss to understand its being compiled "*after* the manner of Bayle." Hatcher, however, he informs us, was a very able antiquary, and a learned and pious man. He published the epistles and orations of his fellow-collegian, Walter Haddon, in a book entitled "Lucubrationes." He died in Lincolnshire.[2]

HATFIELD (THOMAS), bishop of Durham. Of this great prelate we meet with few accounts previous to his promotion to the see of Durham, except his being a prebendary of Lincoln and York, and secretary to Edward III. by whom he appears to have been much esteemed. Before this time the popes had for many years taken upon them the authority of bestowing all the bishoprics in Eng-

[1] Barnard's Hist. Character of Lady Eliz. Hastings, 1742, 12mo.—Gent. Mag. vol. VI. and X.—Tatler with notes, vol. I. p. 346, &c.

[2] Harwood's Alumni Etonenses.

land, without even consulting the king: this greatly offended the nobility and parliament, who enacted several statutes against it, and restored to the churches and convents their ancient privilege of election. Richard de Bury, bishop of Durham, dying April 24, 1345, king Edward was very desirous of obtaining this see for his secretary Hatfield; but, fearing the convent should not elect, and the pope disapprove him, he applied to his holiness to bestow the bishopric upon him, and thereby gave him an opportunity of resuming his former usurpations. Glad of this, and of obliging the king, and showing his power at the same time, the pope immediately accepted him; objections, however, were made against him by some of the cardinals, as a man of light behaviour, and no way fit for the place; to this the pope answered, that if the king of England had requested him for an ass, he would not at that time have denied him: he was therefore elected the 8th of May, and consecrated bishop of Durham, 10th of July, 1345.

What his former behaviour, on which the cardinals grounded their objections, may have been, is uncertain; but it is scarce to be imagined, that a king of Edward's judgment and constant inclination to promote merit, would have raised him to such a dignity had he been so undeserving; nor would he have employed him in so many affairs of consequence as he appears to have done had he not been capable of executing them. In 1346, David king of Scotland, at the head of 50,000 men, invaded England, and after plundering and destroying the country wherever he came, encamped his army in Bear-park, near Stanhope, in the county of Durham, from which he detached parties to ravage the neighbouring country; to repel these invaders, a great number of the northern noblemen armed all their vassals, and came to join the king, who was then at Durham; from thence they marched against the Scots in four separate bodies, the first of which was commanded by lord Percy and bishop Hatfield, who on this occasion assumed the warrior, as well as several other prelates. The Scots were defeated, and their king taken prisoner. In 1354 the bishop of Durham and lords Percy and Ralph Nevill were appointed commissioners to treat with the Scots for the ransom of their captive monarch. In 1355, when king Edward went into France at the head of a large army, he was attended by our prelate; to whom, however,

it is more important to mention, that Trinity college, in Oxford, owed its foundation; it was at first called Durham college, and was originally intended for such monks of Durham as should chuse to study there, more particulars of which may be seen in Warton's Anglia Sacra. Wood, in his Annals, relates the matter somewhat differently. At the dissolution it was granted, in 1552, to Dr. Owen, who sold it to sir Thomas Pope, by whom it was refounded, endowed, and called Trinity college. Before Hatfield's time, the bishops of Durham had no house in London to repair to when summoned to parliament; to remedy this, this munificent prelate built a most elegant palace in the Strand, and called it Durham-house (lately Durham-yard), and by his will bequeathed it for ever to his successors in the bishopric. This palace continued in possession of the bishops till the reformation, when it was, in the fifth of Edward VI. demised to the princess Elizabeth. In the fourth of Mary it was again granted to bishop Tunstall and his successors, and afterwards let out on a building lease, with the reservation of 200*l.* a year out-rent, which the bishop now receives. On this plat of ground the Adelphi buildings are erected.

Bishop Hatfield was the principal benefactor, if not the founder, of the Friary at Northallerton, in Yorkshire, for Carmelites or white friars. The records of his time give large accounts of his charities to the poor, his great hospitality and good housekeeping, and of the sums he expended in buildings and repairs during the time he held the bishopric. After a life spent in an uniform practice of munificence and charity, he died at his manor of Alfond, or Alford, near London, May 7, 1381, and by his will directed his body to be buried in his own cathedral. It is there entombed in the south aile under a monument of alabaster, prepared by himself in his life-time, which is now remaining very perfect, though without any inscription.[1]

HATTO, or ATTO VERCELLENSIS, bishop of Vercelli, in Italy, of a noble family, was born in Piedmont in the beginning of the tenth century, and was esteemed a learned divine and canonist. He was promoted to the bishopric of Vercelli in the year 945, and by knowledge and amiable manners proved himself worthy of this rank.

[1] Godwin.—Antiq. Repertory.—Hutchinson's Hist. of Durham, vol. I.

It is not mentioned when he died. His works are, 1. "Libellus de pressuris Ecclesiasticis," in three parts, inserted in D'Achery's "Spicilegium." This treatise on the sufferings and grievances of the church, Mosheim says, shews in their true colours the spirit and complexion of the times. 2. "Epistolæ." 3. "Canones statutaque Vercellensis Ecclesiæ," both in the same collection. In the Vatican, and among the archives of Vercelli, are many other productions of this author, all of which were collected by Baronzio, and published as the "Complete works of Hatto," in 1768, 2 vols. fol.[1]

HATTON (SIR CHRISTOPHER), a statesman and lawyer in queen Elizabeth's reign, was the third and youngest son of William Hatton, of Holdenby in Northamptonshire, by Alice, daughter of Lawrence Saunders, of Horringworth, in the same county. He was entered a gentleman commoner of St. Mary Hall, Oxford, but removed, without taking a degree, to the society of the Inner Temple, not to study law, but that his mind might be enlarged by an intercourse with those who were at once men of business and of the world, for such was the character of the lawyers of that day. He came on one occasion to the court at a masque, where queen Elizabeth was struck by the elegance of his person, and his graceful dancing. It is not improbable also that his conversation corresponded with his outward appearance. He was from this time, however, in the way to preferment; from one of the queen's pensioners he became successively a gentleman of the privy chamber, captain of the guard, vice-chamberlain, and privy-counsellor, and by these unusual gradations rose to the office of lord chancellor in 1587, when he was likewise elected a knight of the garter. His insufficiency is said at first to have created strong prejudices among the lawyers against him, founded, perhaps, on some degree of envy at his sudden advancement without the accustomed studies; but his good natural capacity supplied the place of experience and study; and his decisions were not found deficient either in point of equity or judgment. In all matters of great moment he is said to have consulted Dr. Swale, a civilian. "His station," says one of his biographers, "was great, his dispatches were quick and weighty, his orders many, yet all consistent: being very seldom reversed in

[1] Biog. Universelle in Acton.—Moreri in Atton.—Mosheim.

chancery, and his advice opposed more seldom in council. He was so just, that his sentence was a law to the subject, and so wise, that his opinion was an oracle to the queen." When, in 1586, queen Elizabeth sent a new deputation to queen Mary of Scotland, informing her that the plea of that unhappy princess, either from her royal dignity, or from her imprisonment, could not be admitted, sir Christopher Hatton was one of the number, along with Burleigh, and Bromley the chancellor; and it was by Hatton's advice chiefly, that Mary was persuaded to answer before the court, and thereby give an appearance of legal proceedure to the trial.

Sir Christopher did not enjoy his high office above four years, and died unmarried, Sept. 20, 1591, of a broken heart, as usually reported, owing to the stern perseverance with which Elizabeth had demanded an old debt which he was unable to pay. Camden enumerates him among the liberal patrons of learning, and as eminent for his piety towards God, his fidelity to his country, his untainted integrity, and unparalleled charity. In his opinions respecting matters of religion, he appears to have been averse to persecution, which brought upon him the reproach of being secretly affected to popery, but of this we have no proof. As chancellor of Oxford, which office he held from 1588 to his death, he did much to reform the education and discipline of that university. He was buried under a stately monument in the choir of St. Paul's. Wood says he wrote several things pertaining to the law, none of which are extant, but the following has been attributed to him, "A Treatise concerning Statutes or Acts of Parliament, and the exposition thereof," Lond. 1677, 8vo. Warton thinks he was the undoubted writer of "the fourth act in the tragedy of Tancred and Gismund," which bears at the end *composuit Ch. Hat.* This play was the joint production of five students of the Inner Temple, and was acted at that society before the queen in 1568, but not printed till 1592. It is reprinted in the second edition of Dodsley's collection.[1]

HAUTEFEUILLE (JOHN), an ingenious mechanic, born at Orleans, March 20, 1647, made a great progress in mechanics in general, but had a particular taste for clock-

[1] Lives of the Lord Chancellors.—Ath. Ox. vol. II.—Lodge's Illustrations, vols. II. and III.—Park's edition of Royal and Noble Authors.—Lloyd's State Worthies.—Peck's Desiderata, vol. I.—Hume's Hist.—Fuller's Worthies.

work, and made several discoveries in it that were of singular use. He found out the secret of moderating the vibration of the balance by means of a small steel-spring, which has since been made use of. This discovery he laid before the members of the academy of sciences in 1694; and these watches are, by way of eminence, called pendulum-watches; not that they have real pendulums, but because they nearly approach to the justness of pendulums. M. Huygens perfected this happy invention; but having declared himself the inventor, and obtained a patent for making watches with spiral springs, the abbé Feuille opposed the registering of it, and published a piece on the subject against Huygens. He died in 1724. Besides the above, he wrote a great many other pieces, most of which are small pamphlets, but very curious; as, 1. His "Perpetual Pendulum." 2. "New Inventions." 3. "The Art of Breathing under Water, and the means of preserving a Flame shut up in a small place." 4. "Reflections on Machines for raising water." 5. His opinion on the different sentiments of Mallebranche and Regis, relating to the appearance of the Moon when seen in the horizon. 6. "The Magnetic Balance." 7. "A Placet to the king on the Longitude." 8. "Letter on the secret of the Longitude." 9. "A New System on the Flux and Reflux of the Sea." 10. "The means of making sensible experiments that prove the Motion of the Earth;" and many other pieces.[1]

HAVERCAMP (SIGEBERT), a classical editor of considerable fame, was born in 1684, but where, or where educated, none of our authorities mention. In 1718 we find him a preacher at the village of Stad aan't Haringvliet, in the island of Overflacke, between Holland and Zealand, in which year he published "Tertulliani Apologeticus," Leyden, 8vo, with a commentary. In 1721 he was appointed professor of Greek in the university of Leyden, and afterwards filled the chair of history and rhetoric. He died in that city, April 25, 1742. He translated many of the writings of the Italian antiquaries into Latin for Vander Aa's "Thesaurus Italiæ," and for Polenus's "Supplementa nova utriusque Thesauri Romanarum Græcarumque Antiquitatum." His principal separate publications are, 1. "Dissert. de Alexandri magni numismate," Ley-

[1] Moreri.—Hutton's Dict.—Ward's Gresham Professors, p. 180.

den, 1722, 4to. 2. "Oratio de actione oratoris, sive corporis eloquentia," ibid. 1724, 4to. 3. "Series numismatum antiquorum Henr. Adriani a Mark," 1727, 8vo. 4. "Museum Hilenbroekianum," without date or place. 5. "Thesaurus Morellianus: familiarum Romanarum numismata," with a commentary, Amst. fol. 1734. 6. "A History of Asia, Africa, and Europe, from the end of the fabulous ages," in Dutch, three parts, 1736—39, fol. with plates of coins. 7. "Sylloge scriptorum de pronunciatione Græcæ Linguæ," Leid. 1736 and 1740. 8. "Regum et imperatorum Romanorum numismata, ducis Croyiaci, et Arschotani, &c." Amst. 1738, 4to, &c. The classics he edited were, 1. "Lucretius," Leyden, 1725, 2 vols. 4to, a very splendid, learned, and critical edition: some have given it the preference to all former editions, and it appears as yet doubtful whether it be excelled by that of the late Mr. Gilbert Wakefield. 2. "Josephus," fol. Amst. 1726. By this he seems to have lost almost as much reputation as he gained by his Lucretius, it being shamefully incorrect. 3. "Eutropius," Leyden, 1729, 8vo, an excellent edition. 4. "Dionysius Periegetes," Gr. Lat. ibid. 1738. 5. "Sallust." Amst. 1742, 2 vols. 4to, on the basis of Wasse and Gruter, but with very little from Havercamp, except the notes on the "Fragmenta Sallustiana," and good indexes.[1]

HAWES (STEPHEN), an English poet who flourished about the end of the fifteenth century, was a native of Suffolk, and educated at Oxford. He travelled afterwards in England, Scotland, France, and Italy, and became a complete master of French and Italian poetry. On his return, his acquired politeness and knowledge procured him an establishment in the household of Henry VII. who was struck with the liveliness of his conversation, and admired the readiness with which he could repeat most of the old English poets, especially Lydgate: his knowledge also of the French tongue might be a recommendation to that monarch, who was fond of studying the best French books then in vogue.

Hawes's principal work is his "Pastime of Pleasure," first printed by Wynkyn de Worde in 1517, with wooden cuts. This, Mr. Warton says, contains no common touches of romantic and allegoric fiction. The personifications are often happily sustained, and indicate the writer's familiarity

[1] Moreri.—Saxii Onomast.—Dibdin's Classics.

with the Provencial school: he also says that "Hawes has added new graces to Lydgate's manner." Mr. Ellis, however, seems to be of a different opinion, and thinks that he has copied Lydgate's worst manner; and that he is diffuse, fond of expletives and epithets which add nothing to the sense. Hawes's other works are, "The Temple of Glass," in imitation of Chaucer's "Temple of Fame;" "The Conversyon of Swerers," and one or two other rarities, described in our authorities.[1]

HAWES (WILLIAM), an English physician, and founder of the Humane Society, was born at Islington, Nov. 28, 1736; and received the early part of his education in his native village, and completed it in St. Paul's school. He was afterwards placed with Mr. Carsan, an ingenious medical practitioner near Vauxhall; and, on the expiration of his apprenticeship, was for a short time an assistant to Mr. Dicks, in the Strand, whom he succeeded in business; and, by his application, and unwearied attention to his patients, acquired a considerable degree of reputation and affectionate esteem. In May 1759, he married an amiable woman, by whom he had a numerous family, and who survives to lament his loss.

In 1773 he became deservedly popular, from his incessant zeal in calling the attention of the public to the resuscitation of persons apparently dead, principally by drowning. In this laudable attempt he encountered much opposition, and some ridicule. The practicability of resuscitation was denied. He ascertained its practicability by advertising rewards to persons, who, between Westminster and London bridges, should, within a certain time after the accident, rescue drowned persons from the water, and bring them ashore to places appointed for their reception, where means might be used for their recovery, and give immediate notice to him. The public mind being thus awakened to the subject, greater exertions were made by individuals than had ever before been known; and many lives were saved by himself and other medical men, which would otherwise have certainly been lost; and Mr. Hawes, at his own expence, paid the rewards in these cases for twelve months, which amounted to a considerable sum. His excellent friend, Dr. Cogan (then somewhat known to

[1] Ath. Ox. vol. I. Bliss's edit.—Ellis's Specimens, vol. I. p. 409.—Warton's Hist. of Poetry.—Phillips's Theatrum.—Cens. Lit. vol. III. and IV.

the public, and since much better known, by several valuable publications), who had long turned his thoughts to this subject, remonstrated with him on the injury which his private fortune would sustain from a perseverance in these expences; and he at last consented to share them with the public. Dr. Cogan and he agreed to join their strength; and each of them bringing forward fifteen friends to a meeting at the Chapter coffee-house in 1774, the Humane Society was instantly formed. From this period the weight and organization of the infant institution devolved in great measure on Mr. Hawes, whose undeviating labours have, it is hoped, established it for ever; and without which, there would very probably not have been at this time a similar establishment in Europe, America, or India; where Humane societies have now multiplied with every great stream that fructifies the soil of those different regions.

In 1774, he published "An Account of Dr. Goldsmith's last Illness," whose death he ascribed to the improper administration of a popular medicine; and from this unfortunate event he deduced many useful cautions respecting the exhibition of powerful medicines.

In 1777, appeared his "Address on Premature Death and Premature Interment;" which he liberally distributed, in order to awaken attention in the public mind, against the too early interment of persons supposed to be dead, before it was clearly ascertained that life was totally extinct. This performance had been suggested to his mind, even prior to the establishment of the great object of resuscitation, which he afterwards so successfully pursued.

In 1780 was published, his third edition of an "Examination of the Reverend John Wesley's Primitive Physick;" in which the absurdities and dangerous remedies recommended by that venerable and (on many other accounts) respectable writer were acutely exposed by a combination of irony and serious argument. In 1780, or 1781, he removed to Palsgrave-place, and commenced practice as a physician; the degree of doctor of medicine having been conferred upon him some time before.

In 1781, Dr. Hawes published "An Address to the Legislature, on the Importance of the Humane Society;" and, by his steady perseverance, and personal endeavours, he lived to see most of his objects realized, as conducive to the restoration of suspended animation. About the same period, appeared his "Address to the King and Par-

liament of Great Britain; with Observations on the General Bills of Mortality." These useful and interesting publications gradually raised the reputation of the author to the notice of many learned, as well as benevolent, characters. In the same year, he was elected physician to the Surrey Dispensary; and about the same time, commenced his medical lectures on suspended animation; and was the first, and perhaps the only, person that ever introduced the subject as a part of medical education. These lectures were closed by a proposal of bestowing prize-medals, suggested by the ardour of his mind, and founded by his munificence; and in October 1782, the gold medal was awarded, by four respectable physicians, to Dr. Richard Pearson, of Birmingham, and the silver medal to a writer whose paper was signed *Humanitas*. Since that period similar prize-medals, bestowed by the Medical Society, have given rise to the invaluable works of Pearson, Goodwin, Coleman, Kite, and Fothergill.

In 1782, Dr. Hawes removed to East-cheap; and (having been elected physician to the London Dispensary in 1785) to Bury-street, in 1786; and to Spital-square in 1791. In 1793, when the manufactories of cottons had so far superseded those of silks as to occasion temporary want, and even beggary, among the artisans in Spitalfields, Dr. Hawes singly stood forward; and, principally by his activity, 1200 families were snatched from ruin. On this emergency he published a short address, which does great credit to his humanity and good sense.

In 1796, Dr. Hawes favoured the public with a large 8vo volume, entitled "Transactions of the Royal Humane Society, from 1774 to 1784," which was dedicated to the king by royal permission.

This worthy man died Dec. 5, 1808, and was interred in the new burying-ground at Islington.

Dr. Hawes was a man totally without guile; and self never entered into his contemplation. There was a simplicity in his manners, the result of an innocent and unsuspecting heart. Without possessing, or affecting to possess, any very superior literary talents, he contrived to furnish to the public an acceptable work in his "Annual Reports." His practice had been considerable; and his medical knowledge was respectable. In the resuscitative art he was eminently skilled. He was an honorary member of the Massachusetts Humane Society; and of many

others, at Edinburgh, Manchester, Bath, &c. &c. and a vice-president of the London Electrical Dispensary.

The Royal Humane Society is a shining and an eminent proof of his philanthropy; an institution which has been found highly useful, and to establish which he employed many years of his life. The moment in which one of the regular anniversaries of the society were at an end, he began to meditate plans for the success of the ensuing year. The nomination of succeeding stewards, the augmentation of the list of regular subscribers, and the obtaining of churches and preachers for the benefit of his favourite institution, were never out of his sight; and so much indeed did the Humane Society engross his attention, that his own immediate interests appeared to him to be subordinate considerations. He was always ready to afford both his pecuniary and his professional assistance to distress; and his name ought to be recorded among those who add to the character of the nation, by the establishment of institutions founded on benevolent principles.[1]

HAWKE (EDWARD, LORD HAWKE), an eminent naval officer, was the son of Edward Hawke, esq. barrister at law, by Elizabeth, daughter of Nathaniel Bladen, esq. He was from his youth brought up to the sea, and passed through the inferior stations till, in 1734, he was appointed captain of the Wolf. His intrepidity and conduct were first of all distinguished in the memorable engagement with the combined fleets of France and Spain off Toulon, in 1744, when the English fleet was commanded by the admirals Matthews, Lestock, and Rowley. If all the English ships had done their duty on that day as well as the Berwick, which captain Hawke commanded, the honour and discipline of the navy would not have been so tarnished. He compelled the Pader, a Spanish vessel of 60 guns, to strike; and, to succour the Princessa and Somerset, broke the line without orders, for which act of bravery he lost his commission, but was honourably restored to his rank by the king. In 1747 he was appointed rear-admiral of the white; and on the 14th of October, in the same year, fell in with a large French fleet, bound to the West Indies, convoyed by nine men of war, of which he captured seven. This was a glorious day for England, and the event taught British commanders to despise the old prejudice of staying

[1] Gent. Mag. vol. LXXVIII. and LXXXI.

for a line of battle. "Perceiving," says the gallant admiral in his letters to the Admiralty, "that we lost time in forming our line, I made the signal for the whole squadron to chase, and when within a proper distance to engage." On October the 31st, admiral Hawke arrived at Portsmouth with his prizes, and as a reward of his bravery, he was soon afterwards made knight of the bath. In 1748 he was made vice-admiral of the blue, and elected an elder brother of the Trinity-house; in 1755 he was appointed vice-admiral of the white, and in 1757 commanded the squadron which was sent to co-operate with sir John Mordaunt in the expedition against Rochfort. In 1759, sir Edward commanded the grand fleet opposed to that of the French equipped at Brest, and intended to invade these kingdoms. He accordingly sailed from Portsmouth, and, arriving off Brest, so stationed his ships that the French fleet did not dare to come out, and had the mortification of beholding their coast insulted, and their merchantmen taken. The admiral, however, being by a strong westerly wind blown from his station, the French seized this opportunity, and steered for Quiberon-bay, where a small English squadron lay under the command of commodore Duff. Sir Edward Hawke immediately went in pursuit of them, and on the 20th of November came up with them off Belleisle. The wind blew exceedingly hard at the time, nevertheless the French were engaged, and totally defeated, nor was the navy of France able to undertake any thing of consequence during the remainder of the war. This service, owing to the nature of the coast, was peculiarly hazardous; but when the pilot represented the danger, our gallant admiral only replied, "You have done your duty in pointing out the difficulties; you are now to comply with my order, and lay me along the Soleil Royal." For these and similar services, the king settled a pension of 2000*l.* per annum on sir Edward and his two sons, or the survivor of them; he also received the thanks of the house of commons, and the freedom of the city of Cork in a gold box. In 1765 he was appointed vice-admiral of Great Britain, and first lord of the admiralty; and, in 1776, he was made a peer of England, under the title of Baron Hawke, of Towton, in the county of York. His lordship married Catharine the daughter of Walter Brooke, of Burton-hall, in Yorkshire, esq. by whom he had four children.—He was one of the greatest characters that ever adorned the British navy; but

most of all remarkable for the daring courage which induced him on many occasions to disregard those forms of conducting or sustaining an attack, which the rules and ceremonies of service had before considered as indispensable. He died at his seat at Shepperton in Middlesex, October 14, 1781.[1]

HAWKESWORTH (JOHN), an elegant and ingenious English writer, was born either in 1715, or 1719, in London, and was, as some report, brought up to the trade of a watchmaker. Sir John Hawkins, however, informs us that he was, when very young, a hired clerk to one Harwood, an attorney in Grocers'-alley in the Poultry. His parents were probably dissenters, as he was a member of the celebrated Mr. Bradbury's meeting, from which, it is said, he was expelled for some irregularities. It does not appear that he followed any profession, but devoted himself to study and literary employment. So early as 1744 he succeeded Dr. Johnson in compiling the parliamentary debates for the Gentleman's Magazine, to which he afterwards contributed many of his earlier productions in verse. In 1746, he wrote in that publication, under the name of Greville, the "Devil Painter, a tale;" the "Chaise Percee," from the French; "Epistle to the King of Prussia;" "Lines to the Rev. Mr. Layng" (who was at this time a writer in the Magazine), and to the celebrated Warburton; "On a series of theological inquiries:" "A Thought from Marcus Antoninus;" "The Smart." In 1747 he contributed "The Accident;" "Ants' Philosophy;" "Death of Arachne;" "Chamont and Honorius;" "Origin of Doubt;" "Life," an ode; "Lines to Hope;" "Winter," an ode;" "The Experiment," a tale. In 1748, "The Midsummer Wish;" "Solitude;" "The two Doves," a fable; "Autumn;" in 1749, "Poverty insulted;" "Region allotted to Old Maids;" "The Nymph at her Toilet;" "God is Love;" "Cloe's Soliloquy." Some of these are signed H. Greville. Whether he wrote any prose compositions is doubtful. Mr. Duncombe, on whose authority the above list is given, says nothing of prose.

In 1752-3-4, he was concerned with Drs. Johnson, Bathurst, and Warton, in the Adventurer, and from the merit of his papers acquired much reputation and many friends. At this time, his wife kept a school for the edu-

[1] Collins's Peerage by sir E. Brydges.—Charnock's Biog. Navalis.

cation of young ladies, at Bromley in Kent; and his ambition was to demonstrate by his writings how well qualified he was to superintend a seminary of that kind. But an incident happened after the publication of the Adventurer which gave a new turn to his ambition. Archbishop Herring, who had read his essays with much delight, and had satisfied himself that the character of the author would fully justify the honour intended, conferred on him the degree of doctor of civil law, with which he was so elated, as to imagine that it opened a way for the profession of a civilian, and, having prepared himself by study, made an effort to be admitted a pleader in the ecclesiastical courts, but met with such opposition as obliged him to desist. After this disappointment, he devoted his attention again to the concerns of his school, which was much encouraged, and became a source of considerable emolument. This degree, however, and the consequence he began to acquire in the world, alienated him from some of the most valuable of his early friends. Although he had until this time, lived in habits of intimacy with Dr. Johnson, he appears to have withdrawn from him; and it is singular, that in all Mr. Boswell's narrative of that eminent man's life, there is not one instance of a meeting between Johnson and Hawkesworth. This seems in some degree to confirm sir John Hawkins's account, which states that "his success wrought no good effects upon his mind and conduct:" Dr. Johnson made the same remark, and with a keen resentment of his behaviour; and sir John thinks "he might use the same language to Hawkesworth himself, and also reproach him with the acceptance of an academical honour to which he could have no pretensions, and which Johnson, conceiving to be irregular, as many do, held in great contempt;" thus much is certain, that soon after the attainment of it the intimacy between them ceased.

In 1756, at Garrick's desire, Dr. Hawkesworth altered the comedy of "Amphytrion, or the two Sosias," from Dryden, and in 1760 wrote "Zimri," an oratorio, set to music by Stanley, which appears to have been approved by the public. About the same time he altered for Drury-lane theatre, Southern's tragedy of "Oroonoko," by some omissions and some additions, but the latter, in the opinion of the critics, not enough to supply the place of the former. In 1761 he appeared to more advantage as the author of a dramatic fairy tale, "Edgar and Emmeline,"

acted at Drury-lane theatre with great success. Dr. Hawkesworth, having gained much popularity from the eastern stories introduced in the Adventurer, this year gave to the public, in two volumes, his fine tale of "Almoran and Hamet," which, notwithstanding some inconsistencies and improbabilities of fable, is entitled to very high praise for its moral tendency, and was long a favourite with the public.

In 1765 he published dean Swift's works, with explanatory notes, and a life written upon a plan long before laid down by Dr. Johnson; and here it is worthy of remark, that whatever coolness may at one time have subsisted between them, all traces of animosity had been effaced from the mind of Dr. Johnson, when he characterized Hawkesworth as a man "capable of dignifying his narration with so much elegance of language and force of sentiment." To this edition, the critics of the day discovered many objections, which have, however, been since removed by more accurate information respecting Swift, and by the indefatigable researches of his more recent editor, Mr. Nichols, a man who cannot be praised too highly for having enlarged the resources of literary history.

In 1766, Dr. Hawkesworth was the editor of three additional volumes of Swift's Letters, with notes and illustrations. In this publication he discovers an uncommon warmth against infidel publications, and speaks of Bolingbroke and his editor Mallet with the utmost detestation: that in this he was sincere, will appear from the following proof. We have already mentioned, that in 1744 he succeeded Dr. Johnson as the writer or compiler of the parliamentary debates in the Gentleman's Magazine; in this office, if it may be so termed, he continued until 1760, when the plan of the Magazine was improved by a Review of New Publications. Mr. Owen Ruffhead was the first who filled this department, and continued to do so about two years, according to sir John Hawkins, when he was succeeded by Dr. Hawkesworth; but there must have been an intermediate reviewer, if sir John be correct in the time when Mr. Ruffhead ceased to write, as Dr. Hawkesworth's first appearance as a critic is ascertained, upon undoubted authority, to have been April 1765. In the month of October of that year, there appeared in the Magazine an abstract of Voltaire's "Philosophical Dictionary," by a correspondent. Dr. Hawkesworth's friends, to whom

it appears his connection with the Magazine was no secret, were alarmed to see an elaborate account of so impious a work; and one of them wrote to him on the subject. An extract from his answer, now before us, and dated Nov. 8, 1765, will perhaps fill up a chasm in his personal as well as literary history.

"I am always sorry when I hear anonymous performances, not expressly owned, imputed to particular persons; that which a man never owned either privately or in public, I think he should not be accountable for. I speak feelingly on this subject, for though Mr. Duncombe assured you that the Magazine was solely under my direction, I must beg leave to assure you that it is *not*, nor *ever was*, there being in almost every number some things that I never see, and some things that I do not approve. There is in the last number an account of Voltaire's 'Philosophical Dictionary,' a work of which I never would give any account, because I would not draw the attention of the public to it. It is true that the extracts exhibited in this article do not contain any thing contrary to religion or good morals; but it is certain that these extracts will carry the book into many hands that otherwise it would never have reached; and the book abounds with principles which a man ought to be hanged for publishing, though he believed them to be true, upon the same principle that all states hang rebels and traitors, though the offenders think rebellion and treason their duty to God. I beg, Sir, that you would do me the justice to say this whenever opportunity offers, especially with respect to the political part of the Magazine, for I never wrote a political pamphlet or paper, or ever directly or indirectly assisted in the writing of either in my life."

In 1768 he published an excellent translation of "Telemachus," in 4to. He continued to review new books in the magazine, but without offering any publications from his own pen that can now be traced, until 1772, when he was invited to write an account of the late voyages to the South Seas, a fatal undertaking, and which in its consequences deprived him of peace of mind and life itself. When these navigators returned home, the desire of the public to be acquainted with the new scenes and new objects which were now brought to light, was ardently excited, and different attempts were made to satisfy the general curiosity. There soon appeared a publication

entitled "A Journal of a Voyage round the World." This was the production of some person who had been upon the expedition; and, although the account was dry and imperfect, it served in a certain degree to relieve the public eagerness. The journal of Sydney Parkinson, draughtsman to sir Joseph Banks, to whom it belonged by ample purchase, was likewise printed, from a copy surreptitiously obtained; but an injunction from the court of chancery for some time prevented its appearance. This work, though dishonestly given to the world, was recommended by its plates. But it was Dr. Hawkesworth's* account of Lieutenant Cook's voyage which completely gratified the public curiosity, as it was written by authority, was drawn up from the journal of the lieutenant, and the papers of sir Joseph Banks; and besides the merit of the composition, derived an extraordinary advantage from the number and excellence of its charts and engravings, which were furnished at the expence of government. The large price given by the bookseller for this work, and the avidity with which it was read, displayed in the strongest light the anxiety of the nation to be fully informed in every thing that belonged to the late navigation and discoveries.

This account, chiefly from the pen of Dr. Kippis, captain Cook's biographer, in the Biographia Britannica, is too favourable: the public was not satisfied with this work. The literary journals, indeed, examined it with candour, and rather with favour; but men of science were disappointed, and the friends of religion and morals were shocked. No infidel could have obtruded opinions more adverse to the religious creed of the nation, than what Dr. Hawkesworth advanced in his preface. He denied a special providence; he supposed that providence might act in some general way in producing events, but contended that one event ought not to be distinguished, or accounted an extraordinary interposition more than another. He asks, "If the deliverance of the Endeavour was an extraordinary interposition, why did not Providence interpose to prevent the ship from striking at all, rather than to prevent her from being beaten to pieces after she

* Dr. Hawkesworth owed his appointment to write this work to the recommendation of Garrick, in a conversation with the late earl Sandwich, at that time first lord of the admiralty. Hawkesworth was profuse in his acknowledgments to Garrick, but forgot them in a manner which deprived him of Garrick's friendship.

had struck?" a question which was considered as much fitter for the mouth of a professed scoffer than that of a man whose regard for revealed religion approached, in the opinion of some, to intemperate zeal. In his "Almoran and Hamet," his notions of providence are confused and perplexed; but in this he has attacked revealed religion, by striking off one of its principal duties, and one of its most consoling hopes, the duty and efficacy of prayer, of which he was not, however, insensible when he wrote No. 28 of the Adventurer.

An innumerable host of enemies now appeared in the newspapers and magazines; some pointed out blunders in matters of science, and some exercised their wit in poetical translations and epigrams; these might hurt his feelings as an author; but the greater part, who arraigned his impious sentiments and indecent narratives, probably rendered his sufferings as a man more acute. Against their charges he stood defenceless; and no defence indeed could be attempted with a reasonable expectation of success. But what, we are told, completed his chagrin, was the notice frequently given in an infamous magazine published at that time, that "All the *amorous* passages and descriptions in Dr. Hawk——th's Collection of Voyages (should be) selected and illustrated with *a suitable plate.*" And this, in defiance of public decency, was actually done, and he whose fame had been raised on his labours in the cause of piety and morals, was thus dragged into a partnership in the most detestable depravity that the human mind can invent.

That such a reception given to a work of which he thought he might be proud, and from which he drew so great an emolument*, should have irritated his mind, can excite little surprize. No respect for the services he had rendered to religion or virtue could obliterate the memory of his declension; and it certainly aggravated the pain his friends felt, when they considered that whatever was objectionable in this work, had come from his pen without provocation and without necessity, either from the nature of the undertaking, or the expectation of the public. He was, indeed, so sensible that his opinions would shock the feelings of his readers, that he thought it necessary to apo-

* He received 6000*l.* for this work.

logize for them in a very respectful, although unsatisfactory manner.

Soon after the publication of this ill-fated book, he became known to a lady who had great property and interest in the East India company; and through her means was chosen a director of that body, at the general election, in April 1773. The affairs of the company were at this time in a confused state, and the public mind greatly agitated by the frequent debates both in parliament and at the India-house. Dr. Hawkesworth (who in the list is styled John Hawkesworth, esq.) probably attended the meetings, but took no active share: his health was indeed now declining; and he expired at the house of his friend Dr. Grant, of Lime-street, Nov. 17, 1773. He was interred at Bromley, in Kent, where a monument was erected to his memory.

Of his personal character the following friendly sketch appeared in the Annual Register for 1773, and was no doubt intended to counteract some disadvantageous reports respecting his principles, which were circulated about the time of his death. "Nature had endowed him with an uncommonly fine understanding, which had been improved not only by long study, but by converse with mankind. His fertile mind teemed with ideas, which he delivered in so clear, and yet concise a manner, that no one could be at a loss perfectly to comprehend his meaning, or ever tired by hearing him speak; especially as his diction was so unaffectedly pure, and his language so simply elegant, that the learned and unlearned attended with equal pleasure to that unstudied flow of eloquence, which, without seeming to look for them, always adopted those words which were most suitable to the subject, as well as most pleasing to his hearers. It has been objected to him, that he suffered his passions to hold too strong a dominion over him; and it must be confessed a too keen sensibility seemed to him, as indeed it ever is to all who possess it, a pleasing but unfortunate gift. Alive to every tender sentiment of friendship, his heart dilated with joy whenever heaven put it in his power to be beneficial to those he loved; but this feeling disposition was the means of leading him into such frequent, though transient gusts of passion, as were too much for his delicate constitution to bear, without feeling the effects of them. Yet with all these quick sensations, he was incapable of lasting resentment

or revenge; and had he never found an enemy till he had done an injury, he would, we may venture to pronounce, have left the world without having known one."[1]

HAWKINS (Sir John), an able naval commander, was born at Plymouth about 1520. Being the son of a seaman, captain William Hawkins, he imbibed a love for the profession, and when a youth made several voyages to Spain, Portugal, and the Canaries. In the spring of 1562 he formed the design of his first famous voyage, the consequence of which was very important to his country, as he then began that traffic in slaves, which after two centuries and a half we have seen abolished. At that time, however, this trade was accounted honourable and useful, and sir John bore the badge of his exploits in a crest of arms granted him by patent, consisting of a "demi-moor in his proper colour, bound with a cord," not unlike a device which we have seen employed to excite an abhorrence of the slave-trade when its abolition was first agitated. In returning from a third expedition of this kind he was attacked and defeated by a Spanish fleet. After undergoing many hardships, he reached home in Jan. 1568; and it is said that his ill-success in this instance damped his ardour for maritime enterprise. In 1573 he was appointed treasurer of the navy, and in a few months he had nearly lost his life by a wound from an enthusiastic assassin, who mistook him for another person. He was now consulted on every important occasion, and in 1588, was appointed rear-admiral on-board the Victory, to confront the famous armada. His conduct on this occasion obtained for him the high commendations of his illustrious queen, the honour of knighthood, and other important commands in the navy. He died in 1595, it is said of vexation, on account of an unsuccessful attempt on the enemies possessions in the West Indies, and in the Canaries. He was a good mathematician, and understood every thing that related to his profession as a seaman. He possessed much personal courage, and had a presence of mind that set him above fear, and which enabled him frequently to deliver himself and others out of the reach of the most imminent dangers; he had great sagacity, and formed his plans so judiciously, and executed the orders committed

[1] British Essayists.—Preface to the Adventurer.—Gent. Mag. see Index.—D'Israeli's Calamities.—Hawkins's Life of Dr. Johnson.—Boswell's ditto, &c.

to him with so much punctuality and accuracy, that he ever obtained the applause of his superiors. He was submissive to those above him, and courteous to his inferiors, extremely affable to his seamen, and much beloved by them. He sat twice in parliament as burgess for Plymouth, and once for some other borough. He erected an hospital at Chatham for the relief of disabled and diseased seamen, and is highly applauded by his contemporaries and by historians, who lived after him. His son, sir RICHARD Hawkins, was brought up to a maritime life, and in 1582, when very young, he had the command of a vessel in an expedition under his uncle to the West Indies; he also commanded a ship in the action against the Spanish armada, in which he was greatly distinguished. About 1593, he sailed with three ships, his own property, to the coast of Brazil, at the commencement of a much longer voyage; but he was obliged to burn one of his little squadron, another deserted their commander, so that he was under the necessity of sailing alone through the straits of Magellan. To satisfy the desires of his men, he made prizes of some vessels, which drew upon him the whole force of a Spanish squadron, to which he was compelled to yield. After a confinement of two years in Peru and the adjacent provinces, he was sent back to Europe. He died in 1622, as he was attending, on business, the privy-council. He left behind him a work of considerable value, which was printed and ready for publication; it is entitled "The Observations of sir Richard Hawkins, knight, into the South-sea, A. D. 1593." From this piece, which the author dedicated to prince Charles, afterwards king Charles I., it appears that the issue of his voyage to the South-seas, his long confinement, and the disasters which naturally attended it, brought him into great distress. His nautical observations, his description of the passage through the straits of Magellan, and his remarks on the sea-scurvy, and on the best methods of preserving his men in health, were considered at that period of very great importance. He intended to have published a second part of his observations, in which he meant to have given an account of what happened to him and his companions during their stay in Peru, and in Terra Firma, but which death prevented him from accomplishing.[1]

[1] Biog. Brit.—Prince's Worthies of Devon.

HAWKINS (sir JOHN), a recent English writer, was the son of a man, who, though descended from the preceding sir John Hawkins, followed at first the occupation of a house-carpenter, which he afterwards exchanged for the profession of a surveyor and builder. He had married Elizabeth, daughter of Thomas Gwatkin of Townhope, co. Hereford, gentleman; and the issue of this marriage were several children. Of these the present object of this article was the youngest, and was born in the city of London, on the 30th day of March, 1719. After having been sent first to one school, and afterwards to a second, where he acquired a tolerable knowledge of Latin, he was placed under the tuition of Mr. Hoppus, the author of a well-known and useful architectural compendium, published in 1733, 8vo, and entitled "Proportional Architecture, or the Five Orders regulated by equal Parts." Under this person he went through a regular course of architecture and perspective, in order to fit him for his father's profession of a surveyor, for which he was at first intended; but his first cousin, Mr. Thomas Gwatkin, being clerk to Mr. John Scott of Devonshire-street, Bishopsgate, an attorney and solicitor in full practice, persuaded him to alter his resolution, and embrace that of the law, which he did, and was accordingly articled as a clerk to Mr. Scott. In this situation his time was too fully employed in the actual dispatch of business, to permit him without some extraordinary means to acquire the necessary knowledge of his profession by reading and study; besides that, his master is said to have been more anxious to render him a good copying-clerk, by scrupulous attention to his hand-writing, than to qualify him by instruction to conduct business. To remedy this inconvenience, therefore, he abridged himself of his rest, and rising at four in the morning, found opportunity of reading all the necessary and most eminent law-writers, and the works of our most celebrated authors. By these means, before the expiration of his clerkship, he had already rendered himself a very able lawyer, and had possessed himself of a taste for literature in general, but particularly for poetry and the polite arts; and the better to facilitate his improvement, he from time to time furnished to "The Universal Spectator," "The Westminster Journal," "The Gentleman's Magazine," and other periodical publications of the time, essays and

disquisitions on several subjects*. The first of these is believed to have been an "Essay on Swearing;" but the exact time of its appearance, and the paper in which it was inserted, are both equally unknown. It was, however, re-published some years since (without his knowledge till he saw it in print) in one of the newspapers. His next production was an "Essay on Honesty," inserted in the Gentleman's Magazine for March, 1739; and which occasioned a controversy, continued through the magazines for several succeeding months, between him and a Mr. Calamy, a descendant of the celebrated Dr. Edmund Calamy, then a fellow-clerk with him.

Without friends or family connections, or at least without such as could advance him in the profession to which he had betaken himself, he was now (his clerkship being expired, and he himself admitted an attorney and solicitor) to seek for the means of procuring business by making for himself reputable and proper connections.

About 1741, a club having been instituted by Mr. Immyns, an attorney, a musical man, (but better known as the amanuensis of Dr. Pepusch), and some other musical persons, under the name of "The Madrigal Society," to meet every Wednesday evening, he became a member of it, and continued so many years. Pursuing his inclination for music still farther, he became also a member of "The Academy of Ancient Music," which used to meet every Thursday evening at the Crown and Anchor in the Strand, but afterwards removed to Freemasons'-hall; and of this he continued a member till a few years before its removal.

Impelled by his own taste for poetry, and excited to it by his friend Foster Webb's example, who had contributed to "The Gentleman's Magazine" many very elegant poetical compositions, he had, before this time, himself become an occasional contributor in the same kind, as well to that as to some other publications. The earliest of his productions of this species, now known, is supposed to be a copy of verses "To Mr. John Stanley, occasioned by looking over some compositions of his, lately published," which bears date 19th February, 1740, and was inserted in "The Daily Advertiser" for February 21, 1741; but, about 1742, he proposed to Mr. Stanley the project of

* In some of his visits on these and similar occasions to Cave, the editor of "The Gentleman's Magazine," he first became acquainted with Dr. Johnson, soon after the connection between Cave and Johnson commenced.

publishing, in conjunction with him, six cantatas for a voice and instruments, the words to be furnished by himself, and the music by Mr. Stanley. The proposal was accepted, the publication was to be at their joint expence, and for their mutual benefit; and accordingly, in 1742, six cantatas were thus published, the five first written by Mr. Hawkins, the sixth and last by Foster Webb; and, these having succeeded beyond the most sanguine expectations, a second set of six more, written wholly by himself, were in like manner published a few months after, and succeeded equally well.

As these compositions, by being frequently performed at Vauxhall, Ranelagh, and other public places, and at many private concerts, had become favourite entertainments, and established the author's reputation as a poet, many persons, finding him also a modest well-informed young man of unexceptionable morals, were become desirous of his acquaintance. Among these was Mr. Hare of Limehouse, a brewer, who being himself a musical man, and having met him at Mr. Stanley's at musical parties, gave him an invitation to his house; and, to forward him in his profession, introduced him to a friend of his, Peter Storer of Highgate, esq. This introduction became, from his own good conduct, the means of making Mr. Hawkins's fortune, though in a way which neither he nor Mr. Hare at that time could foresee, and different from that in which it was first intended.

In the winter of this year 1749, Dr. (then Mr.) Johnson was induced to institute a club to meet every Tuesday evening at the King's Head, in Ivy-lane, near St. Paul's. It consisted only of nine persons, and Mr. Hawkins was invited to become one of the first members; and about this time, as it is supposed, finding his father's house, where he had hitherto resided, too small for the dispatch of his business, now very much increasing, he, in conjunction with Dr. Munckley, a physician, with whom he had contracted an intimacy, took a house in Clement's-lane, Lombard-street. The ground-floor was occupied by him as an office, and the first floor by the doctor as his apartment. Here he continued till the beginning of 1753, when, on occasion of his marriage with Sidney, the youngest of Mr. Storer's daughters, who brought him a considerable fortune, which was afterwards greatly increased, he took a house in Austin Friars, near Broad-

street, still continuing to follow his profession of an attorney. Having received, on the death of Peter Storer, esq. his wife's brother, in 1759, a very large addition to her fortune, he quitted business to the present Mr. chamberlain Clark, who had a short time before completed his clerkship under him, disposed of his house in Austin Friars, and purchasing a house at Twickenham for a country, he soon afterwards bought the lease of one in Hatton-street, London, for a town-residence.

From a very early period of his life he had entertained a strong love for the amusement of angling; and being long acquainted with Walton's "Complete Angler," had, by observation and experience, himself become a very able proficient in the art. Hearing, about this time, that Mr. Moses Browne proposed to publish a new edition of that work, and being himself in possession of some material particulars respecting Walton, he, by letter, made Mr. Browne an offer of writing, for his intended edition, Walton's Life. To this proposal no answer was returned, at least for some time, from which circumstance Mr. Hawkins concluded, as any one reasonably would, that his offer was not accepted; and, therefore, having also learnt in the mean time that Mr. B. meant not to publish the text as the author left it, but to modernize it in order to file off the rust, as he called it, wrote again to tell Mr. Browne that he so understood it; and that, as Mr. B.'s intention was to sophisticate the text in the manner above mentioned, he, Mr. Hawkins, would himself publish a correct edition. Such an edition, in 1760, he accordingly published in octavo with notes, adding to it a "Life of Walton" by himself, a "Life of Cotton," the author of the second part, by the well-known Mr. Oldys; and a set of cuts designed by Wale, and engraved by Ryland*.

His propensity to music, manifested by his becoming a member and frequenter of the several musical societies before mentioned, and also by a regular concert at his house

* Of this work, three editions, each containing a very large impression, were sold off before 1784, when, there being a demand for a fourth, he revised and made very large additions to the "Life of Walton," and the notes to the work throughout; and he re-wrote the "Life of Cotton," in order to compress it into less compass, retaining, however, every fact in the former, and adding several others. In 1792, after his death, a fifth edition was published by his eldest Son (in which, from his papers, were inserted his last corrections and additions), the former impression of 1784 being at that time nearly disposed of.

in Austin Friars, had led him, at the same time that he was endeavouring to get together a good library of books, to be also solicitous for collecting the works of some of the best musical composers; and, among other acquisitions, it was his singular good fortune to become possessed by purchase of several of the most scarce and valuable theoretical treatises on the science itself any where extant, which had formerly been collected by Dr. Pepusch *. With this stock of erudition, therefore, he about this time, at the instance of some very good judges, his friends, set about procuring materials for a work then very much wanted, a "History of the Science and Practice of Music," which he afterwards published.

At the recommendation of the well-known Paul Whitehead, esq. his neighbour in the country, who, conceiving him a fit person for a magistrate, had mentioned him as such to the duke of Newcastle, then lord lieutenant for Middlesex, his name was, in 1761, inserted in the commission of the peace for that county; and having, besides a due attention to the great work in which he was engaged, by the proper studies, and a sedulous attendance at the sessions, qualified himself for the office, he became an active and useful magistrate in the county†. Observing, as he had frequent occasion to do in the course of his duty, the bad state of highways, and the great defect in the laws for amending and keeping them in repair, he set himself to revise the former statutes, and drew an act of parliament consolidating all the former ones, and adding such other regulations as were necessary. His sentiments on this subject he published in octavo, in 1763, under the title of "Observations on the State of Highways, and on the Laws for amending and keeping them in Repair," subjoining to them the draught of the act before mentioned, which bill, being afterwards introduced into parliament, passed into a law, and is that under which all the highways in the kingdom are at this time kept repaired. Of this

* This collection of treatises, he, after the completion of his work, gave, in 1778, to the British Museum, where it still continues.

† When he first began to act, he formed a resolution of taking no fees, not even the legal and authorized ones, and pursued this method for some time, till he found that it was a temptation to litigation, and that every trifling alehouse quarrel produced an application for a warrant. To check this, therefore, he altered his mode, and received his due fees, but kept them separately in a purse; and at the end of every summer, before he left the country for the winter, delivered the whole amount to the clergyman of the parish, to be by him distributed among such of the poor as he judged fit.

bill it is but justice to add, that, in the experience of more than thirty years, it has never required a single amendment.

Johnson, and sir Joshua (then Mr.) Reynolds, had, in the winter of this year 1763, projected the establishment of a club to meet every Monday evening at the Turk's Head in Gerrard-street, and, at Johnson's solicitation, he, Mr. H. became one of the first members. This club, since known by the appellation of "The Literary Club," was at first intended, like the former in Ivy-lane, to have consisted of no more than nine persons, and that was the number of the first members; but the rule was broken through to admit one who had been a member of that in Ivy-lane. Till this admission, Johnson and Mr. Hawkins were the only persons that had been members of both.

An event of considerable importance and magnitude, in 1764, engaged him to stand forth as the champion of the county of Middlesex, against a claim, then for the first time set up, and so enormous in its amount as justly to excite resistance. The city of London finding it necessary to re-build the gaol of Newgate, the expence of which, according to their own estimates, would amount to 40,000*l.* had this year applied to parliament, by a bill brought into the House of commons by their own members, in which, on a suggestion that the county prisoners, removed to Newgate for a few days previous to their trials at the Old Bailey, were as two to one to the London prisoners constantly confined there, they endeavoured to throw the burthen of two-thirds of the expence on the county, while they themselves proposed to contribute one third only. This attempt the magistrates for Middlesex thought it their duty to oppose; and accordingly a vigorous opposition to it was commenced and supported under the conduct of Mr. Hawkins, who drew a petition against the bill, and a case of the county, which was printed and distributed amongst the members of both houses of parliament. It was the subject of a day's conversation in the House of lords; and produced such an effect in the House of commons, that the city, by their own members, moved for leave to withdraw the bill. The success of this opposition, and the abilities and spirit with which it was conducted, naturally attracted towards him the attention of his fellow-magistrates; and, a vacancy not long after happening in the office of chairman of the quarter sessions, Mr. Hawkins was, on the 19th day of September, 1765, elected the successor.

In the year 1771 he quitted Twickenham, and, in the summer of the next year, he, for the purpose of obtaining, by searches in the Bodleian and other libraries there, farther materials for his History of Music, made a journey to Oxford, carrying with him an engraver from London, to make drawings from the portraits in the music-school.

On occasion of actual tumults or expected disturbances, he had more than once been called into service of great personal danger. When the riots at Brentford had arisen, during the time of the Middlesex election in 1768, he and some of his brethren attended to suppress them; and, in consequence of an expected riotous assembly of the journeymen Spitalfields weavers in Moorfields, in 1769, the magistrates of Middlesex and he at their head, with a party of guards, attended to oppose them, but the mob, on seeing them prepared, thought it prudent to disperse. In these and other instances, and particularly in his conduct as chairman, having given sufficient proof of his activity, resolution, abilities, integrity, and loyalty, he, on the 23d of October, 1772, received from his present majesty the honour of knighthood.

Mr. Gostling of Canterbury, with whom, though they had never seen each other, he had for some years corresponded by letter, having invited him, he, in this year, paid him a visit at Canterbury, and procured from him a great deal of very curious musical intelligence, which none but Mr. Gostling could have furnished; and in the month of June in the next year, 1773, he repeated his visit. In this latter year, 1773, Dr. Johnson and Mr. Steevens published, in ten volumes octavo, their first joint edition of Shakspeare, to which sir J. H. contributed such notes as are distinguished by his name, as he afterwards did a few more on the republication of it in 1778. An address to the king from the county of Middlesex, on occasion of the American war, having, in 1774, been judged expedient, and at his instance voted, he drew up such an address, and together with two of his brethren had, in the month of October in that year, the honour of presenting it.

After sixteen years' labour, he, in 1776, published, in five volumes, quarto, his "General History of the Science and Practice of Music," which, in consequence of permission obtained in 1773 for that purpose, he dedicated to the king, and presented it to him at Buckingham-house on the 14th of November 1776, when he was honoured

with an audience of considerable length both from the king and queen. Few works have been attacked with more acrimony and virulence than this. Its merit, however, as containing a great deal of original and curious information; which, but for its author, would have perished, has been amply attested by the approbation of some of the very best judges of the science and of literary composition; and by that of the university of Oxford, who, in consequence of its publication, made him soon after, a voluntary offer of the degree of doctor of laws, which he had reasons for declining, and afterwards paid him the compliment of requesting his picture.

Not long after this publication, in November 1777, he was induced, by an attempt to rob his house, which, though unsuccessful, was made three different nights with the interval of one or two only between each attempt, to quit his house in Hatton-street; and, after a temporary residence for a short time in St. James's-place, he took a lease of one, formerly inhabited by the famous admiral Vernon, in the street leading up to Queen-square, Westminster, and removed thither. By this removal, he became a constant attendant on divine worship at the parish church of St. Margaret, Westminster; and having learnt, in December 1778, that the surveyor to the board of ordnance was, in defiance of a proviso in the lease under which they claimed, carrying up a building at the east end of the church, which was likely to obscure the beautiful painted glass window over the altar there, sir J. H. with the concurrence of some of the principal inhabitants, wrote to the surveyor, and compelled him to take down two feet of the wall, which he had already carried up above the sill of the window, and to slope off the roof of his building in such a manner as that it was not only no injury, but, on the contrary, a defence, to the window.

In the month of December, 1783, Dr. Johnson, having discovered in himself symptoms of a dropsy, sent for sir John Hawkins, and telling him the precarious state of his health, declared his desire of making a will, and requested him to be one of his executors. On his accepting the office, he told him his intention of providing for his servant; and, after concerting with him a plan for investing a sum of money for that purpose, he voluntarily opened to him the state of his circumstances, and the amount of what he had to dispose of. Finding the doctor, however, not-

withstanding his repeated solicitations from time to time, extremely averse to carrying this intention into effect by the actual execution of a will, and thinking it might in some measure arise from the want of legal information as to the necessary form, he, sir J. from the above communications, some time afterwards, drew and sent him a draught of a will, with instructions how to execute it, but leaving in it blanks for the names of his executors, and for that of the residuary legatee, (for though Johnson had given no instructions on this latter head, sir J. H. had apprized him of the absolute necessity of a bequest of the residue, that it might not become, as it would otherwise, by the silent operation of law, the property of his executors). Johnson still procrastinated, but at length executed this draught; so carelessly, however, as to omit first filling up the blanks.

When this circumstance became known to sir J. H. he represented this act to him (as it really was) as a mere nullity; and Johnson was prevailed upon, on the 27th of November, 1784, at Mr. Strahan's, at Islington, to give him the necessary instructions, which he, sir J. on the spot converted into proper legal form, by dictating, conformably to them, a will to Mr. Hoole, who, with some other friends, had there called in upon Johnson, and which being completed, was executed by Johnson and properly attested. In the codicil, which Johnson afterwards made, sir J. assisted in the same manner, as to legal phraseology, and directing the proper mode of execution and attestation.

From so long an acquaintance with him, and from having been intimately consulted in his affairs, and, as it is strongly believed, in consequence of a conversation that passed between them, sir J. H. was induced, on the event of Johnson's death, on the 13th day of December, 1784, to undertake to write a life of him, and accordingly he set himself to collect materials for that purpose, and for an edition of his works, which with his life was afterwards published. But, not three months after the commencement of this undertaking, he met with the severest loss that a literary man can sustain, in the destruction of his library; consisting of a numerous and well-chosen collection of books, ancient and modern, in many languages, and on most subjects, which it had been the business of above thirty years at intervals to get together. This event was the consequence of a fire. Of this loss, great as it was in pecuniary value, and comprising in books, prints,

and drawings, many articles that could never be replaced, he was never heard in the smallest degree to complain; but, having found a temporary reception in a large house in Orchard-street, Westminster, he continued there a short time, and then took a house in the Broad Sanctuary, Westminster.

This event, for a short time, put a stop to the progress of his undertaking. As soon, however, as he could sufficiently collect his thoughts, he recommenced his office of biographer of Johnson, and editor of his works; and completed his intention by publishing, in 1787, the life and works, in eleven volumes, 8vo, which he dedicated to the king. With this production he terminated his literary labours; and, having for many years been more particularly sedulous in his attention to the duties of religion, and accustomed to spend all his leisure from other necessary concerns in theological and devotional studies, he now more closely addicted himself to them, and set himself more especially to prepare for that event which he saw could be at no great distance; and, the better to accomplish this end, he, in the month of May 1788, by a will and other proper instruments, made such an arrangement of his affairs as he meant should take place after his decease.

In this manner he spent his time till about the month of May 1789, when, finding his appetite fail him in a greater degree than usual, he had recourse, as he had sometimes had before on the same occasion, to the waters of the Islington Spa. These he drank for a few mornings; but on the 14th of that month, while he was there, he was, it is supposed, seized with a paralytic affection, as on his returning to the carriage which waited for him, his servants perceived a visible alteration in him. On his arrival at home he went to bed, but got up a few hours after, intending to receive an old friend from whom he expected a visit in the evening. At dinner, however, his disorder returning, he was led up to bed, from which he never rose, for, being afterwards accompanied with an apoplexy, it put a period to his life, on the 21st of the same month, about two in the morning. He was interred on the 28th in the cloisters of Westminster-abbey, in the north walk near the easternmost door into the church, under a stone, containing, by his express injunctions, no more than the initials of his name, the date of his death and his age; leaving behind him a high reputation for abilities and integrity,

united with the well-earned character of an active and resolute magistrate, an affectionate husband and father, a firm and zealous friend, a loyal subject, and a sincere Christian (as, notwithstanding the calumnies of his enemies, can be abundantly testified by the evidence of many persons now living), and rich in the friendship and esteem of very many of the very first characters for rank, worth, and abilities, of the age in which he lived.[1]

HAWKSMOOR (NICHOLAS), an architect of considerable note, was born in 1666, and at the age of seventeen became the scholar of sir Christopher Wren, but deviated a little from the lessons and practice of his master, at least he did not improve on them, though his knowledge in every science connected with his art, is much commended, and his character remains unblemished. He was deputy-surveyor at the building of Chelsea college, clerk of the works at Greenwich, and was continued in the same posts by king William, queen Anne, and George I. at Kensington, Whitehall, and St. James's; surveyor of all the new churches, and of Westminster-abbey, from the death of sir Christopher, and designed many that were erected in pursuance of the statute of queen Anne for building fifty new churches: viz. St. Mary Woolnoth, in Lombard-street; Christ church, in Spitalfields; St. George, Middlesex; St. Anne, Limehouse; and St. George, Bloomsbury; the steeple of which is a master-stroke of absurdity. It consists of an obelisk: topped with the statue of George I. hugged by the royal supporters: a lion, an unicorn, and a king, on such an eminence, as Walpole observes, are very surprizing. He also rebuilt some part of All Souls' college, Oxford, and gave the plan for a new-front to the street, which may be seen in Williams's "Oxonia," but has never been executed. At Blenheim and Castle-Howard he was associated with Vanbrugh, and was employed in erecting a magnificent mausoleum there, when he died in March 1736, near seventy years of age. He built several mansions, particularly Easton Neston in Northamptonshire; restored a defect in Beverley minster by a machine that screwed up the fabric with extraordinary art; repaired, in a judicious manner, the west end of Westminster-abbey; and gave a design for the Radcliffe library at Oxford.[2]

[1] From information communicated by the family, for the last edition of this work.

[2] Walpole's Anecdotes.

HAWKWOOD (SIR JOHN), a brave officer of the fourteenth century, has been slightly noticed by his contemporaries at home, and would not have been brought into a conspicuous point of view but for the engraved portrait of him presented to the society of antiquaries in 1775, by lord Hailes. He is said, by the concurrent testimony of our writers, to have been the son of a tanner of Sible Hedingham, in Essex, where he was born in the reign of Edward II. Mr. Morant says, the manor of Hawkwood in that parish takes its name from sir John. But it was holden before him by Stephen Hawkwood, probably his father, a circumstance which would lead one to doubt the meanness of his birth as well as his profession. Persons who gave names to manors were generally of more considerable rank: and the manor appears to have been in the family from the time of king John.

Our hero is said to have been put apprentice to a tailor in London: "but soon," says Fuller, "turned his needle into a sword, and his thimble into a shield," being prest into the service of Edward III. for his French wars, where he behaved himself so valiantly, that from a common soldier he was promoted to the rank of captain; and for some farther good service had the honour of knighthood conferred on him by that king, though he was accounted the poorest knight in the army. His general, the black prince, highly esteemed him for his valour and conduct, of which he gave extraordinary proofs at the battle of Poictiers.

Upon the conclusion of the peace between the English and French by the treaty of Bretigni 1360, sir John, finding his estate too small to support his title and dignity, associated himself with certain companies called, by Froissart, "Les Tard Venus;" by Walsingham, "Magna Comitiva." These were formed by persons of various nations, who, having hitherto found employment in the wars between England and France, and having held governments, or built and fortified houses in the latter kingdom which they were now obliged to give up, found themselves reduced to this desperate method of supporting themselves and their soldiers by marauding and pillaging, or by engaging in the service of less states, which happened to be at war with each other. Villani, indeed, charges Edward III. with secretly authorizing these ravages in France, while outwardly he affected a strict observance of the peace. At this time, in the summer, continues this his-

torian, an English tailor, named John della Guglea, that is, John of the needle, who had distinguished himself in the war, began to form a company of marauders, and collected a number of English, who delighted in mischief, and hoped to live by plunder, surprizing and pillaging first one town, and then another. This company increased so much that they became the terror of the whole country. All who had not fortified places to defend them were forced to treat with him, and furnish him with provision and money, for which he promised them his protection. The effect of this was, that in a few months he acquired great wealth. Having also received an accession of followers and power, he roved from one country to another, till at length he came to the Po. There he made all who came in his way prisoners. The clergy he pillaged, but let the laity go without injury. The court of Rome was greatly alarmed at these proceedings, and made preparations to oppose these banditti. Upon the arrival of certain Englishmen on the banks of the Po, Hawkwood resigned his command to them, and professed submission to the king of England, to whose servants he presented a large share of his ill-gotten wealth.

The first appearance of Hawkwood in Italy was in the Pisan service in 1364; after which period he was every where considered as a most accomplished soldier, and fought, as different occasions presented themselves, in the service of many of the Italian states. In 1387 we find him engaged in a hazardous service in defence of the state of Florence. The earl of Armagnac, the Florentine general, having been lately defeated by Venni, the governor of the Siannese, the victors marched to surprize Hawkwood, and encamped within a mile and a half of him. But this cautious general retreated into the Cremonese, and when by several skirmishes he had amused the enemy, who kept within a mile of him, and thought to force his camp, he sallied out and repulsed them with loss. This success a little discouraged them. Venni is said to have sent Hawkwood a fox in a cage, alluding to his situation; to which Hawkwood returned for answer, "the fox knew how to find his way out." This he did by retreating to the river Oglio, placing his best horse in the rear till the enemy had crossed the river, on whose opposite bank he placed 400 English archers on horseback. The rear by their assistance crossed the river and followed the rest,

who, after fording the Mincio, encamped within ten miles of the Adige. The greatest danger remained here. The enemy had broken down the banks of the river, and let out its waters, swoln by the melting of the snow and mountains to overflow the plains. Hawkwood's troops, surprized at midnight by the increasing floods, had no resource but immediately to mount their horses, and, leaving all their baggage behind them, marched in the morning slowly through the water, which came up to their horses bellies. By evening, with great difficulty, they gained Baldo, a town in the Paduan. Some of the weaker horses sunk under the fatigue. Many of the foot perished with cold, and struggling against the water; many supported themselves by laying hold on the tails of the stronger horses. Notwithstanding every precaution, many of the cavalry were lost as well as their horses. The pursuers, seeing the country under water, and concluding the whole army had perished, returned back. The historian observes, that it was universally agreed no other general could have got over so many difficulties and dangers, and led back his small army out of the heart of the enemy's country, with no other loss than that occasioned by the floods, which no precaution could have prevented. One of the most celebrated actions of Hawkwood's life, says Muratori, was this retreat, performed with so much prudence and art, that he deserves to be paralleled with the most illustrious Roman generals; having, to the disgrace of an enemy infinitely superior in number, and in spite of all obstructions from the rivers, given them the slip, and brought off his army safe to Castel Baldo, on the borders of the Paduan. Sir John Hawkwood, as soon as he found himself among his allies, employed himself in refreshing his troop and watching the enemy's motions.

At the end of 1391 the Florentines made peace with Galeazzo and the rest of their enemies, though on disadvantageous terms. To reduce the expences of the state, they discharged their foreign auxiliaries, except Hawkwood, of whose valour and fidelity they had had such repeated proofs, with 1000 men under his command.

Peace being now re-established abroad, the city of Florence was, in 1393, distracted with civil feuds, which were not terminated by the execution and exile of some principal citizens. But at the close of this year they sustained a greater loss in sir John Hawkwood, who died

March 6, advanced in years, at his house in the street called Pulverosa, near Florence. His funeral was celebrated with great magnificence, and the general lamentation of the whole city. His bier, adorned with gold and jewels, was supported by the first persons of the republic, followed by horses in gilded trappings, banners, and other military ensigns, and the whole body of the citizens. His remains were deposited in the church of St. Reparata, where a statue (as Poggio and Rossi call it, though it is well known to be a portrait) of him on horseback was put up by a public decree. If the Florentine historians did not distinguish between a statue and a portrait, no wonder our countryman Stowe talks of an "image as great as a mighty pillar," erected to the memory of sir John Hawkwood at Florence; or that Weever, copying him, *calls it* "a statue."

In the representation of this hero painted on the dome of the church, he appears mounted on a pacing gelding, whose bridle, with the square ornament embossed on it, is covered with crimson velvet or cloth, and the saddle is red, stuffed or quilted. He is dressed in armour with a surcoat flowing on from his shoulders, but girt about his body; his greaves are covered with silk or cloth, but the knee-pieces may be distinguished under them: his shoes, which are probably part of his greaves, are pointed according to the fashion of the times. His hands are bare: in his right he holds a yellow baton of office, which rests on his thigh; in his left the bridle. His head, which has very short hair, is covered with a cap not unlike our earls' coronets, with a border of wrought work.

Sir John had a cenotaph in the church of his native town, erected by his executors Robert Rokeden senior and junior, and John Coe. It is described by Weever, as "a tomb arched over, and engraven to the likeness of hawks flying in a wood," which, Fuller says, was "quite flown away." It is plain the last of these writers never took any pains to visit or procure true information about this monument, which still remains in good preservation near the upper end of the fourth aile of Sible Hedingham church. The arch of this tomb is of the mixed kind, terminating in a sort of bouquet, on both sides of which, over the arch, are smaller arches of tracery in relief. The arch is adorned with hawks and their bells, and other emblems of hunting, as a hare, a boar, a boy sounding a conch-shell, &c. The

two pillars that support it are charged with a dragon and lion. Under this arch is a low altar-tomb with five shields in quatrefoils, formerly painted. In the south window of the chantry chapel, at the east end of this aile, are painted hawks, hawks bells, and escallops, which last are part of the Hawkwood arms, as the first were probably the crest, as well as a rebus of the name; and we find a hawk volant on sir John's seal. In the north and west side of the tower are two very neat hawks on perches in relief, in rondeaux hollowed in the wall: that over the west door is extremely well preserved. They probably denote that some of the family built the tower. Mr. Morant imagines some of them rebuilt this church about the reign of Edward III. but none appear to have been in circumstances equal to such munificence before our hero; and perhaps his heirs were the rebuilders.

Contemporary and succeeding writers agree in their praises of this illustrious general. Both friends and enemies considered him as one of the greatest soldiers of his age. Poggio styles him "rei militaris scientia clarus, et bello assuetus," "dux sagax," "dux prudens," "tantus dux," "rei bellicæ peritissimus," "ad belli officia prudentissimus," "expertæ virtutis et fidei;" epithets these which might serve instead of a particular character. Muratori calls him, "Il prode et il accortissimo capitano." As he had been formed under the Black Prince, it is not to be wondered that his army became the most exact school of martial discipline, in which were trained many captains, who afterwards rose to great eminence.

The circumstances of the times must make an apology for the frequent changes of his service, which led him to engage as suited his interest. He was a soldier of fortune; and his abilities in the field occasioned him to be courted by different rival states. The Florentines offered the best terms, and to them he ever after adhered with an irreproachable fidelity. His charity appears in his joining with several persons of quality in this kingdom, in founding the English hospital at Rome for the entertainment of poor travellers.[1]

HAWLES (JOHN), an English lawyer, the son of Thomas Hawles, gent. was born at Salisbury in 1645, and educated at Winchester school, whence he entered as a com-

[1] Life, by Mr. Cough, in Bibl. Topog. Brit. No. IV.—Shepherd's Life of Pope, p. 14.

moner of Queen's college, Oxford, in 1662, but, like most men intended for the study of the law, left the university without taking a degree. He removed to Lincoln's Inn, and after studying the usual period, was admitted to the bar, and, as Wood says, became "a person of note for his profession." On the accession of king William, he more openly avowed revolution-principles, and published "Remarks upon the Trials of Edward Fitzharris, Stephen Colledge, count Coningsmarke, the lord Russel, &c." Lond. 1689, folio; and a shorter tract called "The Magistracy and Government of England vindicated; or a justification of the English method of proceedings against criminals, by way of answer to the Defence of the late lord Russel's innocence," ibid. 1689, fol. In 1691 he stood candidate for the recordership of London against sir Bartholomew Shower, but was unsuccessful. In 1695, however, he was appointed solicitor general, which office he held until 1702. He was one of the managers against Dr. Sacheverel in his memorable trial. He died Aug. 2, 1716.[1]

HAY (WILLIAM), esq. an agreeable English writer, was born at Glenburne in Sussex, Aug. 21, 1695, and educated partly at Newick, near Lewes, and partly at Lewes. In 1712 he went to Oxford, which he left without a degree, and removed to the Temple. Here he studied the law until a defect in his sight from the small pox obliged him to relinquish it. In 1718 he travelled in England and Scotland, and in 1720 on the continent, where he was a very acute observer and inquirer. After his return he resided for some years at his house in Sussex.

When lord Hardwicke was called up to the house of lords in 1734, he was chosen to succeed him in representing the borough of Seaford in the Commons; and he represented this borough for the remainder of his life. He defended the measures of sir Robert Walpole in general, but was far from being subservient or indiscriminate in his approbation of public measures. In 1728 he published his "Essay on Civil Government;" in 1730 his poem entitled "Mount Caburn," dedicated to the duchess of Newcastle, in which he celebrates the beauties of his native country, and the virtues of his friends. In 1735 he published "Remarks on the Laws relative to the Poor, with proposals for their better relief and employment; and at the same time

[1] Ath. Ox. vol. II.

brought in a bill for the purpose. He made another attempt of this kind, but without effect. In May 1738, he was appointed a commissioner of the victualling-office. In 1753 appeared "Religio Philosophi; or, the principles of morality and Christianity, illustrated from a view of the universe, and of man's situation in it." This was followed, in 1754, by his "Essay on Deformity;" in which he rallies his own imperfection in this respect with much liveliness and good humour. "Bodily deformity," says he, "is very rare. Among 558 gentlemen in the House of commons, I am the only one that is so. Thanks to my worthy constituents, who never objected to my person, and I hope never to give them cause to object to my behaviour." The same year he translated Hawkins Browne "De Immortalitate Animæ." In 1755 he translated and modernized some "Epigrams of Martial;" but survived this publication only a short time, dying June 22, the same year. A little time before, he had been appointed keeper of the records in the Tower; and it is said that his attention and assiduity, during the few months he held that office, were eminently serviceable to his successors.

He left a son, who inherited the imperfect form of his father. This gentleman went into the service of the East India company, where he acquired rank, fortune, and reputation; but, being one of those who opposed Cossim Ally Kawn, and unfortunately falling into his hands, was, with other gentlemen, ordered to be put to death at Patna, October 5, 1762. Mr. Hay's works were collected by his daughter in two volumes, quarto, 1794, with a biographical sketch, exhibiting his many amiable qualities, and public spirit. [1]

HAYDN (Joseph), an eminent musical composer, was born at Rhorau, in Lower Austria, in 1733. His father, a wheelwright by trade, played upon the harp without the least knowledge of music, which, however, excited the attention of his son, and first gave birth to his passion for music. In his early childhood he used to sing to his father's harp the simple tunes which he was able to play, and being sent to a small school in the neighbourhood, he there began to learn music regularly; after which he was placed under Reuter, maestro di capella of the cathedral at Vienna; and having a voice of great compass, was received

[1] Life prefixed to his works.—Nichols's Bowyer.

into the choir, where he was well taught, not only to sing, but to play on the harpsichord and violin. At the age of eighteen, on the breaking of his voice, he was dismissed from the cathedral. After this, he supported himself during eight years as well as he could by his talents; and began to study more seriously than ever. He read the works of Mattheson, Heinichen, and others, on the theory of music; and for the practice, studied with particular attention the pieces of Emanuel Bach, whom he made his model in writing for keyed instruments. At length, he met with Porpora, who was at this time in Vienna; and during five months was so happy as to receive his counsel and instructions in singing and the composition of vocal music.

About this time he resided in the house with Metastasio three years, as music-master to mademoiselle Martinetz, and during this time had the great advantage of hearing the Italian language spoken with purity, and of receiving the imperial laureat's counsel, as to cloathing the finest lyric compositions with the most appropriate and expressive melodies. In 1759 he was received into the service of count Marzin, as director of his music, whence, in 1761, he passed to the palace of prince Esterhazi, to whose service he was afterwards constantly attached. He arrived in England in 1791, and contributed to the advancement of his art, and to his own fame, by his numerous productions in this country; while his natural, unassuming, and pleasing character, exclusive of his productions, endeared him to his acquaintance and to the nation at large. It ought to be recorded, that twelve of his noble and matchless symphonies were composed here expressly for Salomon's concerts, and that it was from his spirit of enterprize, and enthusiastic admiration of Haydn, and love of his art, that we were indebted for his visit to this country: besides these sublime symphonies, his piano-forte sonatas, his quartets and songs, were sufficient to establish his reputation as a great and original composer, upon a lasting foundation, if only what he produced during the few years which he remained among us was known. He returned to Germany in 1796.

The first time we meet with his name in the German catalogues of music, is in that of Breitkopf of Leipsic, 1763, to a "Divertimento à Cembalo, 3 Concerti à Cembalo, 6 Trios, 8 Quadros or quartets, and 6 Symphonies in four

and eight parts." The chief of his early music was for the chamber. He is said at Vienna to have composed, before 1782, a hundred and twenty-four pieces for the bariton, a species of viol di gamba, for the use of his prince, who was partial to that instrument, and a great performer upon it.

Besides his numerous productions for instruments, he has composed many operas for the Esterhazi theatre, and church music that has established his reputation as a deep contrapuntist. His "Stabat Mater" has been performed and printed in England, but his oratorio of "Il Ritorno di Tobia," composed in 1775, for the benefit of the widows of musicians, has been annually performed at Vienna ever since, and is as high in favour there as Handel's "Messiah" in England. His instrumental "Passione," in sixteen or eighteen parts, was among his later and most exquisite productions previous to his arrival in England. It entirely consists of slow movements, on the subject of the last seven sentences of our Saviour, as recorded in the Evangelists. These strains are so truly impassioned and full of heart-felt grief and dignified sorrow, that though the movements are all slow, the subjects, treatment, and effects, are so new and so different, that a real lover of music will feel no lassitude, or wish for lighter strains to stimulate attention.

His innumerable symphonies, quartets, and other instrumental pieces, which are so original and so difficult, had the advantage of being rehearsed and performed at Esterhazi under his own direction, by a band of his own forming. Ideas so new and so varied were not at first so universally admired in Germany as at present. The critics in the northern parts of the empire were up in arms, but before his decease he was as much respected all over Europe by professors, for his science as invention. And the extent of his fame may be imagined from his being made the hero of a poem on music, in Spanish, written and published at Madrid, thirty years ago, entitled "La Musica Poema, par D. Tomas de Yarte." This sublime work was produced for Cadiz. He has not long since published it in score with German and Italian words, so that it may be performed as an oratorio.

The last of his compositions which were received in England subsequent to the "Creation," were, two sets of quartets, of which the first violin, calculated to display Salomon's powers of execution and expression, is very dif-

ficult; and his "Seasons." There is a general cheerfulness and good-humour in Haydn's allegros, which exhilarate every hearer. But his adagios are often so sublime in ideas and the harmony in which they are clad, that though played by inarticulate instruments, they have a more pathetic effect on our feelings than the finest opera air united with the most exquisite poetry. He has likewise movements and passages that are sportive, playful, and even grotesque, for the sake of variety; but they are often so striking and pleasant, that they have the effect of *bon mots* in speaking or writing.

His grand and sublime oratorio of the "Creation," and his picturesque and descriptive "Seasons," composed since his departure from England, if music were a language as intelligible and durable as the Greek, would live and be admired as long as the Iliad and Odyssey of Homer. And we cannot help thinking that future ages will be as curious to know when and where he flourished, as the country and chronology of Orpheus and Amphion.

In 1791, when at Oxford, he was created doctor of music, and some time before his death, was admitted a member of the French institute. On his return from this country, he took a small house and garden at Gumpendorf, where he lived as a widower until the time of his death, which happened in May 1809.[1]

HAYE (JOHN DE LA), a learned Franciscan, preacher in ordinary to queen Anne of Austria, was born in 1593 at Paris, and died there in 1661. His principal works are, "Biblia Magna," 1643, 5 vols. fol.; and "Biblia Maxima," 1660, 19 vols. fol. No part of the last is esteemed but the Prolegomena, and even they are too diffuse; but his "Biblia Magna" is reckoned a very good work. He must not be confounded with John de la Haye, a Jesuit, who died 1614, aged seventy-four, leaving an "Evangelical Harmony," 2 vols. fol. and other works; nor with another John de la Haye, valet de chambre to Margaret of Valois, who published her poems.[2]

HAYES (CHARLES), esq. a very singular person, whose great erudition was so concealed by his modesty, that his name is known to very few, though his publications are many. He was born in 1678, and became distinguished

[1] Rees's Cyclopædia, by Dr. Burney.—Gent. Mag. vol. LXXIX. and LXXX. [2] Dict. Hist.—Moreri.

in 1704 by a "Treatise of Fluxions," in folio, which was, we believe, the first treatise on that science ever published in the English language; and the only work to which he ever set his name. In 1710 came out a small 4to pamphlet in 19 pages, entitled "A new and easy Method to find out the Longitude from observing the Altitudes of the Celestial bodies." Also in 1723, he published "The Moon, a Philosophical Dialogue," tending to shew that the moon is not an opaque body, but has native light of her own.

To a skill in the Greek and Latin, as well as the modern languages, he added the knowledge of the Hebrew; and he published several pieces, which we shall enumerate, relating to the translation and chronology of the Scriptures. During a long course of years he had the chief management of the African company, being annually elected subgovernor. But on the dissolution of that company, in 1752, he retired to Down, in Kent, where he gave himself up to study; from whence, however, he returned in 1758, to chambers in Gray's-inn, London, where he died Dec. 18, 1760, in his eighty-second year.

His works relating to the translation and chronology of the holy Scriptures, were, 1. "A Vindication of the History of the Septuagint," from the misrepresentations of its opponents, 1736, 8vo. 2. "A Critical Examination of the Holy Gospels according to St. Matthew and St. Luke, with regard to the history of the birth and infancy of our Lord Jesus Christ," 1738, 8vo. 3. "Dissertation on the Chronology of the Septuagint," 1741, 8vo, a very learned, and in many respects an original work, to which in 1757, he printed "A Supplement." 4. "Chronographiæ Asiaticæ et Egyptiacæ Specimen; in quo, 1. Origo Chronologiæ LXX Interpretum investigatur; 2. Conspectus totius operis exhibetur," 1759, 8vo. In this laborious work, which he began in 1753, when he was seventy-five years old, his opinions are sometimes not quite correct, nor such as he perhaps would probably have advanced had he begun it in an earlier period of life, but the whole is highly creditable to his learning and researches.[1]

HAYES (WILLIAM), an eminent musical composer, was born in 1708, and began his musical career as organist of St. Mary's, Shrewsbury, but quitted that place on being chosen successor to Goodson, organist of Christ Church,

[1] Gent. Mag. vol. XXXI.—Nichols's Bowyer.—Hutton's Dictionary.

Oxford, where he settled. He took his degree of bachelor of music July 8, 1735, and was appointed professor of music Jan. 14, 1741. In April 1749 he was created doctor of music, and was also organist of Magdalen college. For many years he was sole director of the choral meetings, concerts, and encænia, and every musical exhibition in that university to the time of his death.

He was a studious and active professor; a great collector of curious and old compositions, and possessed of considerable genius and abilities for producing new. He published while at Shrewsbury, a collection of English ballads, his maiden composition. But at Oxford his ecclesiastical compositions for different colleges were innumerable; yet, being local, they were never printed, and but little known out of Oxford. Those productions which gained him the most general celebrity, were his canons, catches, and glees for the catch-club, in London, during the first years of its institution; several of which were justly crowned. His canon of "Let's drink and let's sing together," is perhaps the most pleasant of all those laboured compositions which go under the name of canons. He had a true sense of Handel's superior merit, over all contemporary composers; and on the publication of Mr. Avison's well-written "Essay on Musical Expression," in which it is perpetually insinuated that Geminiani, Rameau, and Marcello, were greatly his superiors, Dr. Hayes produced a pamphlet entitled "Remarks on the Essay of Musical Expression," written with much more knowledge of the subject than temper: he felt so indignant at Avison's treatment of Handel, that he not only points out the false reasoning in his essay, but false composition in his own works.

Dr. Hayes died July 27, 1777, and was buried in the church-yard of St. Peter's in the east, in Oxford. His son PHILIP was regularly educated by his father in the same art. When grown up, after he had lost his treble voice, which dropped into a tolerable tenor, he was admitted one of the gentlemen of the king's chapel, and resided chiefly in London, till the decease of his worthy father; who having established a family interest in the university, he succeeded to all his honours and appointments. He took his degree of B. M. in May 1763, and proceeded doctor of music Nov. 6, 1777, when he succeeded his father in the professorship. He also became organist of Magdalen, New college, and St. John's. He succeeded in

the same style of composition as his father, and was a considerable benefactor to the music-school and orchestra, and gave many valuable portraits both to that room and to some of the colleges. Dr. Philip Hayes was perhaps the most corpulent man in the kingdom, and his friends were long in apprehension of a sudden death, which at last took place when he was on his annual visit to London, about the time of the anniversary of the new musical fund. He dropped down dead, after he had dressed himself, in the morning of March 19, 1797, in his fifty-eighth year. His remains were interred in St. Paul's cathedral with due respect.[1]

HAYM (NICOLAS FRANCIS), a native of Rome, appears to have come to London in the early part of the last century, as a musical professor, and engaged with two others, Clayton and Dieupart, in an attempt to establish an Italian opera here. This scheme had some success until 1710, when the superior merits of Handel's "Rinaldo" diverted the public attention from Haym and his colleagues. Haym appears afterwards to have tried various literary projects, one of which was his "Il Tesoro Britannico," Lond. 1719—20, 2 vols. 4to, in which he proposed to engrave and describe all the coins, statues, gems, &c. to be found in the cabinets in England, and not before made public. In the execution of this work, however, he committed so many egregious blunders, and advanced so many ignorant and rash conjectures, that it has ever been thrown aside with contempt by able antiquaries. His most useful publication was his "Notizia de Libri rari nella Lingua Italiana," which appeared first in 1726, in an 8vo volume, printed at London, and was several times reprinted with additions. The edition of Milan, 1771, 2 vols. 4to, appears to be the best.

He likewise wrote two tragedies, "La Merope," and "La Demodice," and edited an edition of Tasso in 2 vols. 4to. In the last years of his active life, he published proposals for a History of music, upon an admirable plan; but it was not encouraged, which Dr. Burney thinks is much to be lamented, as far as Italy was concerned; as he was not only a good practical musician, but a man of extensive learning, and perfectly acquainted with the history of the art in his own country, and its progress in England during his residence there. He had not only knowledge in coun-

[1] Rees's Cyclopædia, by Dr. Burney.—Wood's Annals.—Gent. Mag. 1797.

terpoint, but genius for composition, as he published at Amsterdam in 1713, two sets of sonatas for two violins and a bass, which are little inferior to the sonatas of Corelli. There is more variety in them, though less grace. He died in March 1730, and his effects were sold by auction soon after his decease.[1]

HAYMAN (FRANCIS), an English artist, much celebrated in his day, was born in 1708, at Exeter, and was the scholar of Brown. He appears to have come to London in the early part of his life, and was much employed by Fleetwood, the proprietor of Drury-lane theatre, for whom he painted many scenes. In the pursuit of his profession, he was not extremely assiduous, being more convivial than studious; yet he acquired a very considerable degree of power in his art, and was the best historical painter in the kingdom, before the arrival of Cipriani. It was this superiority of talent that introduced him to the notice of Mr. Jonathan Tyers, the founder and proprietor of Vauxhall, by whom he was employed in decorating those well-known gardens, and where some of his best historical pictures are still to be seen. He also painted four pictures from subjects taken from Shakspeare, for what is called the prince's pavilion in Vauxhall, but Mr. Tyers had such an high opinion of them, as to remove them to his own residence, and place copies in their room. His reputation procured him much employment from the booksellers, whom he furnished with drawings for their editions of Moore's Fables, Congreve's Works, Newton's Milton, Hanmer's Shakspeare, Smollet's Don Quixote, Pope's Works, &c. These drawings have in general great merit.

When the artists were incorporated by charter, Mr. Lambert was appointed the first president; but he dying shortly after, Hayman was chosen in his stead, in which office he remained till 1768, when, owing to the illiberal conduct of the majority of the members of that society, he was no longer continued in that station. For this exclusion, however, he was amply recompensed on the foundation of the royal academy, of which he was chosen a member, and soon after appointed librarian. This place he held till his death, Feb. 2, 1776.[2]

[1] Hawkins's Hist. of Music.—Rees's Cyclopædia, by Dr. Burney.—Dict. Hist.
[2] Pilkington.—Edwards's Supplement to Walpole.

HAYNE (THOMAS), a learned schoolmaster, the son of Robert Hayne, of Thrussington, in Leicestershire, was born probably in that parish, in 1531, and in 1599 was entered of Lincoln-college, Oxford, where, being under the care of an excellent tutor, he obtained great knowledge in philosophy, to which, and his other studies, he was the more at leisure to give diligent application, as he was, by a lameness almost from his birth, prevented from enjoying the recreations of youth. In 1604 he took his bachelor's degree, and became one of the ushers of merchant taylors' school, London: and after taking the degree of master, was usher at Christ's hospital. He was a noted critic, an excellent linguist, and a solid divine, highly respected by men of learning, and particularly by Selden. He died July 27, 1645, and was buried in Christ-church, London, where a monument was erected over his grave, (destroyed in the fire of London) with an inscription to his memory, as an antiquary, a teacher, and a man of peace. He bequeathed his books to the library at Leicester (which is commemorated in an inscription in that place), except a few which he left to the library at Westminster. He gave also 400*l.* to be bestowed in buying lands or houses, in or near Leicester, of the yearly value of 24*l.* for ever, for the maintenance of a schoolmaster in Thrussington, or some town near thereto, to teach ten poor children, &c. Fifteen are now educated in this school. He founded also two scholarships in Lincoln-college, the scholars to come from the free-school at Leicester, or in defect of that, from the school at Melton, &c. Several other acts of charity are included in his will. His works are, 1. "Grammatices Latinæ Compendium, 1637, reprinted in 1649, 8vo, with two appendices. 2. "Linguarum cognatio, seu de linguis in genere," &c. Lond. 1639, 8vo. 3. "Pax in terra; seu tractatus de pace ecclesiastica," ibid. 1639, 8vo. 4. "The equal ways of God, in rectifying the unequal ways of man," ibid. 1639, 8vo. 5. "General View of the Holy Scriptures; or the times, places, and persons of the Holy Scripture," &c. ibid. 1640, fol. 6. "Life and Death of Dr. Martin Luther," ibid. 1641, 4to.[1]

HAYNES (HOPTON), a strenuous advocate for Socinianism, was born in 1672, and became assay-master of the mint, and principal tally-writer of the exchequer. In

[1] Nichols's Leicestershire, vol. III. Part I.

defence of the independence and prerogatives of his office, he printed and privately dispersed a tract entitled "A brief enquiry relating to the right of his majesty's Chapel Royal, and the privileges of his servants within the Tower, in a Memorial addressed to the right hon. the lord viscount Lonsdale, constable of his majesty's Tower of London," 1728, folio. His principal effort in favour of Socicianism was entitled "The Scripture account of the attributes and worship of God, and of the character and offices of Jesus Christ, by a candid Enquirer after Truth." This he left for the press, and it was accordingly printed by his son, in obedience to his father's injunctions, but probably against his own inclinations, nor was it generally known as a publication until reprinted in 1790 by the late rev. Theophilus Lindsey. Mr. Haynes died November 19, 1749.—His son SAMUEL HAYNES was educated at King's college, Cambridge, where he took his degrees of A. B in 1723, A. M. 1727, and D. D. in 1748. He was tutor to the earl of Salisbury, with whom he travelled, and who, in 1737, presented him to the valuable rectory of Hatfield in Hertfordshire. In March 1743, he succeeded to a canonry of Windsor; and in May 1747, he was presented by his noble patron to the rectory of Clothal, which he held by dispensation with Hatfield. He died June 9, 1752. He published "A Collection of State-papers, relating to affairs in the reigns of Henry VIII. Edward VI. Mary and Elizabeth, from 1542 to 1570," transcribed from the Cecil MSS. in Hatfield-house, 1740, fol.[1]

HAYWARD (Sir JOHN), an English historian, was educated at Cambridge, where he took the degree of LL. D. In 1599 he published, in 4to, "The first Part of the Life and Raigne of King Henrie IV. extending to the end of the first yeare of his raigne," dedicated to Robert earl of Essex; for which he suffered a tedious imprisonment, on account of having advanced something in defence of hereditary succession to the crown. We are informed, in lord Bacon's "Apophthegms," that queen Elizabeth, being highly incensed at this book, asked Bacon, who was then one of her council learned in the law, "whether there was any treason contained in it?" who answered, "No, madam; for treason, I cannot deliver my opinion there is any; but there is much felony." The queen, apprehend-

[1] Nichols's Bowyer.

ing it, gladly asked, "How and wherein?" Bacon answered, "because he had stolen many of his sentences and conceits out of Cornelius Tacitus." This discovery is thought to have prevented his being put to the rack. Camden tells us, that the book being dedicated to the earl of Essex, when that nobleman and his friends were tried, the lawyers urged, that "it was written on purpose to encourage the deposing of the queen;" and they particularly insisted on these words in the dedication, in which our author styles the earl "Magnus & præsenti judicio, & futuri temporis expectatione." In 1603 he published, in quarto, "An Answer to the first part of a certaine Conference concerning Succession, published not long since under the name of R. Doleman." This R. Doleman was the Jesuit Parsons. In 1610 he was appointed by king James one of the historiographers of Chelsea college, near London, which, as we have often had occasion to notice, was never permanently established. In 1613, he published in 4to, "The Lives of the Three Normans, kings of England; William I.; William II.; Henry I." and dedicated them to Charles prince of Wales. In 1619, he received the honour of knighthood from his majesty, at Whitehall. In 1624, he published a discourse entitled "Of Supremacie in Affaires of Religion," dedicated to prince Charles, and written in the manner of a conversation held at the table of Dr. Toby Matthews, bishop of Durham, in the time of the parliament, 1605. The proposition maintained is, that supreme power in ecclesiastical affairs is a right of sovereignty. He wrote likewise, "The Life and Raigne of King Edward VI. with the beginning of the Raigne of queen Elizabeth," 1630, 4to, but this was posthumous; for he died June 27, 1627. He was the author of several works of piety, particularly "The Sanctuarie of a troubled soul," Lond. 1616, 12mo; "David's Tears, or an Exposition of the Penitential Psalms," 1622, 8vo. and "Christ's Prayer on the Crosse for his Enemies," 1623. Wood says that "he was accounted a learned and godly man, and one better read in theological authors, than in those belonging to his profession; and that with regard to his histories, the phrase and words in them were in their time esteemed very good; only some have wished that in his 'History of Henry IV.' he had not called sir Hugh Lynne by so light a word as Mad-cap, though he were such; and that he had not changed his historical style

into a dramatical, where he introduceth a mother uttering a woman's passion in the case of her son." Nicolson observes, that "he had the repute in his time, of a good clean pen and smooth style; though some have since blamed him for being a little too dramatical." Strype recommends that our author "be read with caution; that his style and language is good, and so is his fancy; but that he uses it too much for an historian, which puts him sometimes on making speeches for others, which they never spake, and relating matters which perhaps they never thought on." In confirmation of which censure, Kennet has since affirmed him to be "a professed speech-maker through all his little history of Henry IV."[1]

HEADLEY (HENRY), a very elegant poet and critic, was born at Instead in Norfolk in 1766. At an early age he was placed under the care of the rev. Dr. Samuel Parr, then master of the grammar-school at Norwich. Even at this period he exhibited a superior elegance of mind, taste, and genius. He had a certain pensiveness of manner, which conciliated esteem and sympathy; and which, though it might in part have been excited by the delicacy of his constitution, was promoted and increased by his studious pursuits. From Norwich he removed, in 1782, to Oxford, where he became a member of Trinity college, a circumstance for which the world was probably indebted for his celebrated publication on the old English poets. Thomas Warton was then resident, as senior fellow of the college, and Headley naturally became acquainted with his labours as a poetical historian, which confirmed the bias of his mind; and from this time the study of old English poetry superseded every other literary pursuit.

He left Oxford after a residence of three years, in which interval he lost his father. His biographer informs us that his friends could not for some months discover the place of his residence; but that at length it appeared he was married, and had retired to Matlock in Derbyshire. From our other authority, however, we learn, that during his occasional visits from Oxford to his friends in Norfolk, he formed an attachment of the tenderest kind to a very beautiful woman, now alive, but of no fortune. Many of the most charming and interesting of his poetical compositions were addressed to this lady. The connexion appeared to

[1] Ath. Ox. vol. I.—Biog. Brit. vol. V. p. 3058.—Gen. Dict.

their common friends to be indiscreet, and the object of his affections married a deserving man, with whom she is now happy in a lovely family. It appears, however, that he did marry hastily, in the anguish of disappointment, a lady, who died before him. From Matlock he went to reside at Norwich, and in a short time the consumptive tendency of his constitution rendered it advisable to try the climate of Lisbon, from which he returned only to die, at Norwich, in November 1788.

What Headley might have produced, had he lived to persevere in the line of study in which he had engaged, may be easily conjectured from the "Select Beauties of Ancient English Poetry," which he published in 1787, 2 vols. 8vo. It may be said to have given a new direction to the public taste, and to have pointed out to poetical antiquaries those objects of research which they have since pursued with equal avidity and success. These volumes soon became popular, and certainly possess various claims to attention, whether we consider the taste and judgment with which the selection was made, or the neatness, point, and felicitous discrimination of character with which the biographical sketches are universally marked. Previous to the appearance of this work, Mr. Headley had published a small volume of original poems, and is said to have contributed some papers to the "Olla Podrida," and to a less known periodical paper, entitled "The Lucubrations of Abel Slug," of which a few numbers only were printed.[1]

HEARNE (SAMUEL), an enterprising English navigator, was born in 1745; he was the son of Mr. Hearne, secretary to the water-works, London-bridge, a very sensible man, and of a respectable family in Somersetshire; he died of a fever in his fortieth year, and left Mrs. Hearne with this son, then but three years of age, and a daughter two years older. Mrs. H. finding her income too small to admit her living in town as she had been accustomed, retired to Bimmister, in Dorsetshire (her native place), where she lived as a gentlewoman, and was much respected. It was her wish to give her children as good an education as the place afforded, and accordingly she sent her son to school at a very early period: but his dislike to reading and writing was so great, that he made very little progress in either. His

[1] Biographical Sketch prefixed to the Rev. H. Kett's new edition of the "Beauties."—British Critic, vol. XXXV. an article drawn up by one who knew Mr. Headley well.

masters, indeed, spared neither threats nor persuasion to induce him to learn, but their arguments were thrown away on one who seemed predetermined never to become a learned man; he had, however, a very quick apprehension, and in his childish sports shewed unusual activity and ingenuity; he was particularly fond of drawing; and though he never had the least instruction in the art, copied with great delicacy and correctness even from nature. Mrs. Hearne's friends, finding her son had no taste for study, advised her fixing on some business, and proposed such as they judged most suitable for him; but he declared himself utterly averse to trade, and begged he might be sent to sea. His mother very reluctantly complied with his request, took him to Portsmouth, and remained with him till he sailed. His captain (now lord Hood) promised to take care of him, and gave him every indulgence his youth required. He was then but eleven years of age. They had a warm engagement soon after he entered, and took several prizes: the captain told him he should have his share; but he begged, in a very affectionate manner, it might be given to his mother, and she would know best what to do with it. He was a midshipman several years under the same commander; but on the conclusion of the war, having no hopes of preferment, he left the navy, and entered into the service of the Hudson's Bay company, as mate of one of their sloops. He was, however, soon distinguished from his associates by his ingenuity, industry, and a wish to undertake some hazardous enterprize by which mankind might be benefited. This was represented to the company, and they immediately applied to him as a proper person to be sent on an expedition they had long had in view, viz.—to find out the north-west passage: he gladly accepted the proposal, and how far he succeeded is shewn to the public in his Journal. On his return he was advanced to a more lucrative post, and in a few years was made commander in chief, in which situation he remained till 1782, when the French unexpectedly landed at Prince of Wales's Fort, took possession of it, and after having given the governor leave to secure his own property, seized the stock of furs, &c. &c. and blew up the fort. At the company's request Mr. H. went out the year following, saw it rebuilt, and the new governor settled in his habitation (which they took care to fortify a little better than formerly), and returned to England in 1787. He had

saved a few thousands, the fruits of many years' industry, and might, had he been blessed with prudence, have enjoyed many years of ease and plenty; but he had lived so long where money was of no use, that he seemed insensible of its value here, and lent it with little or no security to those he was scarcely acquainted with by name; sincere and undesigning himself, he was by no means a match for the duplicity of others. His disposition, as may be judged by his writing, was naturally humane; what he wanted in learning and polite accomplishments, he made up in native simplicity; and was so strictly scrupulous with regard to the property of others, that he was heard to say, a few days before his death, "he could lay his hand on his heart and say, he had never wronged any man of sixpence."

Such are the outlines of Mr. Hearne's character; who, if he had some failings, had many virtues to counterbalance them, of which charity was not the least. He died of the dropsy, November 1792, aged forty-seven. In 1797 appeared his "Journey from the Prince of Wales's Fort, in Hudson's Bay, to the Northern Ocean; undertaken by order of the Hudson's Bay Company, for the discovery of Copper-mines, a North-west passage, &c. in the years 1769, 1770, 1771, 1772," a volume which forms a very valuable addition to the discoveries of our enterprizing countrymen.[1]

HEARNE (THOMAS), an eminent English antiquary, and indefatigable collector and editor of books and manuscripts, was the son of George Hearne, parish-clerk of White Waltham, Berkshire, by Edith, daughter of Thomas Wise. He was born at Littlefield-green in the above parish, in 1678, and baptised July 11th of that year. He appears to have been born with a taste for those researches which formed afterwards the business of his life; and even when he had but attained a knowledge of the alphabet, was seen continually poring over the old tomb-stones in the church-yard. As to education, he had very little. His father, who kept a writing-school, and who, as parish-clerk, was also a kind of amanuensis to the illiterate part of his neighbours, could teach him English and writing, in both which he made considerable proficiency; but he had other children, and, instead of being able to place Thomas at any superior school, was obliged to let him earn his sub-

[1] European Mag. 1797.

sistence as a day-labourer. His natural abilities, however, appeared through this disadvantage, and his being a better reader and writer than could have been expected from his scanty opportunities, recommended him to the kind attention of an early patron, whom he calls "that pious and learned gentleman Francis Cherry, esq." By this gentleman, in whose house he was for some time a menial servant, he was placed at the free-school of Bray in Berkshire, in the beginning of 1693, and rewarded his care by such diligent application, as to acquire an accurate knowledge of Greek and Latin. He was on this account much respected both by the master and his fellow-scholars, who were accustomed to consult him in their little difficulties, and used to listen to his information respecting English history, which his original taste had led him to study as he found opportunity.

His patron, Mr. Cherry, pleased with the happy effects of his care, determined to take our young antiquary into his house, and maintain him as his son. In this it is said he partly followed the advice of the learned Mr. Dodwell, who then lived in the neighbourhood, and had probably watched the progress of Hearne's education. He was accordingly taken into Mr. Cherry's house about Easter 1695, and his studies in classical learning promoted by this gentleman, or by Mr. Dodwell, both taking that trouble with him, which, from his diligence and apt memory, they foresaw would not be lost. With the same benevolent views, Mr. Cherry sent him to Oxford, where, in Michaelmas term of the above year, he was entered of Edmund-hall, but returned immediately after his matriculation, and pursued his studies both at Mr. Cherry's, and at the school of Bray.

In Easter term 1696, he came to reside at Edmund-hall, a society which had probably been recommended to Mr. Cherry by Dr. White Kennet, who was at that time vice-principal, and also rector of Shottesbrooke, which he received from Mr. Cherry. The learned Dr. John Mill was at this time principal. Both his tutor, Dr. Kennet, and his principal, Dr. Mill, appear to have soon discovered the bent of his studies; and Dr. Mill, who was then employed on the appendix to his edition of the Greek Testament, finding young Hearne an apt reader of MSS. employed him in the laborious task of collation. It was also at the doctor's request, that when he was about three years stand-

ing, he went to Eton to compare a MS. of Tatian and Athenagoras in that college library. The variations he discovered were afterwards made use of by Mr. Worth in his edition of Tatian, in 1700, and by Dechair in his edition of Athenagoras, 1706; but Mr. Hearne complains, and with some justice, that neither mentioned the person who collated the MSS. Hearne's own copy of the variations is now in the Bodleian. About this time Mr. Cherry sent for him to Shottesbrooke, and employed him in transcribing sir Henry Spelman's "History of Sacrilege," which was soon after printed at London. Mr. Dodwell also appears to have employed him in transcribing two copies of his "Paræsis." At Edmund Hall Dr. Grabe availed himself of his useful talents in transcribing and collating various old manuscripts.

In act term 1699, he took his bachelor's degree, soon after which a proposal was made to him by Dr. Kennet to go to Maryland, as one of Dr. Bray's missionaries. What particular fitness Dr. Kennet discovered in Hearne for a situation of this kind we know not. He says, indeed, that he mentioned him as "a man of a pious, sober, and studious inclination," but we are much mistaken if Hearne's habits were not at this time irreconcileable with the functions of a missionary; and accordingly we find Dr. Kennet endeavouring to render the office palatable, by informing our antiquary, that besides the stipend, &c. he was to have a library worth 50*l.* was to be librarian to the whole province, and visitor of all the public libraries.

Hearne, as may be expected, had no inclination to accept this offer, and exchange the libraries of Oxford for those of Maryland; and his refusal appears to have been sanctioned by some, although not all, of his best friends. Having now obtained access to the Bodleian library, he visited that noble repository every day, and his visits were so long, and his knowledge of books so visibly increasing, that in 1701, when Dr. Hudson was chosen librarian, he applied for leave to employ him as an assistant, and soon found him a very useful one. Having by this official appointment obtained a wider range, he began by examining the state of Dr. Hyde's catalogue, published in 1674, and finding it, from the gradual increase of the library, very defective, he endeavoured to supply what was wanting in an interleaved copy, and afterwards transcribed his additions into two volumes, which he entitled "Appendix

Catalogi librorum impressorum Bibl. Bod." This was intended to have been printed by itself, but it was afterwards incorporated with Hyde's catalogue. The same service Mr. Hearne afterwards performed for the catalogue of MSS. and of coins.

In act term 1703, he took his master's degree, and was offered a chaplainship of Corpus college by Dr. Turner, the president, provided he could keep his place in the library; but Dr. Hudson objecting to this, he declined it, as he did, for the same reason, a chaplainship of All Souls. He had been made janitor of the library, and in 1712 succeeded to the place of second keeper, with which he was allowed to hold his office of janitor; and, as he says, it was "by virtue of these two offices being united that he still kept the keys of the library, &c." In 1713 an offer was made to him of the place of librarian to the royal society and keeper of their museum, which he declined, "his circumstances not permitting him to leave Oxford." It is less accountable why he should at this time decline the honour of being made a fellow of this society. The offer, however, shows that the society thought him worthy of it, and that, with all his peculiarities, he had at this time attained considerable reputation in the learned world.

In January 1714-15, he was elected architypographus, and esquire beadle of civil law in the university of Oxford, which post he held, together with that of under-librarian, till November following; but then, finding they were not tenable together, he resigned the beadleship, and very soon after the other place also, by reason of the oaths to government, with which he could not conscientiously comply. He continued a nonjuror to the last, much at the expence of his worldly interest; for, on that account he refused several preferments which would have been of great advantage and very agreeable to him. So many indeed were the offers made, that his motives for refusal must have been urgent and conscientious. His enemies took some pains to bring a charge of inconsistency against him, by publishing "A Vindication of those who take the Oath of Allegiance to his present majesty." This he wrote when a very young man, in king William's reign, but, as he very justly remarks, it proves no more than that he had viewed the question in another light, and surely must be accounted sincere, when we find him refusing so many profitable situations. In the latter part of his life he

appears to have resided in Edmund-hall, preparing and publishing his various works, but not, as will be noticed in our catalogue of them, without interruption from what he thought the candid declaration of his political sentiments clashing with those of the university, and of the nation at large. This, in one or two instances, occasioned serious prosecutions, and considering himself as an injured man, he was not sparing in his censures of some of his most learned contemporaries, who, in their turns, were equally disrespectful in their notices of him. With these disputes the present age has little to do, and it owes too much to the industry of Hearne to trace his failings with anxious care, or treat them with the animosity that might have been natural in his own times. How useful his industry was, may be estimated from the number of valuable pieces which lie hid in public or private repositories, of no utility even to the possessors of them, for want of persons who have perseverance enough to travel through the drudgery, or spirit enough to hazard the expence of printing them. By a life of the greatest regularity and œconomy, Hearne was enabled in a great measure to prevent this injury to literature: and his endeavours were assisted by the encouragement of many noble and opulent patrons. It might therefore be matter of surprize, though no reflection upon his character, that a sum amounting to upwards of 1000*l.* was found in his room after his decease. His death, which happened June 10, 1735, was occasioned by a severe cold and a succeeding fever, which, being improperly treated, terminated in a violent flux. He was buried in the church yard of St. Peter's in the East, where is erected over his remains a stone with an inscription written by himself: "Here lyeth the body of Thomas Hearne, M. A. who studied and preserved Antiquities. He died June 10, 1735, aged 55 years. Deut. xxxii. 7. 'Remember the days of old, consider the years of many generations; ask thy father, and he will shew thee, thy elders, and they will tell thee.' Job viii. 8, 9, 10. "Enquire I pray thee,' &c." This stone was repaired by Dr. Rawlinson in 1754.

As the value of Hearne's labours have been much underrated, and indeed grossly misrepresented, in the Biog. Britannica, and its servile copyists, we shall make no apology for adding the sentiments of his Oxford biographer, Mr. Huddesford: "Since that kind of study pursued by Mr. Hearne is more general now than it was in

his time, to praise and speak well of him will of consequence be more safe, as it will be better received. His chief excellence, so often celebrated, but to the misfortune of learning so little imitated, was unwearied industry, which began almost with his life, and continued in full vigour till within a few weeks of his death. By means of this industry, and of a good disposition, he raised himself from the lowest state of dependence to a station of ease and honour. When his worth was in some sort acknowledged, by the offer of the best offices the university had to bestow, he manifested uncommon integrity in declining those offers, because the acceptance of them appeared to him inconsistent with the principles which he had adopted. If there was a singularity in his exterior behaviour or manner which was the jest of the man of wit and polite life, he secretly enjoyed the approbation, favour, and correspondence of the greatest men of the age. Succeeding times have given testimony to his abilities, which the age in which he lived so lightly esteemed. It is, at least, not flattery, to consider him as a pattern to all whose duty it is, as well as inclination, to unite much learning and erudition, with the greatest plainness and simplicity of manners."

Much of Hearne's personal history, opinions, and peculiarities, might be derived, if a piece of minute biography were undertaken, from his correspondence, and particularly from his manuscript diary, of which there are 150 small paper books in the Bodleian. Some information gleaned from these has lately been given to the public in that valuable and curious work, "Letters written by eminent persons, &c." printed in 3 vols. 8vo, 1813, to which we have often to owñ our obligations. It appears that Hearne's anxiety to recover manuscripts became in him a species of religious enthusiasm, and that he was accustomed to return thanks in his prayers for success of this kind *. It is more to be regretted that his perpetual recurrence to Jacobite

* Of such forms of thanksgiving, the following is a specimen; and, we agree with the editor of the "Letters," exemplifies the native simplicity of Hearne's character as much, perhaps, as any anecdote that has descended to us. "O most gracious and merciful Lord God, wonderful in thy providence, I return all possible thanks to thee for the care thou hast always taken of me. I continually meet with most signal instances of this thy providence, and one act yesterday, when I unexpectedly met with three old MSS. for which, in a particular manner, I return my thanks, beseeching thee to continue the same protection to me, a poor helpless sinner, and that for Jesus Christ his sake."

sentiments, in his prefaces, where they were surely out of place, created him many enemies, kept him at perpetual variance with his neighbours in the university, and promoted an irritability of temper, and a querulous disposition, which made him unhappy. For social enjoyments he was not well qualified. His manners were originally clownish and simple, and little improved by his intercourse with the world.

Hearne left his MS collections by will to Dr. William Bedford, of whom Dr. Rawlinson purchased them for an hundred guineas, and at his death bequeathed them with his own MSS. to the Bodleian library. Among other injurious reports at the time of Hearne's death, one was, that he died a Roman catholic, an imputation on the nonjurors not very uncommon at that time, but which, as to Hearne, has been fully disproved in a letter printed by Mr. Huddesford in his life. Hearne had no more of popery than antiquaries in general, who can never forgive the injuries done to libraries at the time of the reformation.

His publications were, 1. "An Index to L'Estrange's translation of Josephus," 1702, fol. 2. "Reliquiæ Bodleianæ, or some genuine remains of sir Thomas Bodley, &c." 1703. 3. "Plinii Epistolæ et Panegyricus, &c." 1703. 4. "Eutropius. Messala Corvinus. Julius Obsequens, &c." 1703. 5. "Indices tres locupletissimi in Cyrilli opera," Ox. 1733. 6. "Ductor Historicus," 2 vols. They did not come out together; a second edition of the first was published in 1705, and the second volume was published in 1704. Our author was not solely concerned in this work, some parts of it being written by another hand, as was the preface. He had made great collections for a third volume, but laid aside this design upon the appearance of the English translation of Puffendorf's introduction, which begins where the second volume of the "Ductor Historicus" ends, and continues the history to the present times. 7. "Index to Dr. Edwards's Preservative against Socinianism," 1740, 4to. 8. "Index to Clarendon's History of the Rebellion," fol. 1704. This "little work," or *opella*, he informs us, he undertook at the request of dean Aldrich. 9. An edition of "Justin," 1705, a very good one, compiled from four MSS. but not equal in value to his "Eutropius." 10. "Livy," 1708, 6 vols. 8vo, a very accurate edition, which, in the opinion of Dr. Harwood, does honour to Hearne. It has of late risen very

much in price. 11. "A Letter containing an account of some Antiquities between Windsor and Oxford, with a list of the several pictures in the school gallery adjoining to the Bodleian library," printed in 1708, in the "Monthly Miscellany, or Memoirs for the Curious;" and reprinted at the end of the fifth volume of Leland's "Itinerary," but without the list of the pictures; for which, however, there being a demand, he reprinted 100 copies of the whole in 1725. 12. "The Life of Ælfred the Great, by sir John Spelman, from the original MS. in the Bodleian library, 1710." 13. "The Itinerary of John Leland the antiquary, intermixed with divers curious discourses, written by the editor and others, 1710," 9 vols. A new edition was printed in 1744. 14. "Henrici Dodwell de Parma Equestri Woodwardiana dissertatio," 1713. Some expressions in his preface to this brought upon him a serious loss, as the work was prohibited until he had cancelled the offensive parts. Of this some notice has already been taken in our account of Dodwell. 15. "Lelandi de rebus Britannicis collectanea," 1715, 6 vols. 16. "Acta Apostolorum, Græco Latine, literis majusculis. E codice Laudiano, &c. 1715." 17. "Joannis Rossi antiquarii Warwicensis historia regum Angliæ, 1716." It was printed again with the second edition of Leland's "Itinerary," and now goes along with that work. 18. "Titi Livii Foro-Juliensis vita Henrici V. regis Angliæ. Accedit sylloge epistolarum à variis Angliæ principibus scriptarum, 1716." 19. "Aluredi Beverlacensis annales; sive historia de gestis regum Brittanniæ, &c. 1716." 20. "Gulielmi Roperi vita D. Thomæ Mori equitis aurati, lingua Anglicana contexta," 1716. 21. "Gulielmi Camdeni Annales rerum Anglicarum et Hibernicarum, regnante Elizabetha," 1717, 3 vols. 22. "Gulielmi Neubrigensis historia sive chronica rerum Anglicarum," 1719. 23. "Thomæ Sprotti Chronica, &c." 1719. 24. "A Collection of curious Discourses written by eminent antiquaries upon several heads in our English antiquities," 1720. 25. "Textus Roffensis, &c." 1720. 26. "Roberti de Avesbury historia de mirabilibus gestis Edwardi III. &c. Appendicem etiam subnexuit, in qua inter alia continentur Letters of king Henry VIII. to Anne Boleyne," 1720. 27. "Johannis de Fordun Scotichronicon genuinum, una cum ejusdem supplemento ac continuatione," 1722. 28. "The History and Antiquities of Glastonbury, &c." 1722. 29. "Hemingi Chartularium eccle-

siæ Wigorniensis, &c." 1723. 30. "Robert of Gloucester's Chronicle," 1724, &c. in 2 vols. 31. "Peter Langtoft's Chronicle, as illustrated and improved by Robert of Brune, from the death of Cadwaladon to the end of king Edward the Ist's reign, &c." 1720, 2 vols. 32. "Johannis, confratris et monachi Glastoniensis, chronica: sive historia de rebus Glastoniensibus, &c." 1726. 33. "Adami de Domerham historiæ de rebus gestis Glastoniensibus, &c." 1727, 2 vols. 34. "Thomæ de Elmham vita et gesta Henrici V. Anglorum regis," &c. 1727. 35. "Liber niger Scaccarii, &c." 1728, 2 vols. 36. "Historia vitæ et regni Richardi II. Angliæ regis, à monacho quodam de Evesham consignata," 1729. 37. "Thomæ Caii vindiciæ antiquitatis academiæ Oxoniensis, &c." 1730, 2 vols. 38. "Walteri Hemingforde, canonici de Gisseburne, historia de rebus gestis Edvardi I. II. III. &c." 1731, 2 vols. 39. "Duo rerum Anglicarum scriptores veteres, videlicet, Thomas Otterbourne et Johannes Wethamstade, ab origine gentis Britannicæ usque ad Edvardum IV. &c." 1733, 2 vols. 40. "Chronicon sive annales prioratus du Dunstable, &c." 1733. 41. "Benedictus, abbas Petroburgensis, de vita et gestis Henrici II. Richardi I. &c." 1735, 2 vols.

Such are the general titles of Hearne's works, but it must be understood that almost every one of these volumes contains various articles relating to antiquities and biography, perfectly distinct, and indeed generally nowise connected with the principal subject; many of which have been acknowledged the most useful of his productions. It cannot be denied, however, that he would have been more generally useful had he now and then questioned the importance of what he was about to publish; but with Hearne an old MS. seemed to possess an infallible claim to public attention merely because it was old and unknown. Nobody, says Mr. Gough, will condemn him for the pains he took to preserve Leland's pieces; but Ross's compendium contains very little that is interesting, and Alfred of Beverley, if genuine, is legendary. Hearne himself seems almost ashamed of Sprott's Chronicle, to which, however, he has tacked a valuable anonymous fragment relating to the first eight years of Edward IVth's reign. Avesbury and Elmham's relations of Edward III. and Henry V. are accurately and methodically put together. Livius Foro-juliensis's life of this last prince is an elegant abridgment of Elmham's too pompous work. Heming's Chartulary and

the "Textus Roffensis" are valuable collections of the most ancient monuments of their respective churches. Robert of Gloucester's Chronicle takes precedence of all English poets. The two monks of Glastonbury are historians of their own house, of which its English history by an anonymous later hand gives a tolerable account. Death, adds Mr. Gough, prevented Hearne from encumbering our libraries with a meagre history of England, or additions to Martin Polanus's Annals, ascribed to one John Murelynch, a monk of Glassenbury, and another from Brute or Ina to Edward I. by John Bever, a monk of Westminster, borrowed from the "Flores Historiarum." His friend Thomas Baker, the Cambridge antiquary, "often cautioned him against fatiguing himself too much, and overloading his constitution; but he was not to be advised, and so died a martyr to antiquities." It appears from some of his correspondence, that even in his own time his works rose very much in price, and it is well known that of late years they have been among the most expensive articles brought to market, the best of them being now beyond the reach of common purchasers. A few years ago, Mr. Bagster, of the Strand, with a spirit of liberality and enterprize, published one or two of them in an elegant and accurate manner, as the prelude to a reprint of the whole series; but it is to be regretted that this scheme was soon obliged to be abandoned for want of encouragement.[1]

HEATH (BENJAMIN), a lawyer of eminence of the last century, and recorder of Exeter, was a celebrated scholar and an author. He wrote, 1. "An Essay towards a demonstrative proof of the Divine Existence, Unity, and Attributes; to which is premised, a short defence of the argument commonly called à priori," 1740. This pamphlet was dedicated to Dr. Oliver of Bath, and is to be ranked amongst the ablest defences of Dr. Clarke's, or rather Mr. Howe's, hypothesis; for it appears to be taken from Howe's "Living Temple." 2. "The case of the county of Devon with respect to the consequences of the new Excise Duty on Cyder and Perry. Published by the direction of the committee appointed at a general meeting of that county to superintend the application for the repeal of

[1] Life of Hearne from his own MS. published by Huddesford with the Lives of Leland and Wood, 2 vols. 8vo, 1772.—Gent. Mag. vols. LVII. LVIII. LXIX.—Letters by eminent persons.—Gough's Topography.—Dibdin's Bibliographer, vol. I. and II.—Nichols's Bowyer.

that duty," 1763, 4to. To this representation of the circumstances peculiar to Devonshire, the repeal of the act is greatly to be ascribed; and very honourable notice was taken of it at a general meeting of the county. 3. "Notæ sive Lectiones ad Tragicorum Græcorum veterum, Æschyli, &c." 1752, 4to; a work which places the author's learning and critical skill in a very conspicuous light: a principal object of which was to restore the metre of the Greek tragic poets. It is highly valued by all sound critics of our own and foreign countries. He also furnished the notes on the Eton Greek tragedies. The same solidity of judgment distinguished the author's last production, 4. "A Revisal of Shakspeare's Text, wherein the alterations introduced into it by the more modern editors and critics are particularly considered," 1765, 8vo. It appears from the list of Oxford graduates, that he was created D. C. L. by diploma, March 31, 1762. He died Sept. 13, 1766. The brother of this author, Mr. Thomas Heath, an alderman of Exeter, published "An Essay towards a new Version of Job," &c. in 1755. This gentleman was father to John Heath, esq. one of the judges of the common pleas.[1]

HEATH (JAMES), an English historian, was born 1629, in London, where his father, who was the king's cutler, lived. He was educated at Westminster-school, and was elected to Christ Church, Oxford, in 1646. In 1648 he was ejected thence by the parliament-visitors, for his adherence to the royal cause; lived upon his patrimony till it was almost spent; and then married, which prevented his return to Christ Church at the restoration, where he might have qualified himself for one of the learned professions. To maintain his family he now commenced author, and corrector of the press. He died of a consumption and dropsy, at London, in August 1664, and left several children to the parish. He published, 1. "A brief Chronicle of the late intestine War in the three kingdoms of England, Scotland, and Ireland, &c." 1661, 8vo, afterwards enlarged by the author, and completed from 1637 to 1663, in four parts, 1663, in a thick 8vo; a work which, on account of the numerous portraits, rather than its intrinsic value, bears a very high price. To this edition was again added a continuation from 1663 to 1675 by John Philips, nephew by the mother to Milton, 1676, folio. 2. "Elegy

[1] Nichols's Bowyer.

upon Dr. Thomas Fuller," 1661. 3. "The glories and magnificent triumphs of the blessed Restoration of king Charles II. &c. 1662," 8vo. 4. "Flagellum; or, the Life and Death, Birth and Burial, of Oliver Cromwell, the late usurper," 1663, of which a third edition came out with additions in 1665, 8vo. 5. "Elegy on Dr. Sanderson, bishop of Lincoln," 1662. 6. "A new book of loyal English Martyrs and Confessors, who have endured the pains and terrors of death, arraignment, &c. for the maintenance of the just and legal government of these kingdoms both in church and state," 1663, 12mo. 7. "Brief but exact Survey of the Affairs of the United Netherlands, &c." 12mo. Heath, as a historian, is entitled to little praise on account of style or argument, but his works contain many lesser particulars illustrative of the characters and manners of the times, which are interesting to a curious inquirer. In the meanest historian there will always be found some facts, of which there will be no cause to doubt the truth, and which yet will not be found in the best; and Heath, who perhaps had nothing but pamphlets and newspapers to compile from, frequently relates facts that throw light upon the history of those times, which Clarendon, though he drew every thing from the most authentic records, has omitted. [1]

HEATHCOTE (RALPH), an ingenious English divine, and miscellaneous writer, descended of an ancient Derbyshire family, whose property was injured during the civil wars, was born Dec. 16, 1721, at Barrow upon Soar, in Leicestershire. His father was then curate of that place, but afterwards had the vicarage of Sileby in that county, and the rectory of Morton in Derbyshire. He died in 1765. His mother was a daughter of Simon Ockley, Arabic professor at Cambridge. He passed the first fourteen years at home with his father, who taught him Greek and Latin, but in April 1736, sent him to the public school of Chesterfield, where he continued five years under the rev. William Burrow, a learned man, and a very skilful teacher. In April 1741, he was admitted sizar of Jesus college, Cambridge, and in Jan. 1745, took his degree of A. B. and soon after entered intered into holy orders. In March 1748 he undertook the cure of St. Margaret's, Leicester, and the year after was presented to the small vicarage of Barkby, in the neigh-

[1] Ath. Ox. vol. II.—Letters by eminent persons, 3 vols. 8vo, 1813.

bourhood, which, with his curacy (worth 50*l.* yearly) he says made him "well to live." In July 1748, he took his master's degree, and at the same time withdrew his name from college, having in view a marriage with miss Margaret Mompesson, a Nottinghamshire lady of good family, which he accomplished in August 1750, and whose fortune, in his estimation, made him independent. This lady died April 12, 1790.

In 1746 he published, at Cambridge, a small Latin work entitled "Historia Astronomiæ, sive de ortu et progressu astronomiæ," 8vo, a juvenile, but ingenious performance, and which seems to have made up for some little want of mathematical fame when he took his master's degree. On this last occasion he distinguished himself most in the classics, and appears to have little disposition to mathematical and physical attainments. In 1752, while the Middletonian controversy on the Miraculous power, &c. was still raging, although Dr. Middleton himself was dead, he published two pieces, one entitled "Cursory animadversions upon the Controversy in general;" the other, "Remarks upon a Charge by Dr. Chapman." In 1753 he published "A Letter to the rev. Thomas Fothergill, A. M. fellow of Queen's college, Oxford, relating to his Sermon preached before that university, Jan. 30, 1753, upon the reasonableness and uses of commemorating king Charles's Martyrdom," which Mr. Heathcote endeavoured to show was neither reasonable nor useful.

These were published without his name, but his pamphlets on the Middletonian controversy attracted the notice of Dr. Warburton, who discovered the author, and sending him his compliments, offered him the place of assistant preacher at Lincoln's Inn, with the stipend of half a guinea for each sermon. This was little, but he accepted it, as affording him an opportunity of living in London, and cultivating learned society. He accordingly removed to town in June 1753, and became one of a club of literati who met once a week, as he says, "to talk *learnedly* for three or four hours." The members were Drs. Jortin, Birch, and Maty, Mr. Wetstein, Mr. De Missy, and one or two more.

On the appearance of lord Bolingbroke's works, he published in 1755, "A Sketch of lord Bolingbroke's philosophy," the object of which was to vindicate the moral attributes of the Deity. In the latter end of the same year,

came out, "The use of Reason asserted in matters of Religion, in answer to a Sermon preached by Dr. Patten at Oxford, July 13, 1755," whom he accused of being a Hutchinsonian; and, the year after, a Defence of this against Dr. Patten, who had replied. Dr. Horne also, a friend to Dr. Patten, animadverted on Mr. Heathcote's pamphlet; but it seems not to have been long before all their sentiments concurred; at least, the Hutchinsonians could not blame Mr. Heathcote more than he blamed himself. "When," says he, "the heat of controversy was over, I could not look into them (the pamphlets) myself, without disgust and pain. The spleen of Middleton, and the petulancy of Warburton, had too much infected me." This candid acknowledgment, however, seems to justify Mr. Jones's language in his life of bishop Horne. "A Mr. Heathcote, a very intemperate and unmanly writer, published a pamphlet against Dr. Patten, laying himself open, both in the matter and the manner of it, to the criticisms of Dr. Patten, who will appear to have been greatly his superior as a scholar and a divine, to any candid reader who shall review that controversy. Dr. Patten could not with any propriety be said to have written on the Hutchinsonian plan; but Mr. Heathcote found it convenient to charge him with it, &c." Warburton, too, who had complimented Mr. Heathcote to his face, speaks of him in a letter to Dr. Hurd (in 1757) as one whose "matter is rational, but superficial and thin spread." He adds, "he will prove as great a scribbler as Comber. They are both sensible, and both have reading. The difference is, that the one has so much vivacity as to make him ridiculous; the other so little as to be unentertaining. Comber's excessive vanity may be matched by H.'s pride; which I think is a much worse quality." In this censure the reader may perceive somewhat that will recoil upon the writer, but Heathcote, we see, lived to acknowledge what was amiss, which Warburton did not.

In 1763-4-5, Mr. Heathcote preached the Boylean lectures, twenty-four in number, at St. James's, Westminster, by the appointment of the trustees, archbishop Secker and the duke of Devonshire. He published, however, only two of them, in 1763, on the "Being of a God," which soon passed into a second edition. In 1765, on the death of his father, he succeeded to the vicarage of Sileby, and in 1766 was presented to the rectory of Sawtry-All-Saints, in Huntingdonshire; and in 1768 to a prebend in the col-

legiate church of Southwell. "These," he says, "in so short a compass, may look pompous; but their clear annual income, when curates were paid, and all expences deducted, did not amount to more than 150*l*." In 1771 he published "The Irenarch, or Justice of the Peace's Manual," a performance which, with some singularities of opinion, was accounted both sensible and seasonable. He was now in the commission of the peace. A second edition of this work appeared in 1774, with a long dedication to lord Mansfield, with a view to oppose the invectives levelled against that illustrious character in a time of political turbulence; and in 1781 he published a third edition, to which he gave his name.

In the summer of 1785 he left London, and resided for the remainder of his life principally at Southwell, of which church he became, in 1788, vicar-general. He died May 28, 1795. He left a son, RALPH Heathcote, esq. his majesty's minister plenipotentiary to the elector of Cologne, and to the landgrave of Hesse-Cassel, who died in Germany in 1801.

To the preceding list of Dr. Heathcote's works, we may add that, at the request of Mr. Whiston, he wrote the life of Dr. Thomas Burnet, the learned master of the Charterhouse, prefixed to the edition of his works printed in 1759; and in 1761, on the recommendation of Dr. Jortin, was engaged as one of the writers in the first edition of this Dictionary, and contributed also some articles for the second, printed in 1784. In 1767 he published "A Letter to the hon. Horace Walpole, concerning the dispute between Mr. Hume and Mr. Rousseau," 12mo, which in some of the Reviews was supposed to be by Mr. Walpole himself. He also published an "Assize Sermon," and a pamphlet called "Memoirs of the late contested election for the county of Leicester," 1775. His "Irenarch," and the dedication and notes, he scattered up and down, but without alteration, in a miscellaneous work, published in 1786, entitled "Sylva, or the Wood;" an entertaining collection of anecdotes, &c. which was reprinted in 1788; and in 1789, he had begun another volume of miscellanies, including some of his separate pieces, and memoirs of himself, of which last we have availed ourselves in the preceding sketch, from Mr. Nichols's "Literary Anecdotes."[1]

[1] Nichols's Bowyer.—Gent. Mag. LXV. LXVI. LXXI.—Jones's Life of Bp. Horne, first edit. p. 45.—Warburton's Letters to Hurd, 4to, p. 167.

HEBENSTREIT (JOHN ERNEST), a celebrated physician and philologer of Leipsic, was born at Neuenhoff in the diocese of Neustadt, in 1702. In 1719, he went to the university of Jena, but, not finding a subsistence there, removed to Leipsic. He passed the greater part of his life in the latter university, and finally died there in 1756. Besides his academical and physiological tracts, he published, in 1739, 1. "Carmen de usu partium," or Physiologia metrica, in 8vo. 2. "De homine sano et ægroto Carmen, sistens Physiologiam, Pathologiam, Hygienen, Therapiam, materiam medicam, cum præfatione de antiqua medicinâ," Leipsic, 1753, 8vo. 3. "Oratio de Antiquitatibus Romanis per Africam repertis," 1733, 4to. 4. "Museum Richterianum," &c. Leips. 1743. And, 5. A posthumous work, entitled "Palæologia therapiæ," *Halæ*, 1779, 8vo. This author had also an elder brother, JOHN CHRISTIAN Hebenstreit, who was a celebrated *divine, and* profoundly versed in the Hebrew language. Ernesti has published an eulogium of each, in his "Opuscula Oratoria."[1]

HEBER (REGINALD), a learned and amiable English clergyman, the second son of Thomas Heber, esq. of Marton-hall in the deanery of Craven, one of the oldest families in that district of Yorkshire, was born at Marton, Sept. 4, 1728, O. S. He had his school education under the rev. Mr. Wilkinson at Skipton, and the rev. Thomas Hunter at Blackburn, Lancashire, afterwards vicar of Weaverham, Cheshire, author of "Observations on Tacitus," and other works of credit. From Blackburn he removed to the free-school at Manchester, and on March 4, 1746-7, was entered a commoner of Brazen-nose college; where his elder brother, Richard Heber, was at that time a gentleman commoner. In October 1752, his father died, and his mother in the month of March following. He was admitted to the degree of M. A. July 5, 1753, and chosen fellow of the college November 15 following, having previously in that year been ordained deacon by bishop Trevor, March 18, and priest by bishop Hoadly, Nov. 1, to qualify himself for the fellowship founded in 1538 by William Clifton, subdean of York, for which he was a candidate. He had private pupils when he was only B. A. and was afterwards in much esteem as a public tutor, particularly of gentlemen commoners, having at one time more than twenty of

[1] Dict. Hist.—Rees's Cyclopædia.—Saxii Onomast.—Haller Bibl. Botan.

that rank under his care.' In July 1766, his brother died, and, as he left no male issue, Mr. Heber succeeded to a considerable estate at Hodnet in Shropshire, which was bequeathed in 1752 to his mother, Elizabeth Heber, by Henrietta, only surviving daughter and heiress of sir Thomas Vernon of Hodnet, bart. who chose for her heir the daughter, in preference to the son, of her niece Elizabeth wife of Richard Atherton, esq. ancestor of Henrietta wife of Thomas lord Lifford. Dec. 5, 1766, he was inducted into the rectory of Chelsea, the presentation to which had, several years before, been purchased for him by his brother and another kind relative. He resigned his fellowship July 1, 1767. Finding the rectorial house at Chelsea bad and unfinished, he in part rebuilt and greatly improved the whole, without asking for dilapidations, as the widow of his predecessor, Sloane Elsmere, D. D. was not left in affluent circumstances. In 1770, he exchanged Chelsea for the Upper Mediety of Malpas, Cheshire, into which he was inducted, July 25, on the presentation of William Drake, esq. of Amersham, Bucks; whose eldest son, the late William Drake, esq. had been one of his pupils in Brazen-nose college. In the long incumbency, and latterly non-residence, of his predecessor, the honourable and rev. Henry Moore, D. D. chaplain to queen Anne, and son of the earl of Drogheda, who was instituted to Malpas, Nov. 26, 1713, the parsonage was become ruinous. Mr. Heber therefore built an excellent new house, on a new site, which commands an extensive view of Flintshire and Denbighshire, and some other counties.

On the death of lord James Beauclerc, who held the rectory of Hodnet *in commendam* with the bishopric of Hereford, Mr. Heber was instituted to that living, of which he was patron, holding it with Malpas, from which it is distant about fourteen miles. In March 1803, he succeeded to the family estate in Yorkshire by the death of his brother's widow, Mrs. Heber of Weston, Northamptonshire, who held it in jointure. In the summer of that year, retaining still the vigour and faculties of younger days, he was present at a very interesting sight, when his second son, Mr. Reginald Heber, who two years before obtained the chancellor's prize at Oxford for Latin verse, by his very spirited and classical "Carmen Sæculare," spoke, with unbounded applause, a second prize poem, the admirable verses on "Palestine," since published.

Mr. Heber died Jan. 10, 1804. In April 1773, he married Mary, third daughter and co-heiress of Martin Baylie, M. A. rector of Kelsall and Wrentham in Suffolk. She died Jan. 30, 1774, leaving an infant son, RICHARD Heber, esq. afterwards M. A. of Brazen-nose college, 1797, a gentleman well known in the literary world, as the judicious collector of one of the most extensive private libraries in the kingdom, and whose liberality in assisting men of literature with its valuable contents, has been often publicly acknowledged, and cannot be too highly commended. In July 1782, Mr. Reginald Heber married Mary, eldest daughter of Cuthbert Allanson, D. D. of Brazen-nose, rector of Wath in Yorkshire, who was for some years before his death chaplain to the house of commons. By this lady he left a daughter Mary, and two sons, Reginald and Thomas Cuthbert, commoners of Brazen-nose college. Mr. Heber, the father, although a man of taste and learning, published little. He has, however, some elegant English verses addressed to the king, on his accession to the throne, among the Oxford poems on that occasion, in 1761. The following year he published, but without his name, "An Elegy written among the Tombs in Westminster Abbey," printed for Dodsley; which was afterwards inserted, without his knowledge, in Pearch's continuation of Dodsley's Poems. The lines are moral, plaintive, and religious.[1]

HEBERDEN (WILLIAM), an eminent physician and very accomplished scholar, was born in London in 1710, and received the early part of his education in that city. At the close of 1724, he was sent to St. John's college, Cambridge, where he proceeded A. B. in 1728, and M. A. in 1732. In 1730 he obtained a fellowship, and directed his attention to the study of medicine, which he pursued, partly at Cambridge, and partly in London. Having taken his degree of M. D. in 1739, he practised physic in the university for about ten years. During that time he read every year a course of lectures on the Materia Medica, and made for that purpose a valuable collection of specimens, which he presented to St. John's college in 1750, to which society, about ten years after, he presented some astronomical instruments. In 1746 he became a fellow of the royal college of physicians, and two years afterwards leaving Cambridge, he settled in London, and was elected

[1] Life by Mr. Archdeacon Churton in Gent. Mag. vol. LXXIV.

into the royal society in 1749. He very soon got into great business, which he followed with unremitting attention above thirty years, till it seemed prudent to withdraw a little from the fatigues of his profession. He therefore purchased a house at Windsor, to which he used ever afterwards to retire during some of the summer months; but returned to London in the winter, and still continued to visit the sick for many years.

In 1766 he recommended to the college of physicians the first design of the "Medical Transactions," in which he proposed to collect together such observations as might have occurred to any of their body, and were likely to illustrate the history or cure of diseases. The plan was soon adopted, and three volumes have successively been laid before the public, in 1768, 1772, and 1785. Among the useful communications contained in these volumes, the papers of Dr. Heberden himself are most prominent in number and value. His account of a fatal disorder of the chest, which he denominated *Angina pectoris*, first called the attention of physicians to it, as an idiopathic disease: and the numerous cases of it, which have since been promulgated, evince its frequency and importance. In this work, also, Dr. Heberden first gave an accurate description of the chicken-pox, pointing out its diagnostic symptoms with precision, chiefly with a view to prevent the very easy mistake of confounding it with a mild small-pox. Dr. Heberden communicated some other papers to the royal society, which were printed in its Transactions.

In 1778, the royal society of medicine in Paris chose him into the number of their associates. He declined all professional business several years before his death, which did not take place until May 17, 1801, when he was in his ninety-first year.

"From his early youth he had always entertained a deep sense of religion, and a consummate love of virtue, an ardent thirst after knowledge, and an earnest desire to promote the welfare and happiness of all mankind. By these qualities, accompanied with great sweetness of manners, he acquired the love and esteem of all good men, in a degree which perhaps very few have experienced; and after passing an active life with the uniform testimony of a good conscience, he became an eminent example of its influence, in the cheerfulness and serenity of his latest age."

To this character, part of a sketch of his life prefixed to

his "Commentaries," published in 1802, much might be added. No physician, indeed, was ever more highly or more deservedly respected. His various and extensive learning, his modesty in the use of it, his freedom from jealousy or envy, his independent spirit, his simple yet dignified manners, and his exemplary discharge of all the relative duties, are topics on which all who knew him delight to dwell. Mr. Cole, who bestows very high praise on him, an article in which that gentleman was in general penurious, gives us the following anecdote of Dr. Heberden, which corresponds with the above account of his reverence for religion. "Understanding that Dr. Con. Middleton had composed a book on the 'Inefficacy of Prayer,' he called upon his widow soon after the Dr.'s death, and asked her if she was not in possession of such a tract? She answered that she was; he then asked her, if any bookseller had been in treaty with her for it? She said that a bookseller had offered her 50*l.* for it. He then demanded, if there was a duplicate? 'No:' upon that he requested to see it, and she immediately brought it, and put it into his hands. The Dr. holding it in one hand, and giving it a slight perusal, threw it into the fire, and with the other hand gave her a 50*l.* note." This anecdote Mr. Cole had from Dr. Newton, bishop of Bristol. It is certain that Dr. Middleton's widow bequeathed her husband's remaining MSS. to Dr. Heberden, from which, in 1761, he obliged the learned world with a curious tract, entitled "Dissertationis de servili Medicorum conditione Appendix," &c.; with a short but elegant advertisement of his own. In 1763, a most valuable edition of the "Supplices Mulieres" of Euripides, with the notes of Mr. Markland, was printed entirely at the expence of Dr. Heberden; and, in 1768, the same very learned commentator presented his notes on the two Iphigeniæ, "Doctissimo, & quod longè præstantius est, humanissimo viro Wilhelmo Heberden, M. D. arbitratu ejus vel cremandæ, vel in publicum emittendæ post obitum scriptoris," &c. He wrote the epitaph in Dorking church on Mr. Markland, who had bequeathed to him all his books and papers. One of these, a copy of Mill's Greek Testament in folio, the margin filled with notes, was kindly lent by Dr. Heberden, "with that liberal attention to promote the cause of virtue and religion which was one of his many well-known excellences," to the publisher of the last edition of Mr. Bowyer's

"Conjectures on the New Testament, 1782," 4to. To Dr. Heberden Mr. Bowyer also bequeathed his "little cabinet of coins, a few books specifically, and any others which the doctor might chuse to accept." To Dr. H.'s other publications, we may add his "ANTIΘHPIAKA, an Essay on Mithridatium and Theriaca," 1745, 8vo. He was also a writer in the "Athenian Letters," and in his early life contributed some notes to Grey's "Hudibras," as acknowledged by that editor in his preface.

Dr. Heberden married, Jan. 19, 1760, Mary, eldest daughter of William Wollaston, esq. by whom he had five sons and three daughters, who all died before him, except Dr. William Heberden, one of his majesty's physicians, and Mary, the eldest daughter, married to the rev. George Jenyns, prebendary of Ely. His son published in 1802, a Latin and English edition of his father's last work, entitled "Gulielmi Heberden Commentarii de Morborum Historia et Curatione," in 8vo. These faithful records of experience are related with perfect candour, and without any admixture of hypothesis: the powers of medicine, however, are estimated with that moderation which arises from the scepticism of long life and practice, and which some have thought carried a little too far in this work; yet a work, like this, formed on the most accurate observation, cannot be too often referred to by medical practitioners and medical writers, both as a source of instruction and as a model.[1]

HECHT (CHRISTIAN), a German protestant divine, was born at Halle in Saxony in 1696, and became minister of Essan in East Friezeland, where he died in 1748. He wrote several treatises in the German language, and some in Latin, the most esteemed of which are his "Commentatio—de secta Scribarum," and "Antiquitas Haræorum inter Judæos in Poloniæ et Turcici Imp. regionibus florentis sectæ," &c.[2]

HECHT (GODFREY), by some said to be a brother of the preceding, was born in the latter part of the seventeenth century at Juterbach, and educated at Wittemberg. In 1711 he was appointed rector of the college of Luccau, where he died in 1721. His principal works are on matters of biography and antiquities; particularly "Germania

[1] Life prefixed to the Commentaries.—Nichols's Bowyer.—Cole's MS Athenæ in Brit. Mus. [2] Dict. Hist.

sacra et literaria," 1717, 8vo; "De Henrico Guelfo Leone —commentarius," 1715, 4to; "Vita Joannis Tezeli;" "Memoria Joannis Lucani," &c.[1]

HECQUET (PHILIP), a French physician of singular merit and skill, but a strong partizan of the use of warm water and of bleeding, for which reason he was ridiculed by Le Sage in his Gil Blas, under the name of *Dr. Sangrado*, was born at Abbeville, in 1661, and practised first in that city, then at Port-royal, and lastly at Paris. He was not properly *san grado*, for he took the degree of doctor in 1697; and in 1698 had more business than he could attend. Though attached to the most simple mode of life, he was obliged to keep his carriage, in which he studied with as much attention as in his closet. In 1712, he was appointed dean of the faculty of medicine, and superintended the publication of a sort of dispensary, called, "The New Code of Pharmacy," which was published some time afterwards. Hecquet was no less zealous in religious matters than studious in his own profession, and is said never to have prescribed in doubtful cases, without having a previous recourse to prayer. He lived in the most abstemious manner, and in 1727 retired to a convent of Carmelites in Paris, where he continued accessible only to the poor, to whom he was a friend, a comforter, and a father. He died April 11, 1737, at the age of seventy-six. He was interred in the church of the Carmelites, where is a monument with a Latin inscription by Rollin. This able physician published several works, none of them devoid of merit. They are thus enumerated: 1. "On the indecency of men-midwives, and the obligation of women to nurse their own children," 1728, 12mo. The reasons he adduces on these subjects are both moral and physical. 2. "A Treatise on the Dispensations allowed in Lent," 1705, and 1715, 2 vols. 12mo. His own abstemious system inclined him very little to allow the necessity of any indulgence; and it is said that when he visited any of his wealthy patients, he went into the kitchen, and embraced the cooks and officers of that department, acknowledging that they were the best friends the faculty had. 3. "On Digestion, and the Disorders of the Stomach," in 2 vols. 12mo. 4. "Treatise on the Plague," 12mo. 5. "Novus Medicinæ conspectus," 2 vols. 12mo. 6. "Theological Medicine,"

[1] Moreri.

2 vols. 12mo. 7. "Natural Medicine," ditto. 8. "De purganda Medicinâ a curarum sordibus," 12mo. 9. "Observations on Bleeding in the Foot," 12mo. 10. "The Virtues of common Water," 2 vols. 12mo. This is the work in which he chiefly supports the doctrines ridiculed by Le Sage. 11. "The abuse of Purgatives," 12mo. 12. "The roguery of Medicine," in three parts, 12mo. 13. "The Medicine, Surgery, and Pharmacy of the Poor," 3 vols. 12mo; the best edition is in 1742. 14. "The Natural History of Convulsions," in which he very sagaciously referred the origin of those disorders to roguery in some, a depraved imagination in others, or the consequence of some secret malady. The life of this illustrious physician has been written at large by M. le Fevre de St. Marc, and is no less edifying to Christians than instructive to medical students.[1]

HEDELIN (FRANCIS), at first an advocate, afterwards an ecclesiastic, and abbé of Aubignac and Meimac, was born at Paris in 1604. Cardinal Richelieu, whose nephew he educated, bestowed on him his two abbeys, and the protection of that minister gave him consequence both as a man of the world and as an author. He figured by turns as a grammarian, a classical scholar, a poet, an antiquary, a preacher, and a writer of romances; but he was most known by his book entitled "Pratique du Theatre," and by the quarrels in which his haughty and presumptuous temper engaged him, with some of the most eminent authors of his time. The great Corneille was one of these, whose disgust first arose from the entire omission of his name in the celebrated book above mentioned. He was also embroiled, on different accounts, with madame Scuderi, Menage, and Richelet. The warmth of his temper exceeded that of his imagination, which was considerable; and yet he lived at court a good deal in the style of a philosopher, rising early to his studies, soliciting no favours, and associating chiefly with a few friends, as unambitious as himself. He describes himself as of a slender constitution, not capable of taking much exercise, or even of applying very intensely to study, without suffering from it in his health; yet not attached to any kind of play. "It is," says he, "too fatiguing for the feebleness of my body, or too indolent for the activity of my mind." The abbé d'Au-

[1] Moreri.—Dict. Hist.

bignac lived to the age of seventy-two, and died at Nemours in 1676. His works are, 1. "Pratique du Theatre," Amsterdam, 1717, two vols. 8vo; also in a 4to edition published at Paris; a book of considerable learning, but little calculated to inspire or form a genius. 2. "Zenobie," a tragedy, in prose, composed according to the rules laid down in his "Pratique," and a complete proof of the total inefficacy of rules to produce an interesting drama, being the most dull and fatiguing performance that was ever represented. The prince of Condé said, on the subject of this tragedy, "We give great credit to the abbé d'Aubignac for having so exactly followed the rules of Aristotle, but owe no thanks to the rules of Aristotle for having made the abbé produce so vile a tragedy." He wrote a few other other tragedies also, which are worse, if possible, than Zenobia. 3. "Macaride; or the Queen of the Fortunate Islands," a novel, Paris, 1666, 2 vols. 8vo. 4. "Conseils d'Ariste à Celimene, 12mo. 5. "Histoire du tems, ou Relation du Royaume de Coqueterie," 12mo. 6. "Terence justifié," inserted in some editions of his "Pratique." 7. "Apologie de Spectacles," a work of no value. A curious book on satyrs, brutes, and monsters, has been attributed to him; but, though the author's name was Hedelin, he does not appear to have been the same.[1]

HEDERICUS, or HEDERICH (BENJAMIN), of Haif, or Grossen-hayn, in Misnia, was born in 1675. His first publication was an edition of Empedocles "de Sphæra," with his own notes, and the Latin version of Septimius Florens, in 1711, Dresden, 4to. He then published a "Notitia Auctorum," 1714, 8vo. His celebrated "Greek Lexicon" was published, first at Leipsic, in 1722, 8vo, and has been republished here with many additions, by Young, Patrick, and Morell. It was also much improved by Ernesti, and republished at Leipsic in 1767. Hederich published other lexicons on different subjects, and died in 1748. Ernesti says of him, that he was a good man, and very laborious, but not a profound scholar in Greek, nor well qualified for compiling a lexicon for the illustration of Greek authors.[2]

HEDGES (Sir CHARLES), a civilian and statesman of some note, was educated both at Magdalen-hall and col-

[1] Chaufepie.—Moreri.—Dict. Hist.—Niceron, vol. IV. and X.
[2] Dict. Hist.—Saxii Onomast.

lege, Oxford, where he commenced M. A. May 31, 1673, and LL. D. June 26, 1675. Engaging in the profession of the civil law, he acquired considerable eminence, and in March 1686 was appointed chancellor and vicar-general of Rochester, by a patent, for life, probably upon the resignation of sir William Trumball, who was going as ambassador to the Ottoman court. This promotion was soon after followed by his acquisition of the mastership of the faculties, and the dignity of judge of the high court of admiralty, of which sir Richard Raines was dispossessed, and on whose demise some years afterwards, he became judge of the prerogative court of Canterbury. His progress in political life was equally successful, for he received the honour of knighthood, and served in parliament for Orford in Suffolk in 1698, for Malmsbury in Wilts in 1701 and 1702; for Calne, in 1702; and for two Cornish boroughs from 1705 to 1713. He was advanced to be one of the principal secretaries of state, Nov. 5, 1700, under king William, and again, May 2, 1702, under queen Anne. It was he that drew up the much-debated act of abjuration in 1701. In parliament, it is said, he voted with the whigs or tories, as his interest prompted, but his attachment was to the tories, who procured his promotion to the office of secretary of state. The whigs, however, prevailed on queen Anne to dismiss him from that trust in 1706, with a proviso that he should be judge of the prerogative court on the death of sir Richard Raines, which, we have already said, he lived to enjoy, although for a short time. He died at Richmond, June 10, 1714.[1]

HEDIO (Caspar), one of the early reformers, was born in 1495, at Etlinggen, in the marquisate of Baden; and educated at Friburg, where he took his master of arts degree. Thence he went to Basil, studied divinity, and commenced doctor of philosophy and divinity about 1520. Having imbibed the principles of the reformed religion, he inculcated it with great success, as preacher in the church at Mentz, until the violence of persecution obliged him to go to Strasburgh in 1523, where, under the sanction of the senate, he co-operated with Capito and Bucer in the reformation. Here he married in 1533. In 1543 Herman, bishop of Cologn, wishing to promote the cause in his diocese, invited Bucer and Hedio, who were very suc-

[1] MS account by Dr. Ducarel.—Coote's Catalogue of Civilians.

cessful, until driven away by the emperor and the Spaniards. Hedio made his escape with much difficulty, and returned to Strasburgh, where he composed most of his works, and where he died Oct. 17, 1552. His original works, enumerated by Melchior Adam, are theological, historical, and philological; besides which, he was editor of some parts of the Fathers.[1]

HEDWIG (JOHN), a celebrated botanist, was born Oct. 8, 1730, at Cronstadt, in Transylvania, where his father was one of the magistrates. After the first rudiments of domestic education at home, he studied for four years at the public school of his native town. On the death of his father in 1747, he went for further improvement to the university of Presburg in Hungary, where he remained two years, and then proceeded to Zittau in Upper Lusatia. In 1752 he removed to Leipsic, where his diligence and talents, as well as his personal character, procured him the favour and friendship of the celebrated Ludwig in particular, by whose lectures of various kinds, as well as those of Hebenstreit, Boehmer, and others, he rapidly and abundantly profited. In 1756, he was taken into the house of professor Bose, to assist him in the demonstration of plants in his botanical lectures, as well as in the care of patients at the infirmary; and it is supposed that this engagement was full as advantageous to the master as to the pupil. Having at length finished his studies, he was desirous of settling as a physician in his native place, but was prevented by an exclusive law in favour of such as are educated in some Austrian school. In 1759 he took his degree of doctor of physic at Leipsic, and was induced to establish himself at Chemnitz. He was now so far master of his own time, that he found himself able to alleviate the labours of his profession by almost daily attention to his favourite studies. His morning hours in summer, from five till breakfast-time, were spent in the fields and woods, and his evenings in the investigation of what he had collected, or else in the care of a little garden of his own. To pursue with success his inquiries, he found it necessary, at forty years of age, to learn drawing, which enabled him to publish some of the most curious and authentic botanical figures.

[1] Melchior Adam in vitis Theologorum,—Fuller's Abel Redivivus.—Jortin's Erasmus.

The first and greatest fruit of Hedwig's labours, was the determination of the male and female flowers of mosses, the theory of which was first clearly detailed by him. He also first beheld the bladder-like anther, of the Linnæan *Bryum pulvinatum*, discharging its pollen, on the 17th of January, 1770. He was already satisfied that what Linnæus, misled by Dillenius against his own previous opinion, had taken for anthers, were in fact the capsules of mosses, and produced real seed. A history of his discoveries was published in a German periodical work at Leipsic in 1779. In 1782 appeared his valuable "Fundamentum Historiæ Naturalis Muscorum Frondosorum," a handsome Latin quarto, in two parts, with 20 coloured microscopical plates. The earliest account given of Hedwig's opinions in England, was from the communications of the late professor J. Sibthorp, who had just then visited him, to Dr. Smith, in 1786, and is annexed to a translation of Linnæus's "Dissertation on the Sexes of Plants," published that year.

Hedwig lost his first wife in 1776, and again married a very accomplished lady the following year, who was, like the former, a native of Leipsic. By her persuasion he removed to Leipsic in 1781, and the following year the work above mentioned was there published. The same subject is happily followed up in his "Theoria generationis et fructificationis plantarum cryptogamicarum Linnæi," published at Petersburgh in 1784. This work gained its author the prize from that academy in 1783, of 100 gold ducats. In it the fructification and germination of mosses is further illustrated, and a view is also taken of the fructification of the other cryptogamic families, the author being very naturally desirous of extending his discoveries throughout that obscure tribe of plants. A new and encreased edition of this work appeared in 1798.

The literary fame of Hedwig, and his medical practice, were now every day increasing. He was made physician to the town guards, and professor of physic and of botany at Leipsic. The latter appointment, in which he succeeded Dr. Pohl removed to Dresden in 1789, was accompanied with a house, and the superintendance of the public garden. In 1791 the senate appointed him physician to the school of St. Thomas. The duties of all these various stations might be supposed to have fully occupied his time, yet he still found leisure to attend to new communications

from his friends. Many nondescript mosses were sent him from Pennsylvania by the rev. Dr. Muhlenberg, and many West-Indian ones by Dr. Swartz. A fine collection of new or rare ferns, in full fructification, was forwarded to him by sir Joseph Banks, at the suggestion of Dr. Smith, in hopes that he might be induced to take up their examination; it not being then known in this country, that he was already intent on the subject, and preparing his essay for the Petersburgh academy. The fruits of these communications were not given to the world in his life-time. But the former ones contributed, with other matter, to a posthumous work, published by his able pupil Dr. Schwaegrichen, entitled "Species Muscorum," in 4to, with 77 coloured plates; and the latter to some subsequent works of his son; but his great work is his "Cryptogamia," 1787—1797, 4 vols. fol. the figures in which are given with a fidelity rarely to be seen. Hedwig died Feb. 17, 1799. As an observer and faithful describer, he cannot be ranked too high; as a vegetable physiologist, if not always infallible, he stands in the first order; and his knowledge was enhanced by modesty, candour, affability, the strictest probity, and the most elevated piety. His scientific character in other respects is well delineated in our authority.[1]

HEEMSKIRK. See HEMSKIRK.

HEERBRAND (JAMES), a German divine, and one of the propagators of the reformation, was born at Nuremberg in 1521. He was educated in the principles of the reformed religion by his father, and happened to be at school at Ulm, when Erasmus's Colloquies were prohibited, as containing too many reflections on the papists; but Heerbrand continued to read them privately, and imbibed their spirit. After a classical education at Ulm, his father sent him to Wittemberg in 1538, to hear Luther and Melancthon, Bugenhagius, and other divines; and in 1540 he commenced M. A. After five years' study here, he was ordained deacon at Tubingen, where he prosecuted his studies, and where in 1547 he married. The year following, as he objected to the *Interim*, he was banished from Tubingen, but was soon recalled, and made pastor of Herenberg. In 1550 he took his degree of D. D. and this being about the time of the council of Trent, he endea-

[1] Rees's Cyclopædia, by Dr. Smith.

voured to make himself master of the controversy between the Roman catholic and reformed church, by a careful study of the Fathers. In 1559 he was invited by Charles, marquis of Baden, to assist in the reformation in his dominions; and while here he prescribed a form for the ordination of ministers. Very soon after, he was chosen divinity-professor at Tubingen, and expounded the Pentateuch in his lectures, and preached statedly. In this city, likewise, he wrote his answer to Peter Soto, "De Ecclesia, patribus, et conciliis," which was afterwards printed. In 1557 he was chosen successively rector and chancellor of the university, and pastor and superintendant of the church. Having rejected some valuable offers to remove to other universities, he fixed his final residence at Tubingen, where prince Christopher giving him some land, he built a house; and when old age obliged him to remit his labours, a stipend was allowed him. He died at Tubingen, of a lethargic complaint in 1600. He was a man of great learning, and happily adapted to the times in which he lived; and appears to have been consulted in difficult emergencies by many of the German princes and noblemen. Of his works, which are numerous, both in German and Latin, the principal are, "Compendium Theologiæ," and many theological dissertations and lives.[1]

HEERE (LUCAS DE), a painter of considerable fame, when there were few who deserved it, was born at Ghent, in 1534, the son of John de Heere, the best statuary of his time; and Anne Smyters, who had the reputation of being a most surprising paintress of landscapes in miniature. Van Mander gives almost an incredible account of one performance of that female artist. From such parents De Heere had a fair prospect of gaining every necessary part of instruction; and having under their direction learned to design and handle the pencil with ease and freedom, he was placed as a disciple with Francis Floris. With that master he improved very expeditiously, and on quitting his school travelled to France, where he was employed for some years by the queen-mother, in drawing designs for tapestry. At his return to his native city, he painted a great number of portraits with applause; and was remarkable for having so retentive a memory, that if he saw any person but once, he could paint his likeness as strong

[1] Melchior Adam.—Freheri Theatrum.

as if he had his model before his eyes. On the shutters of the altar-piece in the church of St. Peter at Ghent, he painted the Descent of the Holy Ghost on the Apostles, in which the draperies are extremely admired; and in the church of St. John he painted an altar-piece representing the Resurrection.

His manner was stiff, resembling that of his master; but in the colouring of the heads of his portraits there appears a great deal of nature and clearness; and he is very commendable for his high finishing, as well as for giving a fullness to his draperies. This artist resided for several years in England, where many of his portraits of the nobility are still preserved, and much esteemed, such as lady Jane Grey, lord Darnley husband of Mary queen of Scotland, Frances duchess of Suffolk, &c. and at Longleate there is a large picture of a gentleman, his wife and family, consisting of eight persons. Soon after he came to England, he painted a naked man with different-coloured clothes lying besides him, and a pair of sheers in his hand, as a satire on our fickleness in fashion; it is illustrative of a verse by Andrew de Borde, who in his "Introduction to Knowledge," has prefixed to the first chapter a naked man with these lines:

> "I am an Englishman, and naked I stand here,
> Musing in mind what raiment I shall wear."

De Heere, before he died, which happened in 1584, in the fiftieth year of his age, returned to Ghent; but his last works are unknown.[1]

HEERKENS (GERARD NICHOLAS), a native of Groningen, was one of the most elegant Latin poets that part of Europe has produced for a century past. Of his early life we have no memorials. In 1760 he went to Italy, and became acquainted with the most eminent scholars of that period, and seems to have joined the cultivation of the modern Italian, with that of the ancient classical taste, which he had before imbibed, and of which he gave an excellent specimen in his work "De Valetudine Literatorum," Leyden, 1749, 8vo, and again more decidedly in his "Satyra de moribus Parhisiorum et Frisiæ," 1750, 4to; "De Officio medici poema, dedicated to cardinal Quirini," Groningen, 1752, 8vo; "Iter Venetum," which he published at Venice, when on

[1] Pilkington.—Walpole's Anecdotes.

his tour in 1760, and which displays the feeling, taste, and sentiment of a refined scholar. At Rome he was elected a member of the Arcadi, and under the name which he assumed in compliance with the usual practice of that society, he published in the above-mentioned year "Marii Curulli Groningensis satyræ," 8vo. In this his satire is free and poignant, yet without merciless severity, and his Latin uncommonly pure. In 1764, after his return home, he published his "Notabilia," 2 books, and two more under the same title in 1770, containing many anecdotes of the Italian literati, and notices of his own history and opinions. His other publications are, "Anni rustici Januarius," Groningen, 1767; and "Aves Frisicæ," Rotterdam, 1787, in which he describes in Ovidian style, and with a happy imitation of that poet, ten different birds; the lark, the cross-bill, the magpy, &c. The notes to this poem evince a great knowledge of natural history, and many facts respecting these birds which are not generally known. Heerkens was a physician, but of his character or practice in that profession we have no information. The Dict. Hist. mentions his death as having taken place in 1780, which must be wrong, as in the last-mentioned publication he promises a continuation. It does not appear that he was dead in 1803, when Saxius published his last volume.[1]

HEERMAN. See HERMAN.

HEGESIPPUS, an ecclesiastical historian of the second century, lived before or near the time of Justin Martyr. He came to Rome about the year 157, while Anicetus was bishop there, and continued in that capital till the year 185, in friendship and communion with Anicetus, and with Soter and Eleutherus, his two successors in office, and is accounted to have been sound in the orthodox faith respecting the divinity of Christ. He is thought to have died about the year 180. He wrote an ecclesiastical history from the commencement of the Christian æra to his own time, of which a few fragments only have been preserved by Eusebius. As to five books of the Jewish war which have been ascribed to him, and which are in the "Bibl. Patrum," as well as separately printed at Cologn, in 1559, 8vo, they are generally allowed to have been the production of some later author.[2]

[1] Dict. Hist.—Saxii Onomast.—Month. Rev. vol. LXXVII.
[2] Cave.—Dupin.—Lardner's Works.

HEIDANUS (ABRAHAM), a learned protestant divine, professor of theology at Leyden, was born August 10, 1597, at Frakenthal, in the palatinate. He acquired great reputation by his sermons and writings; was the intimate friend of Descartes, and died at Leyden, October 15, 1678, leaving several children. Heidanus was author of a "System of Divinity," 1686, 2 vols. 4to, and other valuable works; among them, "An Examination of the Remonstrant's Catechism," 4to, "De origine Erroris," &c.[1]

HEIDEGGER (JOHN HENRY), a protestant divine of Switzerland, was born at Ursevellon, a village near Zurich, July 1, 1633. He was first a teacher of Hebrew and philosophy at Heidelberg, then of divinity and ecclesiastical history at Steinfurt; and lastly, of morality and divinity at Zurich, where he died Jan. 18, 1698. He published, 1. "Exercitationes selectæ de Historiâ sacrâ Patriarcharum," in 2 vols. 4to, the first of which appeared at Amsterdam in 1667, the latter in 1671. 2. "De ratione studiorum opuscula aurea," &c. Zurich, 1670, 12mo. 3. "Tumulus Tridentini Concilii," Zurich, 1690, 4to. 4. "Historia Papatûs," Amst. 1698, 4to. There is also ascribed to him, 5. A tract "De peregrinationibus religiosis," in 1670, 8vo. And, 6. "A System of Divinity," 1700, folio.[2]

HEIDEGGER (JOHN JAMES), a very singular adventurer, was the son of a clergyman, and a native of Zurich, in Switzerland, where he married, but left his country in consequence of an intrigue. Having had an opportunity of visiting the principal cities of Europe, he acquired a taste for elegant and refined pleasures, which by degrees qualified him for the management of public amusements. In 1708, when he was near fifty years old, he came to England on a negotiation from the Swiss at Zurich; but failing in his embassy, he entered as a private soldier in the guards for protection. By his sprightly engaging conversation, and insinuating address, he soon became a favourite with our young people of fashion, from whom he obtained the appellation of "the Swiss count," by which name he is noticed in the "Tatler." He had the address to procure a subscription, with which in 1709 he was enabled to furnish out the opera of "Thomyris," which was

[1] Gen. Dict.—Moreri.
[2] Niceron, vol. XVII.—Moreri.—Saxii Onomast.

written in English, and performed at the queen's theatre in the Haymarket, with such success, that he gained by this performance alone 500 guineas. The judicious remarks he made on several defects in the conduct of our operas in general, and the hints he threw out for improving those entertainments, soon established his character as a theatrical critic. Appeals were made to his judgment; and some very magnificent and elegant decorations, introduced upon the stage in consequence of his advice, gave such satisfaction to George II. who was fond of operas, that his majesty was pleased from that time to countenance him, and he soon obtained the chief management of the opera-house in the Haymarket. He then undertook to improve another species of diversion, not less agreeable to the king, the masquerades, and over these he always presided at the king's theatre. He was likewise appointed master of the revels. The nobility now caressed him so much, and had such an opinion of his taste, that all splendid and elegant entertainments given by them upon particular occasions, and all private assemblies by subscription, were submitted to his direction, for which he was liberally rewarded.

From the emoluments of these several employments, he gained a regular and considerable income; amounting, it is said, in some years to 5000*l.* which he spent with much liberality, particularly in the maintenance of perhaps somewhat too luxurious a table; so that it may be said he raised an income, but never a fortune. His charity was so great, that after a successful masquerade he has been known to give away several hundred pounds at a time. "You know poor objects of distress better than I do," he would frequently say to the father of the gentleman who furnished this anecdote, "Be so kind as to give away this money for me." This well-known liberality, perhaps, contributed much to his carrying on that diversion with so little opposition as he met with.

That he was a good judge of music, appears from his opera; but this is all that is known of his mental abilities *;

* Pope (Dunciad, I. 289), calls the bird which attended on the goddess,

"—— a monster of a fowl,
Something betwixt a Heidegger and owl."

And explains Heidegger to mean "a strange bird from Switzerland, and not (as some have supposed) the name of an eminent person, who was a man of parts, and, as was said of Petronius, Arbiter Elegantiarum."

unless it may be added in honour to his *memory*, that he walked from Charing-cross to Temple-bar and back again, and, when he came home, wrote down every sign on each side the Strand.

As to his person, though he was tall and well-made, it was not very pleasing, from an unusual hardness of features*. But he was the first to joke upon his own ugliness; and he once laid a wager with the earl of Chesterfield, that within a certain given time his lordship would not be able to produce so hideous a face in all London. After strict search, a woman was found, whose features were at first sight thought stronger than Heidegger's; but, upon clapping her head-dress upon himself, he was universally allowed to have won the wager. Jolly, a well-known taylor, carrying his bill to a noble duke; his grace, for evasion, said, "I never will pay you till you bring me an uglier fellow than yourself!" Jolly bowed and retired, wrote a letter, and sent it by a servant to Heidegger, saying, "his grace wished to see him the next morning on particular business." Heidegger attended, and Jolly was there to meet him; and in consequence, as soon as Heidegger's visit was over, Jolly received the cash.

The late facetious duke of Montagu (the memorable contriver of the bottle-conjuror at the theatre in the Haymarket) gave an entertainment at the Devil tavern, Temple-bar, to several of the nobility and gentry, to whom he imparted his plot. Heidegger was invited, and a few hours after dinner was made drunk, and laid insensible upon a bed. A profound sleep ensued; when the late Mrs. Salmon's daughter was introduced, who took a mould from his face in plaster of Paris. From this a mask was made, and a few days before the next masquerade (at which the king promised to be present, with the countess of Yarmouth) the duke made application to Heidegger's valet de chambre, to know what suit of clothes he was likely to wear; and then procuring a similar dress, and a person of the same stature, he gave him his instructions. On the evening of the masquerade, as soon as his majesty was seated (who was always known by the conductor of the entertainment and the officers of the court, though concealed by his dress from the company), Heidegger, as usual, ordered the music to play

* There is a metzotinto of Heidegger by J. Faber, 1742, (other copies dated 1749) from a painting by Vanloo, a striking likeness. His face is also introduced in more than one of Hogarth's prints.

"God save the King;" but his back was no sooner turned, than the false Heidegger ordered them to strike up "Charly over the Water." The whole company were instantly thunderstruck, and all the courtiers not in the plot were thrown into a stupid consternation. Heidegger flew to the music-gallery, stamped and raved, and accused the musicians of drunkenness, or of being set on by some secret enemy to ruin him. The king and the countess laughed so immoderately, that they hazarded a discovery. While Heidegger stayed in the gallery, "God save the King" was the tune; but when, after setting matters to rights, he retired to one of the dancing-rooms, to observe if decorum was kept by the company, the counterfeit stepping forward, and placing himself upon the floor of the theatre, just in front of the music gallery, called out in a most audible voice, imitating Heidegger, and asked them if he had not just told them to play "Charly over the Water?" A pause ensued; the musicians, who knew his character, in their turn thought him either drunk or mad; but, as he continued his vociferation, "Charly" was played again. At this repetition of the supposed affront, some of the officers of the guards, who always attended upon these occasions, were for ascending the gallery, and kicking the musicians out; but the late duke of Cumberland, who could hardly contain himself, interposed. The company were thrown into great confusion. "Shame! Shame!" resounded from all parts, and Heidegger once more flew in a violent rage to that part of the theatre facing the gallery. Here the duke of Montagu, artfully addressing himself to him, told him "the king was in a violent passion; that his best way was to go instantly and make an apology, for certainly the musicians were mad, and afterwards to discharge them." Almost at the same instant he ordered the false Heidegger to do the same. The scene now became truly comic in the circle before the king. Heidegger had no sooner made a genteel apology for the insolence of his musicians, but the false Heidegger advanced, and in a plaintive tone cried out, "Indeed, Sire, it was not my fault, but that devil's in my likeness." Poor Heidegger turned round, stared, staggered, grew pale, and could not utter a word. The duke then humanely whispered in his ear the sum of his plot, and the counterfeit was ordered to take off his mask. Here ended the frolic; but Heidegger swore he would never attend any public amusement, if

that witch the wax-work woman did not break the mould, and melt down the mask before his face.

Being once at supper with a large company, when a question was debated, which nation of Europe had the greatest ingenuity; to the surprise of all present, he claimed that character for the Swiss, and appealed to himself for the truth of it. "I was born a Swiss," said he, "and came to England without a farthing, where I have found means to gain 5000*l.* a year, and to spend it. Now I defy the most able Englishman to go to Switzerland, and either to gain that income, or to spend it there." He died Sept. 4, 1749, at the advanced age of ninety years, at his house at Richmond, in Surrey, where he was buried. He left behind him one natural daughter, miss Pappet, who was married Sept. 2, 1750, to captain (afterwards admiral sir Peter) Denis. Part of this lady's fortune was a house at the north-west corner of Queen-square, Ormond-street, which sir Peter afterwards sold to the late Dr. Campbell, and purchased a seat in Kent, pleasantly situated near Westram, then called Valence, but now (by its present proprietor, the earl of Hillsborough) Hill Park.[1]

HEINECCIUS (JOHN GOTLIEB), a German lawyer, was born at Eisemberg in 1681, and trained in the study of philosophy and law. He became professor of philosophy at Hall, in 1710, and of law in 1721, with the title of counsellor. In 1724 he was invited to Franeker; and three years after, the king of Prussia influenced him to accept the law-professorship at Francfort upon the Oder. Here he continued till 1733, when the same prince almost forced him to resume the chair at Hall, where he remained till his death, in 1741, although he had strong invitations from Denmark, Holland, &c. His principal works (for they are numerous) are, 1. "Antiquitatum Romanorum Jurisprudentiam illustrantium syntagma;" the best edition of which is the fifth, published at Lewarden, in 1777. 2. "Elementa Juris Civilis secundum ordinem Institutionum & Pandectarum," 2 vols. 8vo. 3. "Elementa Philosophiæ Rationalis & Moralis, quibus præmissa historia Philosophica." This is reckoned a good abridgment of logic and morality. 4. "Historia Juris Civilis, Romani ac Germanici." 5. "Elementa Juris Naturæ & Gentium," which was translated into English by Dr. Turnbull. 6.

[1] Nichols's Anecdotes of Hogarth.—Hawkins's Hist. of Music.

"Fundamenta styli cultioris;" a work of his youth, but much approved, and often reprinted, with notes by Gesner and others. Also several academic dissertations upon various subjects. His works were published collectively at Geneva in 1744, and form 8 vols. in 4to. His brother, JOHN MICHAEL, deacon of the church of St. Peter and St. Paul at Goslar, who died in 1722, wrote many works of reputation in his country, among which is his "Account of the Antiquities of Goslar and the neighbouring places;" and his view of the ancient and modern Greek church.[1]

HEINECKEN (CHRISTIAN HENRY), a child greatly celebrated for the wonderfully premature developement of his talents, but whose history will require strong faith, was born at Lubeck, Feb. 6, 1721, and died there June 27, 1725, after having displayed the most amazing proofs of intellectual powers. He could talk at ten months old, and scarcely had completed the first year of his life, when he already knew and recited the principal facts contained in the five books of Moses, with a number of verses on the creation; at thirteen months he knew the history of the Old Testament, and the New at fourteen; in his thirtieth month, the history of the nations of antiquity, geography, anatomy, the use of maps, and nearly 8000 Latin words. Before the end of his third year, he was well acquainted with the history of Denmark, and the genealogy of the crowned heads of Europe; in his fourth year he had learned the doctrines of divinity, with their proofs from the Bible; ecclesiastical history; the institutes; 200 hymns, with their tunes; 80 psalms; entire chapters of the Old and New Testament; 1500 verses and sentences from ancient Latin classics; almost the whole Orbis Pictus of Comenius, whence he had derived all his knowledge of the Latin language; arithmetic; the history of the European empires and kingdoms; could point out in the maps whatever place he was asked for, or passed by in his journeys, and recite all the ancient and modern historical anecdotes relating to it. His stupendous memory caught and retained every word he was told; his ever active imagination used whatever he saw or heard, instantly to apply some examples or sentences from the Bible, geography, profane or ecclesiastical history, the "Orbis Pictus," or from ancient classics. At the court of Denmark he delivered twelve speeches

[1] Chaufepie.—Saxii Onomast.

without once faltering; and underwent public examinations on a variety of subjects, especially the history of Denmark. He spoke German, Latin, French, and Low Dutch, and was exceedingly good-natured and well-behaved, but of a most tender and delicate bodily constitution; never ate any solid food, but chiefly subsisted on nurses milk, not being weaned till within a very few months of his death, at which time he was not quite four years old. There is a dissertation on this child, published by M. Martini at Lubeck, in 1730, where the author attempts to assign the natural causes for the astonishing capacity of this great man in embryo, who was just shewn to the world, and snatched away. This was addressed to M. Christ. de Schoeneich, the child's tutor, who had published an account of him, and is given entire in vol. V. of "The Republic of Letters." Schoeneich's account was *republished* so lately as 1778 or 1779 in German.[1]

HEINSIUS (DANIEL), a celebrated scholar and critic, professor of politics and history at Leyden, and librarian of the university there, was born at Ghent, in Flanders, May 1580, of an illustrious family, who had possessed the first places in the magistracy of that town. He was frequently removed in the younger part of his life. He began his studies at the Hague, and afterwards went with his parents into Zealand, where he was instructed in polite literature and philosophy. He soon learned the outlines of morality and politics, but did not relish logic, and had an unconquerable aversion to the niceties of grammar. He discovered early a strong propensity to poetry, and began to make verses before he knew any thing of prosody or the rules of art. He composed a regular elegy at ten years of age, upon the death of a play-fellow; and there are several epigrams and little poems of his, written when he was not above twelve, which shew a great deal of genius and facility. He is represented, however, as having been somewhat indolent, and not likely to make any progress in Greek and Latin learning; on which account his father sent him, at fourteen years of age, to study the law in the university of Franeker. But from that time, as if he had been influenced by a spirit of contradiction, nothing would please him but classics; and he applied himself there to Greek and Latin authors, as obstinately as he had rejected them in Zealand.

[1] Schoeneich's account.—Moreri.—Dict. Hist.

He afterwards removed to Leyden, where he became a pupil of Joseph Scaliger; and was obliged to the encouragement and care of that great man for the perfection to which he afterwards arrived in literature, and which at the beginning of his life there was so little reason to expect. He published an edition of "Silius Italicus," in 1600, professedly taken from an ancient MS. and added notes of his own, which he called "Crepundia Siliana," to shew that they were written when he was extremely young. This edition was reprinted at Cambridge, 1646, 12mo. Heinsius was made Greek professor at eighteen, and afterwards succeeded Scaliger in the professorship of politics and history. When he was chosen librarian to the university, he pronounced a Latin oration, afterwards published, in which he described the duties of a librarian, and the good order and condition in which a library should be kept. Being a great admirer of the moral doctrine of the stoics, he wrote an elegant oration in praise of the stoic philosophy. He died Feb. 25, 1655, after having distinguished himself as a critic by his labours upon Silius Italicus, Theocritus, Hesiod, Seneca, Homer, Hesychius, Theophrastus, Clemens Alexandrinus, Ovid, Livy, Terence, Horace, Prudentius, Maximus Tyrius, &c. He published two treatises "De Satira Horatiana," which Balzac affirms to be masterpieces. He also wrote poems in various languages, which have been often printed, and always admired. He was the author of several prose works, some of which were of the humourous and satirical cast; as "Laus Asini," "Laus Pediculi," &c.

The learned have all joined in their praises of Heinsius. Gerard Vossius says that he was a very great man; and calls him the ornament of the muses and the graces. Casaubon admires him equally for his parts and learning. Pareus calls him the Varro of his age. Barthius ranks him with the first writers. Bochart pronounces him a truly great and learned man; and Selden speaks of him as "tam severiorum quam amœniorum literarum sol;" a light to guide us in our gay as well as severe pursuits in letters. Some, however, have thought that he was not so well formed for criticism; and Le Clerc, in his account of the Amsterdam edition of Bentley's "Horace," says that though doubtless a learned man, who had spent his life in the study of criticism, yet if we may judge by his Horace, he was by no means happy in his conjectures; but he

speaks much more advantageously of his son Nicolas Heinsius; and agreed, with the rest of the world, that though not so learned a man as his father, he had a better taste for criticism. Daniel Heinsius was, however, highly honoured abroad as well as at home; and received uncommon marks of respect from foreign potentates. Gustavus Adolphus, king of Sweden, gave him a place among his counsellors of state: the republic of Venice made him a knight of their order of St. Mark: and pope Urban VIII. was such an admirer of his fine talents and consummate learning, that he made him great offers if he would come to Rome; "to rescue that city from barbarism," as the pontiff is said to have expressed himself.[1]

HEINSIUS (NICHOLAS), son of the preceding, and more eminent both in the literary and the political world, was born at Leyden, July 1620, and at first educated under his father's inspection. In early life he formed an intimacy with his learned contemporaries John Frederick Gronovius, Vincent Fabricius, and Isaac Vossius. The latter accommodated him with the MSS. of Ovid, which were in the library of his grandfather, John Gerard Vossius, and his attention to this author terminated at last in an excellent edition of his works, highly praised by Ernesti and Harles, which he published in 1661, 3 vols. 8vo. In 1641, when he was about twenty-one years of age, he came over to England, and spent three months at Oxford, examining some MSS. of Ovid and Claudian in the Bodleian library. He returned the following year to Leyden, and thence to Spa, on account of his health, but in this tour visited the libraries and the learned of Brabant. About 1647 he went to Paris, where he remained a year and a half, and published his Latin poems. He also employed himself in collating some manuscripts in the library of Messrs. Dupin. From Paris he went to Italy, and both at Florence and Rome examined with great care the literary treasures in the grand duke's library, and in the Vatican. Happening unfortunately to be at Naples during a civic revolt, he lost part of his papers, and among others his collation of Martial. In 1648 he published at Padua his elegies, in which he celebrates Italy and Rome, but speaks somewhat disrespectfully of his own country, for which he was after-

[1] Moreri.—Foppen, Bibl. Belg.—Baillet Jugemens.—Blount's Censura.—Saxii Onomast.

wards blamed. He meant to have visited Swisserland on his return, but his father's age and infirmities making him desirous of his company, he returned home. He had refused a professor's chair at Bologna, because the terms were that he should embrace the Roman catholic religion. In 1649, hearing that Christina, queen of Sweden, had desired to see his poems, he published a new edition dedicated to her, which procured him an invitation to Stockholm, where he was very graciously received by her majesty. In 1651 he made another tour to Italy, and the following year being in Florence, was received a member of the academies of Della Crusca and the Apathisti. A considerable part of his object in this tour was to purchase manuscripts and medals for queen Christina; but, being now greatly in advance for these purchases, without having received any money from Stockholm, he found it necessary to return and make a personal application. In the mean time Christina had abdicated the throne, and Heinsius, who had spent 3000 florins in her purchases, presented petition after petition to no effect. Promises indeed he had in abundance; he was to have a grant of lands in Pomerania, a canonry at Hamburgh, a vicariate at Bremen; the title of secretary, and four thousand crowns to defray the expences he had been at; but none of these was fulfilled.

While in this situation, he received the glad tidings that the States of Holland had appointed him their resident at the Swedish court, with a salary of 4000 florins. This appointment took place Oct. 7, 1654. The following year his father died, which obliged him to return to Holland. In 1656 he was made secretary to the city of Amsterdam, which he was obliged to resign two years after in consequence of being prosecuted by a young woman for a breach of promise of marriage, under the faith of which she had lived with him and borne him two children. This affair seems very little to Heinsius's credit, for he was not only cast in the suit, but the sentence was afterwards confirmed in 1662 by the supreme court of Holland, to which he had appealed.

In the mean time, in 1660, he was again appointed resident at the court of Stockholm, where he remained until 1667. In 1669 he was appointed deputy extraordinary at the court of Moscovy. After holding this post about two years, and executing some other political commissions for

the States, he retired to a country residence in 1675, first near Utrecht, and afterwards at Vianen. It was when in this latter place that Peter Francius addressed to him a Latin poem, "Ad Nic. Heinsium, de secessu suo Vianensi." In 1681, while at the Hague, whither he went on account of the marriage of his niece, he died Oct. 7. His body was carried to Leyden, and interred in the same grave with that of his father, in the church of St. Peter.

His poems, which are much admired, have been several times printed: but the best edition is that of Amsterdam, 1666. Some think him worthy to be called "The Swan of Holland." He wrote notes upon, and gave editions of Virgil, Ovid, Valerius Flaccus, Claudian, Prudentius, &c. Bentley, in a note upon Horace, 2 Sat. vi. 108. calls his edition of Virgil, "editio castigatissima." His Claudian is dedicated, in a Latin poem, to Christina queen of Sweden; and his Ovid to Thuanus. At his death, it is said, that he capriciously disowned all his works; and expressed the utmost regret at having left behind him so many "monuments of his vanity," as he called them.[1]

HEISTER (LAURENCE), a celebrated physician, surgeon, anatomist, and botanist, was born at Frankfort on the Maine, in 1683. He was educated in several German universities, and in 1706 spent some time in the study of anatomy and surgery at Amsterdam under Ruysch, then so famous for his dissections and anatomical preparations. In the following year he went to serve as a surgeon in the Dutch camp in Brabant; devoting the subsequent winter to further improvement, under Boerhaave and his eminent colleagues, who at that time attracted students from all parts to the university of Leyden, where Heister took his degree. Returning afterwards to the camp, he was, in 1709, appointed physician-general to the Dutch military hospital. The experience he thus acquired, raised him to a distinguished rank in the theory and practice of surgery, especially as he had a genius for mechanics, and was by that means enabled to bring about great improvements in the instrumental branch of his art. In 1710 he became professor of anatomy and surgery at Altorf, in the little canton of Uri, and rendered himself celebrated by his lectures and writings. Ten years afterwards a more advan-

[1] Life by Burman.—Moreri.—Burman's Sylloge.—Baillet Jugemens.—Saxii Onomast.

tageous situation offered itself to him at Helmstad, where he became physician, with the title of Aulic counsellor, as usual, to the duke of Brunswick, as well as professor of medicine, and afterwards of surgery and botany, in that university. Here he continued till his death, which happened in 1758, at the age of seventy-five. The czar Peter invited him to Russia, but he was too comfortably situated in Germany, where the favour of several sovereigns already shone upon him at an early period, to accept the invitation.

Heister continued from time to time to publish a number of books relating to anatomy and surgery, to several of which he supplied figures drawn by his own hand. Among these, his most distinguished work is the "Compendium Anatomicum," an octavo volume, first printed in 1717, which became quite a classical book, superseding all that had been previously in use in the schools. It went through numerous editions, with successive additions and improvements, and was translated into most of the modern languages. His "Institutions of Surgery," also published in German in 1718, was soon translated into Latin, and most of the modern languages of Europe, and went through numerous editions. He wrote also some works on the theory and practice of medicine, in which his opinions are formed on the mechanical principles of the Boerhaavian school; and a valuable practical work of Heister's, a collection of medical, surgical, and anatomical observations, in quarto, is well known in this country by an English translation.

Heister seems early to have had a taste for botany, and to have collected plants, as Haller observes, in his various journeys. This taste enabled him to fill the botanical chair at Helmstad with credit and satisfaction, and he paid great attention to the garden there, which he much enriched. His first botanical publication, "De Collectione Simplicium," was the inaugural dissertation of one of his pupils named Rabe, printed in 1722; and had he written nothing else, his botanical labours should have been consigned to oblivion; but his subsequent works rank him as an original writer, and he might have acquired more fame had he been favoured with leisure to look deeper, and not been warped by preconceived ideas. In 1732 he published a dissertation on the "Use of the Leaves" in founding genera of plants, preferring those parts for a natural arrangement, on account of the obscurity and difficulty attending those

of the flower. In August 1741, our author came forth as the professed adversary of Linnæus, in the inaugural dissertation of one of his pupils named Goeckel, entitled "Meditationes et Animadversiones in novum Systema Botanicum sexuale Linnæi;" but the arguments by which the learned professor and his pupil attempt to prove the position they assume, that the "method of Linnæus is extremely difficult, very doubtful, and uncertain," are not very cogent. Another dissertation of Heister's, published in Oct. 1741, "de Nominum Plantarum Mutatione utili ac noxia," is a more diffuse and elaborate attack on the nomenclature of the great Swedish teacher, whom, however, he terms "a most diligent and most valuable botanist." Nor does it appear that he was instigated to these attacks by any personal enmity, nor by any more extraordinary flow of bile than was usual among controversialists, of that day at least. Whatever he pursued, he pursued with ardour, and perhaps as he advanced in age, seated in professional state, he grew more pertinacious in his opinions. Hence his subsequent attacks on Linnæus are marked with more vehemence, but proportionably, as usual, with less reason. In 1748, notwithstanding his dislike to the Linnæan principles, he published a "Systema Plantarum Generale ex fructificatione, cui annectuntur regulæ ejusdem, de Nominibus Plantarum, a celeb. Linnæi longè diversæ." This system is allied to that of Boerhaave, and though it takes into consideration many particulars of general habit or structure, is not more natural than the professedly artificial system of Linnæus.

We shall conclude with mentioning a very splendid publication of Heister in folio, in 1753, in which he describes the Amaryllis Orientalis of Linnæus, which he names Brunsvigia after his sovereign.[1]

HELE (THOMAS), by birth an Englishman, arrived at the singular distinction of being admired in France as a writer in the French language. He was born in Gloucestershire about 1740. He began his career in the army, and served in Jamaica till the peace of 1763. A desire of seeing the most remarkable parts of Europe, now carried him into Italy, where he was so captivated with the beauty of the climate, and the innumerable objects of liberal

[1] Rees's Cyclopædia, by Dr. Smith.—Stoever's Life of Linnæus, p. 119—123. —Haller, Bibl. Bot.

curiosity which presented themselves, that he continued there several years. About 1770, having satisfied his curiosity in Italy, he turned his thoughts to France, and went to Paris. There also he studied the state of the arts, and was particularly attentive to the theatre. At length he began to write for the Italian comedy, which had principally attracted his notice, and wrote with considerable success. The pieces for that theatre are written chiefly in French, with French titles, and only one or two characters in Italian. He wrote, 1. "Le Jugement de Midas," on the contest between French and Italian music, which was much applauded. But his 2. "Amant jaloux," had still more success. 3. His third piece, "Les Evenemens imprevus," met with some exceptions, on which he modestly withdrew it, and after making the corrections suggested, brought it forward again, and had the pleasure to find it much approved. The comedies of this writer are full of plot, the action lively and interesting: his versification is not esteemed by the French to be of consummate perfection, nor his prose always pure; yet his dialogue constantly pleased, and was allowed to have the merit of nature and sound composition. Mr. Hele died at Paris, of a consumptive disorder, in December 1780; and it may possibly be long before another Englishman will be so distinguished as a writer in the French language. We take this account from French authors, who write his name d'Héle, perhaps it was properly Hale or Dale.[1]

HELENA, the empress, mother of Constantine, and one of the saints of the Romish communion, who gives name to many of our churches, owed her elevation to the charms of her person. She was of obscure origin, born at the little village of Drepanum in Bithynia, where the first situation in which we hear of her was that of hostess of an inn. Constantius Chlorus became enamoured of her probably there, and married her; but, on being associated with Diocletian in the empire, divorced her to marry Theodora, daughter of Maximilian Hercules. The accession of her son to the empire drew her again from obscurity; she obtained the title of Augusta, and was received at court with all the honours due to the mother of an emperor. Her many virtues riveted the affection of her son to her, and, when he became a Christian, she also was

[1] Dict. Hist.

converted; yet she did not scruple to admonish him when she disapproved his conduct. When she was near eighty years old she planned and executed a journey to the Holy Land, where she is said to have assisted at the discovery of the true cross of Christ, reported by the Romanists to have been accompanied by many miracles. In the year 328, soon after this discovery, she died at the age of eighty. Helena, wherever she went, left proofs of a truly Christian liberality; she relieved the poor, orphans, and widows; built churches, and in all respects shewed herself worthy of the confidence of her son, who supported her in these pious efforts by an unlimited permission to draw upon his treasures. At her death he paid her the highest honours, had her body sent to Rome to be deposited in the tomb of the emperors, and raised her native village to the rank of a city, with the new name of Helenopolis. She proved her prudence and political wisdom by the influence she always retained over her son, and by the care she took to prevent all interference of the half-brothers of Constantine, sons of Constantius Chlorus and Theodora; who, being brought into notice after her death, by the injudicious liberality of the emperor, were massacred by their nephews as soon as they succeeded their father in the empire.[1]

HELIODORUS, a native of Emesa in Phœnicia, and bishop of Tricca in Thessaly, flourished in the reigns of Theodosius and Arcadius towards the end of the fourth century. In his youth he wrote a romance, by which he is now better known than by his subsequent bishopric of Tricca. It is entitled "Ethiopics," and relates the amours of Theagenes and Chariclea, in ten books. The learned Huetius is of opinion that Heliodorus was among the romance-writers what Homer was among the poets, the source and model of an infinite number of imitations, all inferior to their original. The first edition of the Ethiopics was printed at Basil, 1533, with a dedication to the senate of Nuremberg, prefixed by Vincentius Opsopæus, who informs us that a soldier preserved the MS. when the library of Buda was plundered. Bourdelot's learned notes upon this romance were printed at Paris in 1619, with Heliodorus's Greek original, and a Latin translation, which had been published by Stanislaus Warszewicki, a Polish knight, (with the Greek) at Basil, in 1551. An excellent English

[1] Butler's Lives of the Saints.

translation of this romance, was published by Mr. Payne in 2 vols. 12mo, in 1792. A notion has prevailed that a provincial synod, being sensible how dangerous the reading of Heliodorus's Ethiopics was, to which the author's rank was supposed to add great authority, required of the bishop that he should either burn the book, or resign his dignity; and that the bishop chose the latter. But this story is thought to be entirely fabulous; as depending only upon the single testimony of Nicephorus, an ecclesiastical historian of great credulity and little judgment; and it is somewhat difficult to suppose that Socrates should omit so memorable a circumstance when speaking of Heliodorus as the author of "a love-tale in his youth, which he entitled Ethiopics." Valesius, in his notes upon this passage, starts another difficulty, for while he rejects the account of Nicephorus as a mere fable, he seems inclined to think, that the romance itself was not written by Heliodorus bishop of Tricca; but in this opinion he has not been followed. Opsopæus and Melancthon have supposed that this romance was in reality a true history; but Fabricius thinks this as incredible as that Heliodorus, according to others, wrote it originally in the Ethiopic tongue. Some again have asserted, that Heliodorus was not a Christian, from his saying at the end of his book, that he was a Phœnician, born in the city of Emesa, and of the race of the sun; since, they say, it would be madness in a Christian, and much more in a bishop, to declare that he was descended from that luminary; but such language, in a young man, can scarcely admit the inference.

Besides the Ethiopics, Cedrenus tells us of another book of Heliodorus, concerning the philosopher's stone, or the art of transmuting metals into gold, which he presented to Theodosius the Great; and Fabricius has inserted in his "Bibliotheca Græca," a chemical Greek poem written in iambic verse, which he had from a MS. in the king of France's library, and which carries the name of Heliodorus bishop of Tricca; but leaves it very justly questionable, whether it be not a spurious performance.[1]

HELL (MAXIMILIAN), a learned astronomer, and member of most of the learned societies of Europe, was born in 1720, at Chemnitz, in Hungary, and first educated at Neusol. Having in 1738 entered the society of the Jesuits,

[1] Gen. Dict.—Moreri.—Saxii Onomast.

he was sent by them to the college of Vienna, where, during his philosophical studies, he displayed a genius for mechanics, and employed his leisure hours in constructing water-clocks, terrestrial and celestial globes, and other machines. In 1744 and 1745 he studied mathematics, now become his favourite pursuit, under the celebrated Froelich, and not only assisted Franz, the astronomer of the Jesuits' observatory, in his labours, but also in arranging the museum for experimental philosophy. At the same time he published a new edition of Crevellius's "Arithmetica numeralis et literalis," as a text-book. In 1746 and 1747 he taught Greek and Latin in the catholic school of Leutschau, in Hungary, and returning to Vienna in the latter year, was employed as the instructor in the mathematics, and the art of assaying, of several young men destined for offices in the Hungarian mines. In 1750 he published, "Adjumentum memoriæ manuale Chronologico-genealogico-historicum," which has since been translated into various languages, and of which an enlarged edition appeared in 1774. In 1751 and 1752 he obtained the priesthood, completed his academical degrees, and was appointed professor of mathematics at Clausenburg. Here he published his "Elementa Arithmeticæ" for the use of his pupils, and had prepared other works, when he was, in Sept. 1752, invited to Vienna, and appointed astronomer and director of the new observatory, in the building of which he assisted, and made it one of the first in Europe, both as to construction and apparatus. From 1757 to 1767 he devoted himself entirely to astronomical observations and calculations for the "Ephemerides," each volume of which, published annually, contained evident proofs of his assiduity. About the same time he published a small work, entitled "An Introduction towards the useful employment of Artificial Magnets."

A circumstance now occurred which contributed not a little to increase his fame. The transit of Venus over the sun's disk, announced for June 3, 1769, was considered as a phenomenon, which, if observed in different parts of the globe, would furnish data for determining the true distance of the sun and planets from the earth; and some of the ablest astronomers were selected to proceed for this purpose to Cajaneborg in Finland, to Otaheite, to California, and to Hudson's Bay. Hell had also the honour of being chosen to participate in this undertaking; and,

although he had previously refused two offers of the kind, accepted that of Christian VII. king of Denmark, to observe the transit in an island in the Frozen Ocean, near Wardoehuus, at the Northern extremity of Europe. Having set out in April 1768, with J. Sajnovies, a member of the same order, as his assistant, he arrived at the place of his destination October 11. He now constructed an observatory, and began his observations, which extended to a great many other phænomena than that which was the chief object of his journey; but in this last he was successful beyond all expectation, the serenity of the sky being so much in his favour. As the results, however, of the astronomers sent out to different parts to make their observations, did not agree, Hell was involved in a literary contest, particularly with Lalande.

In June 1769 he set out on his return, and arrived safely at Copenhagen, where he was honoured with every mark of respect by the king, and he and his assistant were admitted members of the academies of Copenhagen, Drontheim, and Norway. During his residence at Copenhagen, which lasted seven months, he communicated, besides other things, to the academy of sciences, the observations he had made of the transit, which were published, and afterwards reprinted in the Ephemerides for 1771. In May 1770 he returned to Vienna, and collected and arranged the fruits of his journey, which he meant to publish under the title of "Expeditio literaria ad Polum Arcticum;" but the suppression of the order of the Jesuits, which gave him great concern, and the dispersion of some of his literary coadjutors, are supposed to have prevented him from completing this undertaking. He was also unsuccessful in endeavouring to establish an academy of sciences, which, according to his plan, was to be under the direction of the Jesuits. He superintended, however, the building of a new observatory at Erlau, in Hungary, at the expence of the bishop, count Charles of Esterhazy, and undertook two journeys thither to direct the operations, and to arrange a valuable collection of instruments which had been sent to him from England. In the month of March 1792, he was attacked by an inflammation of the lungs, which producing a suppuration, put an end to his life in a few weeks. He is to be ranked with those who have rendered essential service to the science of astronomy. The "Ephemerides Astronomicæ ad meridianum Vindobonensem,"

begun in 1767, and continued till his death, forms a valuable astronomical calendar, which contains a great many interesting papers. In other branches of knowledge, and particularly theology, he was a firm adherent to the principles he had been taught in his youth, and which he strenuously defended. He always entertained hopes of the revival of the order of the Jesuits. He possessed a benevolent heart, and was always ready to assist the distressed; in particular he endeavoured to relieve the sufferings of the poor, and with this noble view expended almost the whole of his property.[1]

HELLANICUS, of Mitylene, was an ancient Greek historian, born in the year A. C. 496, twelve years before the birth of Herodotus. He wrote a history of "the earliest Kings of various Nations, and the Founders of Cities," which is mentioned by several ancient authors, but is not extant. He lived to the age of eighty-five. There was another Hellanicus of much later times, who was a Milesian, but very little is known of either.[2]

HELLOT (JOHN), a French chemist, was born in 1686, and destined by his friends for the profession of theology, but the accidentally meeting with a book of chemistry, determined him to make that science the principal pursuit of his life. From 1718 to 1732, he was employed as the compiler of the "Gazette de France." He translated Schlutter's work on the "Fusions of Ores, and on Founderies," and published it in 1750—1753, 2 vols. 4to, with his own notes and remarks. He published a work, entitled "L'Art de la Teinture des Laines et Etoffes de Laines," 1750, 12mo, which is reckoned a very valuable treatise, and is the first in which chemical principles are applied to the practice of the art. He furnished many articles to the "Memoirs of the Academy of Sciences," and some to the royal society of London, of which he was elected a fellow in 1740. He died at Paris in 1766.[3]

HELMICH (WERNER), a Dutch protestant divine, and one of the early promoters of the reformed religion in that country, was born at Utrecht in 1551. He had attained so much reputation with his fellow citizens, that in 1579 they unanimously chose him their pastor. The same year, as all obstacles to the establishment of the reformation were not yet overcome, they appointed him one of a deputa-

[1] Athenæum, vol. III.—Dict. Hist. [2] Moreri. [3] Dict. Hist.

tion sent to our queen Elizabeth, to request that in the treaty of peace with Spain, she should stipulate for the free exercise of the protestant religion in the United Provinces. In 1582, he was the first who preached that religion openly in the cathedral of Utrecht, notwithstanding the opposition given by the chapter. He afterwards refused the theological chair in the university of Leyden, but accepted the pastoral office at Amsterdam in 1602, which he held until his death, Aug. 29, 1608. All his contemporaries, the protestant divines, speak highly of his talents, character, and services. He did not write much; except an "Analysis of the Psalms," printed after his death, at Amst. 1641, 4to, and a controversial work against Coster the Jesuit, entitled "Gladius Goliathi," much commended by Voetius.[1]

HELMONT (JOHN BAPTIST VAN), commonly called Van Helmont, from a borough and castle of that name in Brabant, was a person of quality, and a man of great learning, especially in physic and natural philosophy; and born at Brussels in 1577. The particulars of his life, as given in the two introductory chapters to his works, give a just notion of the man.

"In the year 1580," says he, "a most miserable one to the Low Countries, my father died. I, the youngest and least esteemed of all my brothers and sisters, was bred a scholar; and in the year 1594, which was to me the 17th, had finished the course of philosophy. Upon seeing none admitted to examinations at Louvain, but in a gown, and masked with a hood, as though the garment did promise learning, I began to perceive, that the taking degrees in arts was a piece of mere mockery; and wondered at the simplicity of young men, in fancying that they had learned any thing from their doting professors. I entered, therefore, into a serious and honest examination of myself, that I might know by my own judgment, how much I was a philosopher, and whether I had really acquired truth and knowledge: but found myself altogether destitute, save that I had learned to wrangle artificially. Then came I first to perceive, that I knew nothing, or at least that which was not worth knowing. Natural philosophy seemed to promise something of knowledge, to which therefore I joined the study of astronomy. I applied myself also to

[1] Burmann's Trajectum Eruditum.—Moreri.

logic and the mathematics, by way of recreation, when I was wearied with other studies; and made myself a master of Euclid's Elements, as I did also of Copernicus's theory 'De revolutionibus orbium cœlestium:' but all these things were of no account with me, because they contained little truth and certainty, little but a parade of science falsely so called. Finding after all, therefore, that nothing was sound, nothing true, I refused the title of master of arts, though I had finished my course; unwilling, that professors should play the fool with me, in declaring me a master of the seven arts, when I was conscious to myself that I knew nothing.

"A wealthy canonry was promised me then, so that I might, if I pleased, turn myself to divinity; but saint Bernard affrighted me from it, saying, that 'I *should eat* the sins of the people.' I begged therefore of the Lord Jesus, that he would vouchsafe to call me to that profession in which I might please him most. The Jesuits began at that time to teach philosophy at Louvain, and one of the professors expounded the disquisitions and secrets of magic. Both these lectures I greedily received; but instead of grain, I reaped only stubble, and fantastic conceits void of sense. In the mean time, lest an hour should pass without some benefit, I run through some writings of the stoics, those of Seneca, and especially of Epictetus, who pleased me exceedingly. I seemed, in moral philosophy, to have found the quintessence of truth, and did verily believe, that through stoicism I advanced in Christian perfection; but I discovered afterwards in a dream, that stoicism was an empty and swollen bubble, and that by this study, under the appearance of moderation, I became, indeed, most self-sufficient and haughty. Lastly, I turned over Mathiolus and Dioscorides; thinking with myself nothing equally necessary for mortal man to know and admire, as the wisdom and goodness of God in vegetables; to the end that he might not only crop the fruit for food, but also minister of the same to his other necessities. My curiosity being now raised upon this branch of study, I inquired, whether there were any book, which delivered the maxims and rule of medicine? for I then supposed, that medicine was not altogether a mere gift, but might be taught, and delivered by discipline, like other arts and sciences: at least I thought, if medicine was a good gift coming down from the Father of lights, that it might have,

as an human science, its theorems and authors, into whom, as into Bazaleel and Aholiab, the spirit of the Lord had infused the knowledge of all diseases and their causes, and also the knowledge of the properties of things. I inquired, I say, whether no writer had described the qualities, properties, applications, and proportions of vegetables, from the hyssop even to the cedar of Libanus? A certain professor of medicine answered me, that none of these things were to be looked for either in Galen or Avicen. I was very ready to believe this, from the many fruitless searches I had made in books for truth and knowledge before; however, following my natural bent, which lay to the study of nature, I read the institutions of Fuchsius and Fernelius; in whom I knew I had surveyed the whole science of medicine, as it were in an epitome. Is this, said I, smiling to myself, the knowledge of healing? Is the whole history of natural properties thus shut up in elementary qualities? Therefore I read the works of Galen twice; of Hippocrates once, whose aphorisms I almost got by heart; all Avicen, as well as the Greeks, Arabians, and moderns, to the tune of 600 authors. I read them seriously and attentively through; and took down, as I went along, whatever seemed curious and worthy of attention; when at length, reading over my common-place book, I was grieved at the pains I had bestowed, and the years I had spent, in throwing together such a mass of stuff. Therefore I straightway left off all books whatever, all formal discourses, and empty promises of the schools; firmly believing every good and perfect gift to come down from the Father of lights, more particularly that of medicine.

"I have attentively surveyed some foreign nations; but I found the same sluggishness, in implicitly following the steps of their forefathers, and ignorance among them all. I then became persuaded, that the art of healing was a mere imposture, originally set on foot by the Greeks for filthy lucre's sake; till afterwards the Holy Scriptures informed me better. I considered, that the plague, which then raged at Louvain, was a most miserable disease, in which every one forsook the sick; and faithless helpers, distrustful of their own art, fled more swiftly than the unlearned common people, and homely pretenders to cure it. I proposed to myself to dedicate one salutation to the miserable infected; and although then no medicine was made

known to me but trivial ones, yet God preserved my innocency from so cruel an enemy. I was not indeed sent for, but went of my own accord; and that not so much to help them, which I despaired of doing, as for the sake of learning. All that saw me, seemed to be refreshed with hope and joy; and I myself, being fraught with hope, was persuaded, that, by the mere free gift of God, I should sometimes obtain a mastery in the science. After ten years' travel and studies from my degree in the art of medicine taken at Louvain, being then married, I withdrew myself, in 1609, to Vilvord, that, being the less troubled by applications, I might proceed diligently in viewing the kingdoms of vegetables, animals, and minerals. I employed myself some years in chemical operations. I searched into the works of Paracelsus; and at first admired and honoured the man, but at last was convinced, that nothing but difficulty, obscurity, and error, was to be found in him. Thus tired out with search after search, and concluding the art of medicine to be all deceit and uncertainty, I said with a sorrowful heart, 'Good God! how long wilt thou be angry with mortal man, who hitherto has not disclosed one truth, in healing, to thy schools? How long wilt thou deny truth to a people confessing thee, needful in these days, more than in times past? Is the sacrifice of Molech pleasing to thee? wilt thou have the lives of the poor, widows, and fatherless children, consecrated to thyself, under the most miserable torture of incurable diseases? How is it, therefore, that thou ceasest not to destroy so many families through the uncertainty and ignorance of physicians?' Then I fell on my face, and said, 'Oh, Lord, pardon me, if favour towards my neighbour hath snatched me away beyond my bounds. Pardon, pardon, O Lord, my indiscreet charity; for thou art the radical good of goodness itself. Thou hast known my sighs; and that I confess myself to be, to know, to be worth, to be able to do, to have, nothing; and that I am poor, naked, empty, vain. Give, O Lord, give knowledge to thy creature, that he may affectionately know thy creatures; himself first, other things besides himself, all things, and more than all things, to be ultimately in thee.'

"After I had thus earnestly prayed, I fell into a dream; in which, in the sight or view of truth, I saw the whole universe, as it were, some chaos or confused thing without form, which was almost a mere nothing. And from thence I drew the conceiving of one word, which did signify to

me this following: 'Behold thou, and what things thou seest, are nothing. Whatever thou dost urge, is less than nothing itself in the sight of the Most High. He knoweth all the bounds of things to be done; thou at least may apply thyself to thy own safety.' In this conception there was an inward precept, that I should be made a physician; and that, some time or other, Raphael himself should be given unto me. Forthwith therefore, and for thirty whole years after, and their nights following in order, I laboured always to my cost, and often in danger of my life, that I might obtain the knowledge of vegetables and minerals, and of their natures and properties also. Meanwhile, I exercised myself in prayer, in reading, in a narrow search of things, in sifting my errors, and in writing down what I daily experienced. At length I knew with Solomon, that I had for the most part hitherto perplexed my spirit in vain; and I said, Vain is the knowledge of all things under the sun, vain are the searchings of the curious. Whom the Lord Jesus shall call unto wisdom, he, and no other, shall come; yea, he that hath come to the top, shall as yet be able to do very little, unless the bountiful favour of the Lord shall shine upon him. Lo, thus have I waxed ripe of age, being become a man; and now also an old man, unprofitable, and unacceptable to God, to whom be all honour."

From this curious account, given in the preceding editions of this Dictionary, and which we are unwilling to displace, it will be seen that Van Helmont had a strong portion of enthusiasm; but he was not the madman which some of his contemporaries imagined. For a period of thirty years he pursued his researches into the products of nature, with such perseverance, as to leave few of the known animal, vegetable, and mineral bodies unexamined. In the course of these investigations, he necessarily fell upon the discovery of several of the products of decomposition, and of new combination, which chemistry affords: among these he seems to have been the first to notice the spirit of hartshorn, the spirit of sulphur *per campanam*, as it was called, and the aërial part of the spa-waters, which he first denominated *gas* (from the German *geist*, ghost, or spirit), and several other substances. Among these were many articles possessing considerable influence upon the living body, which, being contrasted with the inertness of the simples of the Galenical practice, roused and confirmed

his former opinions against the doctrines of that school; which he now attacked with great ardour and strength of argument, and which he contributed to overthrow. But partly in imitation of Paracelsus, whom he greatly admired, and partly from an attempt to generalize the confused mass of new facts, which he had acquired, he attempted to reduce the whole system of medicine to the principles of chemistry, and substituted a jargon as unintelligible, and hypotheses as gratuitous, as those which he had attempted to refute. He published from time to time a variety of works, by which he obtained considerable reputation. The elector of Cologne, who was himself attached to chemical inquiries, held him in great esteem; and he received from the emperor Rodolph II. and his two successors, invitations to the court of Vienna; but he preferred his laboratory and cabinet to these proffered honours. He died on the 30th of December, 1644, in the sixty-eighth year of his age.

His first work was entitled "De Magnetica Vulnerum Naturali et Legitima Curatione, contra Johannem Roberti Soc. Jesu Theologum," Paris, 1621, 8vo. His next publication was relative to the waters of the Spa, "De Spadanis Fontibus," Liege, 1624, 8vo. Next followed, after a long interval, "Febrium Doctrina inaudita," Antwerp, 1642, 12mo; and "Opuscula Medica inaudita, 1. De Lithiasi; 2. De Febribus; 3. De Humoribus Galeni; 4. De Peste," Cologne, 1644, 8vo. On his death he requested his son to collect his papers, as well the incomplete as the finished ones, and to publish them in the way which he thought the best. They were sent to the printer, without correction, and without any regard to connection or arrangement, and published at Amsterdam in 1648, in 4to, under the title of "Ortus Medicinæ, id est, initia Physicæ inaudita, progressus Medicinæ Novus in Morborum ultionem ad Vitam longam." Under the title of "Opera omnia," these works have been reprinted at various times and places, and in various languages: the most correct edition is that of Amsterdam, in 1652, by Elzevir. They are now consulted only as curiosities; but he certainly anticipated, in obscure glimpses, as it were, several of the important discoveries, as well as the hypotheses of later times: his *Archæus* is now the *vis medicatrix naturæ* of Hoffmann and Cullen; his doctrine of fer-

ments was adopted by Silvius and his followers; and he greatly cleared the way to chemical discoveries.[1]

HELMONT (FRANCIS MERCURIUS VAN), son of the preceding, was born in 1618, and like his father, became celebrated for his knowledge, and his paradoxes; was very skilful in physic and chemistry, and was esteemed a man of universal learning, and acquainted with most trades and arts. He was even suspected of having found the philosopher's stone, because he lived at an apparently great expence with a small income; but was much esteemed and respected at Amsterdam. After living many years with the prince of Sultzbach, who was a great patron of the learned, he set out for Berlin, by desire of the queen of Prussia, and died at Cologn in 1699. His works are, "Alphabeti verè naturalis Hebraici delineatio;" "Cogitationes super quatuor priora capita Geneseos," Amsterdam, 1697, 8vo; "De attributis divinis;" "De Inferno," &c. He believed the *Metempsycosis*, and maintained many other paradoxes.[2]

HELOISE. See ABELARD.

HELSHAM (RICHARD), doctor of physic, professor of that science and of natural philosophy in the university of Dublin, was author of a celebrated course of twenty-three lectures on natural philosophy, published after his death, in an octavo volume, by Dr. Bryan Robinson. These lectures were long in high estimation, passed through several editions, and are only superseded now from the necessity of keeping pace in such works with the progress of discoveries. They are clear and plain, though scientific. The author was intimate with Swift, and corresponded with him in his humourous way. He died Aug. 1, 1738, of an obstruction in the bowels, for which quicksilver having been in vain tried, he ordered that his body should be opened, when the cause of his death was ascertained to be three large excrescences, resembling the substance of the liver, which had accumulated in the bowels.[3]

HELST (BARTHOLOMEW VANDER), a Dutch artist, was born at Haerlem in 1613, and became one of the best portrait painters of his time. He sometimes attempted history, and displayed taste and nature in the landscapes which he introduced, but his chief merit is in his portraits,

[1] Life as above.—Rees's Cyclopædia.
[2] Dict. Hist.
[3] Gent. Mag. vol. VIII. Swift's Works.

which he designed in an agreeable style, with a light, free touch, and a mellow pencil. His most capital performance is in the town-hall of Amsterdam; it represents a company of trained bands, about thirty figures in whole length. Of its merit our readers may entertain a high idea when they are told that sir Joshua Reynolds has given it as his opinion that it is perhaps the first picture of portraits in the world, comprehending more of those qualities which make a perfect portrait, than any other sir Joshua had ever seen. They are correctly drawn, both head and figures, and well coloured; and have great variety of action, characters, and countenances, and those so truly and lively expressive of what they are about, that the spectator has nothing to wish for. This artist died in 1670.[1]

HELVETIUS (JOHN FREDERIC), a physician, was born of a noble family in the principality of Anhalt, about 1625. He obtained at an early age a considerable reputation for his knowledge of medicine and chemistry; and having settled in Holland about 1649, he practised at the Hague with so much success, that he was appointed first physician to the States-general, and to the prince of Orange. He died August 20, 1709. His works serve, however, rather to prove his devotion to the absurdities of the alchemists, physiognomists, and such visionaries of his time, than his advancement in true science; and therefore it may be sufficient to refer for their titles to our authorities.—His son ADRIAN, who was born in 1656, journeyed to Paris, without any design of fixing there, and only to see that new world, and sell some medicines, but accident detained him very unexpectedly. The dysentery then prevailed in that city; and all who applied to him are said to have been infallibly cured. His success was celebrated; and Louis XIV. ordered him to publish the remedy which produced such certain and surprising effects. He declared it to be *Ipecacuanha*, and received 1000 louis-d'ors for the discovery. He settled in Paris, became physician to the duke of Orleans, and was also made inspector-general of the military hospitals. He died in 1721, leaving some works behind him, of little value; the principal of which is, "Traité des Maladies de plus frequentes, & des Remedies specifiques pour les guerir," 2 vols. 8vo.[2]

[1] Argenville.—Pilkington.—Sir J. Reynolds's Works, vol. II. p. 354—6.
[2] Moreri.—Dict. Hist.

HELVETIUS (JOHN CLAUDE), son of the above, was born in 1685, and rose to be a practitioner of eminence. He was first physician to the queen, counsellor of state, and greatly esteemed by the town as well as court. He was, like his father, inspector-general of the military hospitals. He was a member of the academy of sciences at Paris, of the royal society in London, and of the academies of Berlin, Florence, and Bologna. He cured Louis XV. of a dangerous disorder, which attacked him at the age of seven years, and obtained afterwards the entire confidence of the queen also. Whenever he attended as a physician, he was regarded as a friend, such was the goodness and benevolence of his character. He was particularly attentive to the poor. He died July 17, 1755. He was the author of, 1. "Idée Générale de l'économie animale, 1722," 8vo. 2. "Principia Physico-Medica, in tyronum Medicinæ gratiam conscripta," 2 vols. 8vo. This latter work, though drawn up for pupils, may yet be serviceable to masters. He also published some papers in the Memoirs of the academy of sciences for 1718, 1719, and 1721.[1]

HELVETIUS (CLAUDE ADRIAN), the most remarkable of this family, was born at Paris in 1715, and was son of the preceding Helvetius. He studied under the famous father Porée in the college of Louis the Great, and his tutor, discovering in his compositions remarkable proofs of genius, was particularly attentive to his education. An early association with the wits of his time gave him the desire to become an author, but his principles unfortunately became tainted with false philosophy. He did not publish any thing till 1758, when he produced his celebrated book "De l'Esprit," which appeared first in one volume 4to, and afterwards in three volumes, 12mo. This work was very justly condemned by the parliament of Paris, as confining the faculties of man to animal sensibility, and removing at once the restraints of vice and the encouragements to virtue. Attacked in various ways at home, on account of these principles, he visited England in 1764, and the next year went into Prussia, where he was received with honourable attention by the king. When he returned into France, he led a retired and domestic life on his estate at Voré. Attached to his wife and family, and strongly inclined to benevolence, he lived there more hap-

[1] Moreri.—Dict. Hist.—Haller Bibl. Med.

pily than at Paris, where, as he said, he "was obliged to encounter the mortifying spectacle of misery that he could not relieve." To Marivaux, and M. Saurin, of the French academy, he allowed pensions, that, for a private benefactor, were considerable, merely on the score of merit; which he was anxious to search out and to assist. Yet, with all this benevolence of disposition, he was strict in the care of his game, and in the exaction of his feudal rights. He was maître-d'hotel to the queen, and, for a time, a farmer-general, but quitted that lucrative post to enjoy his studies. When he found that he had bestowed his bounty upon unworthy persons, or was reproached with it, he said, "If I was king, I would correct them; but I am only rich, and they are poor, my business therefore is to aid them." Nature had been kind to Helvetius; she had given him a fine person, genius, and a constitution which promised long life. This last, however, he did not attain, for he was attacked by the gout in his head and stomach, under which complaint he languished some little time, and died in December 1771. His works were, 1. the treatise "De l'Esprit," "on the Mind," already mentioned: of which various opinions have been entertained. It certainly is one of those which endeavour to degrade the nature of man too nearly to that of mere animals; and even Voltaire, who called the author at one time a true philosopher, has said that it is filled with common-place truths, delivered with great parade, but without method, and disgraced by stories very unworthy of a philosophical production. The ideas of virtue and vice, according to this book, depend chiefly upon climate. 2. "Le Bonheur," or "Happiness," a poem in six cantos; published after his death, in 1772, with some fragments of epistles. His poetical style is still more affected than his prose, and though he produces some fine verses, he is more frequently stiff and forced. His poem on happiness is a declamation, in which he makes that great object depend, not on virtue, but on the cultivation of letters and the arts. 3. "De l'Homme," 2 vols. 8vo, another philosophical work, not less bold than the first. A favourite paradox, produced in this book, under a variety of different forms, is, "that all men are born with equal talents, and owe their genius solely to education." This book is even more dangerous than that on the mind, because the style is clearer, and the author writes with less reserve. He speaks sometimes of

the enemies of what he called philosophy, with an asperity that ill accords with the general mildness of his character.

The origin of the philosophical career of Helvetius is, by La Harpe, traced to a cause of a very singular nature, and not perhaps very credible. While yet young, and coveting every species of enjoyment within the reach of his age, his accomplishments, and his wealth, he beheld in a public garden a man who had none of these advantages, and to whom a circle of women were doing honour. This was Maupertuis, just returned from his voyage towards the pole, and who had acquired a temporary reputation in the sciences. Helvetius was struck with the consideration which the reputation of a man of letters was able to ensure. He had hitherto succeeded easily in all that he had attempted. He had danced to admiration at the opera, under the mask of Juvilliers, one of the first dancers of the time. He had already made attempts in poetry; he had submitted his verses to Voltaire, and the lettered veteran had politely intimated that this was his proper line. He then directed his attention to philosophy, and connected himself with its chiefs, particularly with Diderot.

Diderot is supposed to have furnished some leading ideas to Helvetius for his work on the Mind. As his hypothesis, says La Harpe, every where terminates in materialism, it is probable that the basis of it was furnished to a man of the world, of course little conversant with these matters, by a man of letters by profession, an apostle of atheism, who loved nothing better than to make disciples.

La Harpe has justly said that the paradoxes of Helvetius were the more readily adopted by numbers, because they were discovered to flatter the passions, to lower the standard of virtue, and to furnish excuses for vice. An examination of the lucubrations of the French philosophers, down from the date of the works of Helvetius, proves that the principal and most successful cause of their gaining readers and followers arose from their enlisting the passions on their side. Such is the basis of their systems, the general spirit of their sect, and the principle of their success. The method is not very honourable; but with a little address it is almost sure to succeed, at least for a time, for nothing is more easy than to pass off as a theory a corruption which already exists as a fashion.[1]

1. Dict. Hist.—La Harpe's Lyceum.

HELVICUS (CHRISTOPHER), professor of the Greek and eastern languages, and of divinity, in the university of Giessen, was born Dec. 26, 1581, at Sprendlingen, a little town near Francfort, where his father was minister. He went through his studies in Marpurg, where he took his degree of M. A. in 1599, having taken his bachelor's in 1595. He was an early genius; composed a prodigious number of Greek verses at fifteen years old; and was capable of teaching Greek, Hebrew, and even philosophy, before he was twenty. The Hebrew he spoke as fluently as if it had been his native language. He thoroughly read the Greek authors; and even studied physic for some time, though he had devoted himself to the ministry. In 1605, he was chosen to teach Greek and Hebrew, in the college which the landgrave had recently established at Giessen; and which the year after was converted into an university by the emperor, who endowed it with privileges. Having discharged for five years the several duties of his employment with great reputation, he was appointed divinity professor in 1610. In 1611, a church was offered him in Moravia, and a professorship at Hamburgh with a considerable stipend: but he refused both. In 1613, he took the degree of D. D. at the command of the landgrave; who sent him to Francfort, that he might view the library of the Jews, who had been lately driven away by popular tumults. Helvicus, fond of reading the rabbins, bought several of their books on that occasion. He died in the flower of his age, Sept. 10, 1616; and his loss was bewailed by the German poets of the Augsburg confession. A collection was made of his poems, which were printed with his funeral sermon and some other pieces, under the title of "Cippus Memorialis," by the care of Winckleman, who had been his colleague.

He was reputed to have had a most skilful and methodical way of teaching languages. He was a good grammarian; and published several grammars, as Latin, Greek, Hebrew, Chaldee, Syriac; but they were only abridgements. His Hebrew and Latin Lexicons were also, by way of essay, calculated for youth. He was likewise an able chronologer. His chronological tables have gone through several editions, and been greatly esteemed, though they are not, as it is difficult to conceive they should be, quite free from errors. He published them in 1609, under the title of "Theatrum Historicum, sive Chronologiæ Systema

Novum, &c." and brought them down from the beginning of the world to 1612; but they were afterwards revised and continued by John Balthasar Schuppius, son-in-law to the author, and professor of eloquence and history in the university of Marpurg; and this is the only one of his works whose use has not been entirely superseded.[1]

HELYOT (PETER, or father HYPPOLITA), perhaps Elliot, properly, as he was of British extraction, was born in Jan. 1660, and became in 1683 a religious of the order of Picpus near Paris, which is a branch of that of St. Francis, and was raised to several offices in his order. His fame is founded on a large work, the toil of twenty-three years, in eight volumes 4to, "A History of Monastic Orders, religious and military, and of secular congregations of both sexes," &c. &c. which he began to print in 1714. The four last volumes were edited by father Louis, the provincial of his order, with the assistance of Maximilian Bullot. Helyot died at Picpus, near Paris, Jan. 5, 1716. His work is full of learned research, and more correct than any thing on that subject which had then appeared. He was a man of exemplary piety, and a neat, though not elegant, or natural writer.[2]

HEMELAR (JOHN), a very learned man, born at the Hague, was a fine poet and orator; and to be compared, says Gronovius, in his "Orat. funeb. J. Golii," with the Roman Atticus for his probity, tranquillity of life, and absolute disregard of honours and public employments. He went to Rome, and spent six years in the palace of cardinal Cesi. He wrote there a panegyric on pope Clement VIII. which was so graciously received, that he was offered the post of librarian to the Vatican, or a very good benefice; and preferring the latter, was made a canon in the cathedral at Antwerp. Lipsius had a great esteem for him, as appears from his letters. He was Grotius's friend also, and published verses to congratulate him on his deliverance from confinement. He was uncle by the mother's side to James Golius, the learned professor at Leyden, who gained so vast a reputation by his profound knowledge in the Oriental languages: but Golius, who was a zealous protestant, could never forgive his having converted his brother Peter to popery. Hemelar applied himself much more to the study of polite literature and to the science of medals, than

[1] Gen. Dict.—Moreri.—Freheri Theatrum. [2] Moreri, and Supplement.

to theology. "He published," says Gronovius, "extremely useful commentaries upon the medals of the Roman emperors, from the time of Julius Cæsar down to Justinian, taken from the cabinets of Charles Arschot and Nicholas Rocoxius; wherein he concisely and accurately explains by marks, figures, &c. whatever is exquisite, elegant, and suitable or agreeable to the history of those times, and the genius of the monarchs, whether the medals in question be of gold, silver, or brass, whether cast or struck in that immortal city. It is a kind of storehouse of medals; and nevertheless in this work, from which any other person would have expected prodigious reputation, our author has been so modest as to conceal his name." This work of Hemelar's, which is in Latin, is not easily to be met with, yet it has been twice printed: first at *Antwerp*, in 1615, at the end of a work of James De Bie; and secondly, in 1627, 4to; which Clement has described as a very rare edition: Bayle mentions a third edition of 1654, folio, but the work which he mistakes for a third edition, was only a collection of engravings of Roman coins described by Gevartius, in which are some from Hemelar's work. The other works of this canon are some Latin poems and orations. He died in 1640. He is sometimes called Hamelar.[1]

HEMMINGFORD (WALTER DE), a regular canon of Gisborough-abbey, near Cleveland in Yorkshire, flourished in the fourteenth century, in the reign of Edward III. He had much learning, and much industry. History was his particular study; and he compiled a history which begins from the Norman conquest, and continues to the reign of king Edward the IId. from 1066 to 1308. The work is written with great care and exactness, and in a style good enough considering the time. Gale, who has published it in his "Veteres Scriptores," with an account of the author, enumerates five copies of his history, two at Trinity college, Cambridge, one at the Heralds' office, one in the Cotton library, and one which he had himself. This author died at Gisborough in 1347. Hearne published an edition in 2 vols. 8vo, Oxford, 1731, now one of the most rare and valuable of his works.[2]

HEMSKIRK, or HEEMSKIRK (MARTIN), an eminent painter, was a peasant's son, and born at a village of that

[1] Gen. Dict.—Moreri.—Foppen Bibl. Belg.—Clement Bibl. Curieuse.—Saxii Onomasticon.

[2] Gale ubi supra.—Nicolson's Hist. Library.

name in Holland, in 1498. In his youth he was extremely dull, and nothing was expected from him; but afterwards he became a correct painter, easy and fruitful in his inventions. He was the disciple and imitator of Schoreal. He went to Rome, and intended to stay there a long time; but at the end of three years, returned to his own country, settled at Haerlem, and lived there the remainder of his days. Most of his works were engraved. Vasari, who gives a particular account of them, and commends them, says, Michael Angelo was so pleased with one of the prints, that he had a mind to colour it. Mr. Fuseli thinks that he invented with more fertility than taste or propriety; "his design is ostentatious without style, and his forms long without elegance. He rather grouped than composed, and seems to have been unacquainted with chiaroscuro. His costume is always arbitrary, and often barbarous, and in the admission of ornaments and the disposition of his scenery, he oftener consulted the materials which he had compiled at Rome, than fitness of place, or the demands of his subject." He died in 1574.[1]

HEMSKIRK (EGBERT), another painter, perhaps of the family with the former, exhibited much fancy in the subjects he chose for his pencil, but with vigour of execution. He was born at Haerlem in 1645, and was a disciple of Peter Grebber, whose manner he left for that of Brouwer. In his own time his compositions were much esteemed, because of their gross humour, and the whimsical imagination that reigned in them; but they are not now so much prized. His delight was in painting fanciful, wild, and uncommon scenes of his own composing; such as the nocturnal intercourse of witches, devils, and spectres; enchantments, temptations of St. Anthony, interiors of alehouses with drunken men, monkies in the actions of men and women, &c. &c. all which he wrought with great freedom of touch and intelligence of drawing. His colour likewise, though not always pure, was in general rich and agreeable. He quitted his own country to settle in London, where he died in 1704. It was customary with him to paint his own portrait in his drolls, and which was not of the most engaging kind; and he wrought by means of a looking-glass his characters from his own face. There was another EGBERT Hemskirk, called by distinction the

1 Pilkington.—Strutt.

Old, who painted subjects of the like kind with more success.[1]

HEMMERLIN (FELIX), or MALLEOLUS, which has the same meaning as Hemmerlin in German, was born at Zurich in 1389, of a considerable family; and having entered the church, was made canon of Zurich in 1412. He afterwards took his doctor's degree at Bologna, and in 1428 was appointed chanter of the church of Zurich. In 1454 the bishop of Constance put him in prison, on a suspicion of corresponding with the enemies of his country; what became of him afterwards, or when he died, we have not been able to discover; but two works of his in folio, and in black letter, are much sought by collectors of curiosities: 1. "Opuscula varia; scilicet de nobilitate et rusticitate dialogus," &c. without date. 2. "Variæ oblectationis opuscula; nempe contra validos mendicantes Beghardos et Beghinos," &c. Basil, 1497, folio. They are written with a coarse kind of humour.[2]

HEMSTERHUIS (TIBERIUS), or Hemsterhusius, one of the most famous critics of his country, the son of Francis Hemsterhuis, a physician, was born at Groningen, Feb. 1, 1685. After obtaining the rudiments of literature from proper masters, and from his father, he became a member of his native university in his fourteenth year, 1698. He there studied for some years, and then removed to Leyden, for the sake of attending the lectures of the famous James Perizonius on ancient history. He was here so much noticed by the governors of the university, that it was expected he would succeed James Gronovius as professor of Greek. Havercamp, however, on the vacancy, was appointed, through the intrigues, as Ruhnkenius asserts, of some who feared they might be eclipsed by young Hemsterhuis; who in 1705, at the age of nineteen, was called to Amsterdam, and appointed professor of mathematics and philosophy. In the former of these branches he had been a favourite scholar of the famous John Bernouilli. In 1717, he removed to Franeker, on being chosen to succeed Lambert Bos as professor of Greek; to which place, in 1738, was added the professorship of history. In 1740 he removed to Leyden to accept the same two professorships in that university. It appears that he was married, because his father-in-law, J. Wild, is mentioned. He died

[1] Pilkington.— Walpole's Anecdotes. [2] Niceron, vol. XXVIII.

April 7, 1766, having enjoyed to the last the use of all his faculties. He published, 1. "The three last books of Julius Pollux's Onomasticon," to complete the edition of which, seven books had been finished by Lederlin. This was published at Amsterdam in 1706. On the appearance of this work, he received a letter from Bentley, highly praising him for the service he had there rendered to his author. But this very letter was nearly the cause of driving him entirely from the study of Greek criticism: for in it Bentley transmitted his own conjectures on the true readings of the passages cited by Pollux from comic writers, with particular view to the restoration of the metre. Hemsterhuis, had himself attempted the same, but, when he read the criticisms of Bentley, and saw their astonishing justness and acuteness, he was so hurt at the inferiority of his own, that he resolved, for the time, never again to open a Greek book. In a month or two this timidity went off, and he returned to these studies with redoubled vigour, determined to take Bentley for his model, and to qualify himself, if possible, to rival one whom he so greatly admired. 2. "Select Colloquies of Lucian, and his Timon," Amst. 1708. 3. "The Plutus of Aristophanes, with the Scholia," various readings and notes, Harlingen, 1744, 8vo. 4. "Part of an edition of Lucian," as far as the 521st page of the first volume; it appeared in 1743 in four volumes quarto, the remaining parts being edited by J. M. Gesner and Reitzius. The extreme slowness of his proceeding is much complained of by Gesner and others, and was the reason why he made no further progress. 5. "Notes and emendations on Xenophon Ephesius," inserted in the 3—6 volumes of the "Miscellanea Critica" of Amsterdam, with the signature T. S. H. S. 6. "Some observations upon Chrysostom's Homily on the Epistle to Philemon," subjoined to Raphelius's Annotations on the New Testament. 7. "Inaugural Speeches on various occasions." 8. There are also letters from him to J. Matth. Gesner and others; and he gave considerable aid to J. St. Bernard, in publishing the "Eclogæ Thomæ Magistri," at Leyden, in 1757. His "Philosophical Works" were published at Paris in 1792, 2 vols. 8vo, but he was a better critic than philosopher. Ruhnkenius holds up Hemsterhusius as a model of a perfect critic, and indeed, according to his account, the extent and variety of his knowledge,

and the acuteness of his judgment, were very extraordinary.[1]

HENAO (GARIEL DE), a voluminous Spanish author, and accounted one of the most learned men of his country in the seventeenth century, was born in 1611. He entered, when he was about fifteen years of age, into the order of the Jesuits at Salamanca, and spent the greatest part of his life in that university, where afterwards he was admitted to the degree of doctor of divinity, and appointed rector. He obtained a very high reputation by the solutions which he gave to persons who came from all parts to consult him in cases of conscience. He died in 1704, at the great age of ninety-three, and continued to perform the duties of professor till within three years of that time. His works consist of eleven folio volumes, in Latin. Nine of them are composed of treatises on philosophical, theological, and controversial subjects; the others are devoted to an account of the antiquities of Biscay, and furnish the reader with much curious and interesting matter; they are entitled "Biscaya Illustrata." The part "de Cantabriæ antiquitatibus" is a work of merit. He was author of many smaller pieces not inserted in this collection.[2]

HENAULT (CHARLES JOHN FRANCIS), an eminent French writer, and president in parliament, was born at Paris, Feb. 8, 1685. His great grandfather, Remi Henault, used to be of Lewis XIII.'s party at tennis, and that prince called him "The Baron," because of a fief which he possessed near Triel. He had three sons, officers of horse, who were all killed at the siege of Casal. John Remi, his father, an esquire, and lord of Moussy, counsellor to the king, and secretary to the council, kept up the honour of the family, and becoming farmer-general, made his fortune. He was honoured with the confidence of the count de Pontchartrain; and, being of a poetical turn, had some share in the criticisms which appeared against Racine's tragedies. He married the daughter of a rich merchant at Calais, and one of her brothers being president of that town, entertained the queen of England on her landing there in 1689. Another brother, counsellor in the parliament of Metz, and secretary to the duke of Berry, was associated with Mr. Crozat in the armaments, and, dying unmarried, left a great fortune to his sister.

[1] Burnkeni elogium Tib. Hemsterhusii, new edit. 1800.—Saxii Onomasticon.
[2] Moreri.

Young Henault early discovered a sprightly, benevolent disposition, and his penetration and aptness soon distinguished itself by the success of his studies. Claude de Lisle, father of the celebrated geographer, gave him the same lessons in geography and history which he had before given to the duke of Orleans, afterwards regent. These instructions have been printed in seven volumes, under the title of "Abridgment of Universal History."

On quitting college, Henault entered the congregation of the oratory, where he soon attached himself to the study of eloquence: and, on the death of the abbé Rene, reformer of La Trappe, he undertook to pronounce his panegyric, which not meeting the approbation of father Massilon, he quitted the oratory after two years, and his father bought for him, of marshal Villeroi, the lieutenance des chasses, and the government of Corbeil. At the marshal's he formed connections and even intimate friendships with many of the nobility, and passed the early part of his life in agreeable amusements, and in the liveliest company, without having his religious sentiments tainted. He associated with the wits till the dispute between Rousseau and De la Motte soon gave him a disgust for these trifling societies. In 1707 he gained the prize of eloquence at the French academy; and another, next year, at the academy des jeux Floraux. About this time, M. Reaumur, who was his relation, came to Paris, and took lessons in geometry under the same master, Guinée. Henault introduced him to the abbé Bignon, and this was the first step of his illustrious course. In 1713 he brought a tragedy on the stage, under the disguised name of Fuselier. As he was known to the public only by some slighter pieces, "Cornelia the Vestal" met with no better success. He therefore locked it up, without printing. In his old age his passion for these subjects revived, and Mr. Horace Walpole being at Paris in 1768, and having formed a friendship with him as one of the amiable men of his nation, obtained this piece, and had it printed at his press at Strawberry-hill. In 1751 Mr. Henault, under a borrowed name, brought out a second tragedy, entitled "Marius," which was well received and printed. The French biographers, however, doubt whether this was not really by M. Caux, whose name it bore.

He had been admitted counsellor in parliament in 1706, with a dispensation on account of age; and in 1710, presi-

dent of the first chamber of inquests. These important places, which he determined to fill in a becoming manner, engaged him in the most solid studies. The excellent work of Mr. Domat charmed him, and made him eager to go back to the fountain head. He spent several years in making himself master of the Roman law, the ordonnances of the French king, their customs, and public law. M. de Morville, procureur-general of the great council, being appointed ambassador to the Hague in 1718, engaged Henault to accompany him; and his personal merit soon introduced him to the acquaintance of the most eminent personages at that time there. The grand pensionary, Heinsius, who, under the exterior of Lacedemonian simplicity, kept up all the haughtiness of that people, lost with him all that hauteur which France itself had experienced from him in the negociations for the treaty of Utrecht.

The agitation which all France felt by Law's system, and the consequent sending of the parliament into exile, was a trial to the wise policy of the president Henault. His friendship for the first president, De Mesmes, led him to second the views of that great magistrate: he took part in all the negociations, and was animated purely by the public good, without any private advantage. On the death of the cardinal du Bois, in 1723, he succeeded in his place at the French academy. Cardinal Fleury recommended him to succeed himself as director, and he pronounced the eloge of M. de Malezieux.

History was his favourite study; not a bare collection of dates, but a knowledge of the laws and manners of nations; to obtain which he drew instruction from private conversations, a method he so strongly recommends in his preface. After having thus discussed the most important points of public law, he undertook to collect and publish the result of his inquiries, and he is deservedly accounted the first framer of chronological abridgements; in which, without stopping at detached facts, he attends only to those which form a chain of events that perfect or alter the government and character of a nation, and traces only the springs which exalt or humble a nation, extending or contracting the space it occupies in the world. His work has had the fortune of those literary phænomena, where novelty and merit united excite minds eager after glory, and fire the ardour of young writers to press after a guide whom few can

overtake. The first edition of the work, the result of forty years' reading, appeared in 1744, under the auspices of the chancellor Daguesseau, with the modest title of "An Essay." The success it met with surprised the author. He made continual improvements in it, and it has gone through nine editions, and been translated into Italian, English, and German, and even into Chinese. As the best writers are not secure from criticism, and are indeed the only ones that deserve it, the author read to the academy of belles lettres a defence of his abridgement.

All the ages and events of the French monarchy being present to his mind, and his imagination and memory being a vast theatre on which he beheld the different movements and parts of the actors in the several revolutions, he determined to give a specimen of what passed in his own mind, and to reduce into the form of a regular drama, one of the periods of French history, the reign of Francis II. which, though happy only by being short, appeared to him one of the most important by its consequences, and most easy to be confined within a dramatic compass. His friend the chancellor highly approved the plan, and wished it to be printed. It accordingly went through five editions; the harmony of dates and facts is exactly observed in it, and the passions interested without offence to historic truth.

In 1755 Henault was chosen an honorary member of the academy of belles lettres, having been before elected into the academies of Nanci, Berlin, and Stockholm. The queen also appointed him superintendant of her house. His natural sprightliness relieved her from the serious attendance on his private morning lectures. The company of persons most distinguished by their wit and birth, a table more celebrated for the choice of the guests than its delicacies, the little comedies suggested by wit, and executed by reflection, united at his house all the pleasures of an agreeable literary life. All the members of this ingenious society contributed to render it pleasing, and the president was not inferior to any. He composed three comedies, "La Petite Maison;" "Le Jaloux de Soi-meme," and "Le Reveil d'Epimenide." The subject of the last was the Cretan philosopher, who is pretended to have slept twenty-seven years. The queen was particularly pleased with this piece.

He was now in such favour with her majesty, that, on the place of superintendant becoming vacant by the death

of M. Bernard de Conbert, master of requests, and the sum he had paid for it being lost to his family, Henault solicited it in favour of several persons, till at last the queen bestowed it on himself, and consented that he should divide the profits with his predecessor's widow. On the queen's death he held the same place under the dauphiness. A delicate constitution made him liable to much illness, which, however, did not interrupt the serenity of his mind. He made several journeys to the waters of Plombieres: in one of these he visited the deposed king Stanislaus at Luneville; and in another accompanied his friend the marquis de Pauliny, ambassador to Switzerland.

In 1763 Henault drew near his end. One morning, after a quiet night, he felt an oppression, which the faculty pronounced a suffocating cough. His confessor being sent to him, he formed his resolution without alarm. He mentioned afterwards, that he recollected having then said to himself, "What do I regret?" and called to mind that saying of madame de Sevigne, "I leave here only dying creatures." He received the sacraments. It was believed the next night would be his last; but by noon the next day he was out of danger. "Now," said he, "I know what death is. It will not be new to me any more." He never forgot it during the following seven years of his life, which, like all the rest, were gentle and calm. Full of gratitude for the favours of Providence, resigned to its decrees, offering to the Author of his being a pure and sincere devotion; he felt his infirmities without complaining, and perceived a gradual decay with unabated firmness. He died Dec. 24, 1771, in his 86th year. He married, in 1714, a daughter of M. le Bas de Montargis, keeper of the royal treasure, &c. who died in 1728, without leaving any issue. He treated as his own children, those of his sister, who had married, in 1713, the count de Jonsac, and by him had three sons and two daughters. The two younger sons were killed, one at Brussels, the other at Lafelt, both at the head of the regiments of which they were colonels; the eldest long survived, and was lieutenant-general and governor of Collioure and Port Vendre in Roussillon. The elder daughter married M. le Veneur, count de Tillieres, and died in 1757; the second married the marquis d'Aubeterre, ambassador to Vienna, Madrid, and Rome. In 1800 a very able posthumous work of the president's was published at Paris, entitled "Histoire Cri-

tique de l'Etablissement des François dans les Gaules," 2 vols. 8vo.[1]

HENAULT (JOHN D'), a French poet, was the son of a baker at Paris, and at first a receiver of the taxes at Fores. Then he travelled into Holland and England, and was employed by the superintendant Fouquet, who was his patron. After his return to France, he soon became distinguished as one of the finest geniuses of his age; and gained a prodigious reputation by his poetry. His sonnet on the miscarriage of mad. de Guerchi is looked upon as a master-piece, though it has little intrinsic merit. He also wrote a satirical poem against the minister Colbert, which is reckoned by Boileau among his best pieces. This was written by way of revenging the disgrace and ruin of his patron Fouquet, which Henault ascribed to Colbert. The minister being told of this sonnet, which made a great noise, asked, "Whether there were any satirical strokes in it against the king?" and being informed there were not, "Then," said he, "I shall not mind it, nor shew the least resentment against the author." Henault was a man who loved to refine on pleasures, and gloried in infidelity. He went to Holland on purpose to visit Spinoza, who did not much esteem him. When, however, sickness and death came to stare him in the face, he became a superstitious convert, and was for receiving the Viaticum or Sacrament, with a halter about his neck, in the middle of his bed-chamber. He died in 1682.

He had printed at Paris, 1670, in 12mo, a small collection of his works, under the title of "Oeuvres Diverses," or "Miscellanies:" containing sonnets, and letters in verse and prose to Sappho, who was probably the celebrated madam des Houlieres, to whom he had the honour to be preceptor. Henault had translated three books of Lucretius: but his confessor having raised in him scruples and fears, he burnt this work, so that there remains nothing of it but the first 100 lines, which had been copied by his friends. Voltaire says, that "he would have gained great reputation, had these books that were lost been preserved, and been equal to what we have of this work."[2]

HENCKEL (JOHN FREDERIC), an eminent mineralogist, whose name has unaccountably been omitted in all our English as well as in the French biographical collections,

[1] Dict. Hist.—Gent. Mag. 1783. [2] Gen. Dict.—Moreri.

was born at Fryberg, or Friburg, in Misnia, in 1679. He applied himself, in the former part of his life, to physic; but quitted practice to devote his time entirely to the study of mineralogy and the various branches connected with it. The place of his birth afforded many facilities in his researches, being situated among those mountains which have been rendered famous by their mines, and which have been wrought with success through a long course of ages. Dr. Henckel, therefore, had the most favourable opportunity of studying nature, which he did with assiduity and success; and his superior skill gained him so high and so extensive a reputation, that his lectures were not only attended by persons who came from all parts of Germany, but he had also disciples who resorted to him from Sweden and Russia. Augustus II. king of Poland, and elector of Saxony, made him counsellor in the mines at Fryberg, and it was under his direction, that the porcelain manufacture was brought to perfection, which has rendered the town of Meissen so famous. He died in 1744 at Fryberg. His fine cabinet of natural rarities was purchased by Mr. Demidoff, a man of fortune, whose son presented it to the university of Moscow. Dr. Henckel's "Pyritologia" is known in this country by a translation, "History of the Pyrites," published in 1757, 8vo; and there is a French translation of a posthumous work, entitled "Henckelius in Mineralogia redivivus," Paris, 1756, 2 vols. 8vo, said to be very accurate.[1]

HENICHIUS (JOHN), a learned professor of divinity in the university of Rinteln, in the country of Hesse, was born in January 1616. He was educated at Zell, Lunenburg, and Helmstad; and after having studied at this last four years, was received doctor in philosophy. Having afterwards read some lectures, and presided in public disputations, he gained the friendship in an especial manner of doctor Calixtus and doctor Horneius, two famous divines. He was appointed professor of metaphysics and of Hebrew, in the university of Rinteln, in 1643; and a year and a half after this, being invited to Bardewik, to be superintendant, he discharged the duties of that employment during five years, with so much care and diligence, that duke Augustus of Brunswick would have appointed him

[1] Monthly Review, vol. XVII. and XVIII. Some other works of Henckel's are in the new Catalogue of the British Museum.

sole inspector of the diocese of Wolfenbuttel, but he returned to Rinteln in 1651, and was made professor of divinity, had a seat in the ecclesiastical consistory, and was also made inspector of the churches in the earldom of Schauemburg. He was a man of great candor and moderation, and ardently wished that there might be an union between the Lutherans and Calvinists, which occasioned his being suspected by both parties. He was himself a Lutheran, and a man of great erudition. He died at Rinteln June 27, 1671, leaving the following works: 1. "Dissertatio de Majestate civili," Rintel. 1653, 4to. 2. "De cultu creaturarum & imaginum dissert." ibid. 1653, 4to. 3. "De libertate Arbitrii, imprimis de concursu causæ secundæ cum primis," ibid. 1645, 4to. 4. "De Officio boni Principis piique Subditi," ibid. 1661, 12mo. 5. "Dissertatio de Pœnitentia lapsorum," ibid. 1659, 4to. 6. "De Gratia & Prædestinatione Dissertatio," ibid. 1663, 4to. 7. "Compendium S. Theologiæ," ibid. 1657, 1671, 8vo. 8. "De Veritate Religionis Christianæ," ibid. 1667, 12mo. 9. "Institutiones Theologicæ," Brunsvigæ, 1665, 4to. 10. "Historiæ Ecclesiasticæ & Civilis Pars I." Rintel. 1669, Pars II. 1670, Pars III. 1674, 4to. 11. "Disputationes de Mysterio S. S. Trinitatis: de Confessione Augustini, de fide & operibus," &c. [1]

HENLEY (ANTHONY), an English gentleman of parts and learning, was the son of sir Robert Henley, of the Grange in Hampshire, descended from the Henleys of Henley in Somersetshire; of whom sir Andrew Henley was created a baronet in 1660. This sir Andrew had a son of the same name, famous for his frolics and profusion. His seat, called Bramesley, near Hartley-row, in the county of Southampton, was very large and magnificent. He had a great estate in that and the other western counties, which was reduced by him to a very small one, or to nothing. Sir Robert Henley of the Grange, his uncle, was a man of good sense and œconomy. He held the master's place of the King's-bench court, on the pleas side, many years; and by the profits of it, and good management, left his son, Anthony Henley, of the Grange, of whom we now treat, possessed of a very fine fortune, above 3000*l.* a-year, part of which arose from the ground-rents of Lincoln's-inn-fields.

[1] Gen. Dict.—Moreri.

Anthony Henley was bred at Oxford, where he distinguished himself by an early relish for polite learning. He made a great proficiency in the study of the classics, and particularly the ancient poets, by which he formed a good taste for poetry, and wrote verses with success. Upon his coming to London, he was presently received into the friendship and familiarity of persons of the first rank for quality and wit, particularly the earls of Dorset and Sunderland. The latter had especially a great esteem and affection for him; and as every one knew what a secret influence he had on affairs in king William's court, it was thought strange that Mr. Henley, who had a genius for any thing great, as well as any thing gay, did not rise in the state, where he would have shone as a politician, no less than he did at Will's and Tom's as a wit. But the Muses and pleasure had engaged him. He had something of the character of Tibullus, and, except his extravagance, was possessed of all his other qualities; his indolence, his gallantry, his wit, his humanity, his generosity, his learning, his taste for letters. There was hardly a contemporary author, who did not experience his bounty. They soon found him out, and attacked him with their dedications; which, though he knew how to value as they deserved, were always received as well as the addressers could wish; and his returns were made so handsomely, that the manner was as grateful as the present.

There was, for a long time, a strict friendship between Mr. Henley and Richard Norton of Southwick in Hampshire, esq. who was often chosen to represent that county. This gentleman had the same passion for the Muses; and the similarity there was in their pleasures and studies, made that friendship the more firm and affectionate. They both lived to a good age before they married, and perhaps the breach that happened between them was one reason of their entering both into the state of matrimony much about the same time. Mr. Henley married Mary youngest daughter and co-heiress of the hon. Peregrine Bertie, sister to the countess Pawlet, with whom he had 30,000*l.* fortune, and by her he left several children. Of these Anthony, the eldest, died in 1745; and Robert, the second son, was created baron Henley and lord keeper of the great seal in 1760; became lord chancellor in 1761; and earl of Northington in 1764.

On becoming a husband and a father, Mr. Henley re-

linquished his gay mode of life, and was chosen a member of parliament for Andover in 1698; after which he was constantly the representative for either Weymouth, or Melcombe Regis, in the county of Dorset. He was always a zealous assertor of liberty in the house of commons, or at least of what went by that name; and on one occasion moved in the house for an address to her majesty, that she would be graciously pleased to give Mr. Benjamin Hoadly some dignity in the church, for strenuously asserting and vindicating the principles of that revolution which is the foundation of our present establishment in church and state. This made him odious to the Tory party, and some impotent endeavours were used to have him laid aside in the queen's last parliament; but he carried his election both at his corporation, and afterwards in the house of commons.

Mr. Henley wrote several compositions, though he did not put his name to them; and very frequently assisted the writers of the "Tatler" and "Medley." No man wrote with more wit and more gaiety. He affected a simplicity in his writings, and in particular was extremely happy in touching the manners and passions of parents and children, masters and servants, peasants and tradesmen, using their expressions so naturally and aptly, that he has very frequently disguised by it both his merit and character.

His most darling diversion was music, of which he was entirely master; his opinion was the standard of taste; and after the Italian music was introduced, no opera could be sure of applause, till it had received his approbation. He was such an admirer of Purcell's music, and the English manner, that he did not immediately relish the Italian; but, practice reconciling his ear, he was at last much attached to it. Whether he composed himself, we know not; but he sang with art, and played on several instruments with judgment. He wrote several poems for music, and almost finished the opera of "Alexander" set by Purcell. Garth, in his preface to the Dispensary, has highly praised Henley, who was his friend; and his death, which happened in 1711, was very generally lamented.[1]

HENLEY (JOHN), better known by the appellation of "Orator Henley," has furnished the world with memorials

[1] Memoirs of persons who died in 1711, 8vo, 1712.—Swift's Works.—Tatler and Spectator, with notes.

of himself, in a work entitled "Oratory Transactions," which are in some respects worth preserving. He was born at Melton Mowbray, Leicestershire, Aug. 3, 1692. His father, the rev. Simon Henley, and his grandfather by his mother's side (John Dowel, M. A.) were both vicars of that parish. His grandfather by his father's side, John Henley, M. A. was likewise a clergyman, rector of Salmonby and Thetford in Lincolnshire. He was educated among the dissenters, and conformed at the restoration. Henley was bred up first in the free-school of Melton, under Mr. Daffy, a diligent and expert grammarian. From this school he was removed to that of Okeham in Rutland, under Mr. Wright, eminent for his knowledge of the Latin, Greek, and Hebrew languages. About 1709 he entered of St. John's-college, Cambridge; where, on his examination by Dr. Gower then master, Dr. Lambert, Dr. Edmundson, and others, he was, he tells us, particularly approved. While an undergraduate at St. John's, he wrote a letter to the "Spectator," dated from that college, Feb. 3, 1712, signed Peter de Quir, abounding with quaintness and local wit. He began here to be very soon uneasy; he was more inclined to dispute than to assent to any points of doctrine, and already fancied himself able to reform the whole system of academical education.

After he had commenced bachelor of arts, he was first desired by the trustees of the school in Melton to assist in, and then to take the direction of, that school; which he increased and raised from a declining to a flourishing condition. He established here, he tells us, a practice of improving elocution, by the public speaking of passages in the classics, morning and afternoon, as well as orations, &c. Here he was invited by a letter from the rev. Mr. Newcome, to be a candidate for a fellowship in St. John's; but as he had long been absent, and therefore lessened his personal interest, he declined appearing for it. Here likewise he began his "Universal Grammar," and finished ten languages, with dissertations prefixed, as the most ready introduction to any tongue whatever. In the beginning of this interval he wrote a poem on "Esther," which was approved by the town, and well received, as indeed it amply deserved. It is preceded by a learned preface, in which he discovers an intimate knowledge of Oriental studies, and some learned etymologies from the Persic, Hebrew, and Greek, concerning the name and person of

Ahasuerus, whom he makes to be Xerxes. On the occasion of his "Grammars," Dr. Hutchinson wrote him a complimentary letter. He was ordained a deacon by Dr. Wake, then bishop of Lincoln; and after having taken his degree of M. A. was admitted to priest's orders by Dr. Gibson, his successor in that see. He did not long consent to rest in the country, but, impatient to obtain wealth and fame in London, resigned his offices of master and curate, and entered upon his new career.

In town, he produced several publications; as, a translation of Pliny's "Epistles," of several works of abbé Vertot, of Montfaucon's "Italian Travels" in folio, and many other books. His principal patron was the earl of Macclesfield, who gave him a benefice in the country, the value of which to a resident would have been above 80*l.* a year; he had likewise a lecture in the city; and, according to his own account, preached more charity-sermons about town, was more numerously followed, and raised more for the poor children, than any other preacher, however dignified or distinguished. This popularity, with his enterprising spirit, and *introducing regular action into the pulpit*, were "the true causes," he says, "why some obstructed his rising in town, from envy, jealousy, and a disrelish of those who are not qualified to be complete spaniels. For there was no objection to his being tossed into a country benefice by the way of the sea, as far as Galilee of the Gentiles (like a pendulum swinging one way as far as the other.)" Not being able to obtain preferment in London, and not choosing to return into the country, he struck out the plan of his Lectures, or Orations, which he puffed with an astonishing vulgarity of arrogance, as may be seen in the following specimen:

"That he should have the assurance to frame a plan, which no mortal ever thought of; that he should singly execute what would sprain a dozen of modern doctors of the tribe of Issachar; that he should have success against all opposition; challenge his adversaries to fair disputations, without any offering to dispute with him; write, read, and study 12 hours a day, and yet appear as untouched by the yoke, as if he never wore it; compose three dissertations each week, on all subjects, however uncommon, treated in all lights and manners by himself, without assistance, as some would detract from him; teach in one year, what schools and universities teach in five;

offer to learn—to speak and—to read; not be terrified by cabals, or menaces, or insults, or the grave nonsense of one, or the frothy satire of another; that he should still proceed and mature this bold scheme, and put the church, and all that, in danger;—This man must be a—a—a—&c."

Henley lectured, in this style, on Sundays upon theological matters, and on Wednesdays upon all other sciences. He declaimed some years against the greatest persons, and occasionally, says Warburton, did Pope that honour. The poet retorts upon him in the well-known lines:

> "But where each science lifts its modern type,
> History her pot, Divinity his pipe,
> While proud Philosophy repines to show,
> Dishonest sight! his breeches rent below;
> Imbrown'd with native bronze, lo Henley stands," &c. &c.

This strange man struck medals, which he dispersed as tickets to his subscribers: a star rising to the meridian, with this motto, "ad summa;" and below, "Inveniam viam, aut faciam." Each auditor paid 1*s*. His audience was generally composed of the lowest ranks; and it is well known, that he once collected a vast number of shoemakers, by announcing that he could teach them a speedy mode of operation in their business, which proved only to be, the making of shoes by cutting off the tops of ready-made boots. His motto on this occasion was, "Omne majus continet in se minus." He was author of a weekly paper of unintelligible nonsense, called "The Hyp Doctor," for which secret service he had. 100*l*. a year given him, and which was intended to counteract the effect of the "Craftsman," a proof how little his patron sir Robert Walpole knew of literary assistance. Henley used, every Saturday, to print an advertisement in "The Daily Advertiser," containing an account of the subjects on which he intended to discourse in the ensuing evening, at his Oratory near Lincoln's-inn-fields. The advertisement had a sort of motto before it, which was generally a sneer at some public transaction of the preceding week *. Henley

* Dr. Cobden, one of George II.'s chaplains, having, in 1748, preached a sermon at St. James's, from these words: "Take away the wicked from before the king, and his throne shall be established in righteousness;" it gave so much displeasure, that the doctor was struck out of the list of chaplains; and the next Saturday, the following parody of his text appeared as a motto to Henley's advertisement:

"Away with the wicked before the king,
And away with the wicked behind him;
His throne it will bless
With righteousness,
And we shall know where to find him."

died Oct. 14, 1756. In his account of himself he assumes the credit of considerable learning, and a strong zeal for knowledge, which at one time certainly was the case, but his talents became miserably perverted, if we may judge from the specimens we have seen of his compositions. Both his style and his thoughts are low; vanity and censoriousness are the most conspicuous qualities, and his manners, become gross and ferocious, corresponded with his writings.

Orator Henley is a principal figure in two very humorous plates of Hogarth; in one of which he is "christening a child;" in the other, called "The Oratory," he is represented on a scaffold, a monkey (over whom is written *Amen)* by his side; a box of pills, and "The Hyp Doctor," lying beside him. Over his head "The Oratory: Inveniam viam, aut faciam." Over the door, "Ingredere ut proficias." A parson receiving the money for admission. Under him, "The Treasury." A butcher stands as porter. On the left hand, Modesty in a cloud; Folly in a coach; and a gibbet prepared for Merit; people laughing. One marked "The Scout," introducing a puritan divine *.

Henley, says a late judicious reviewer of his life, "was a scholar of great acquirements, and of no mean genius; hardy and inventive; eloquent and witty; he might have been an ornament to literature, which he made ridiculous; and the pride of the pulpit, which he so egregiously disgraced; but having blunted and worn out that interior feeling, which is the instinct of the good man, and the wisdom of the wise, there was no balance in his passions, and the decorum of life was sacrificed to its selfishness. He condescended to live on the follies of the people, and his sordid nature had changed him till he crept 'licking the dust with the serpent'." [1]

HENNINGES (JEROME), a learned and laborious historian of the sixteenth century, was a native of Germany, a disciple of Melancthon, and became distinguished by his genealogical researches. His principal works are, 1. "Genealogiæ Familiarum Saxonicarum," Hamburgh, 1596, fol. 2. "Theatrum Genealogicum omnium Ætatum et Monar-

* This description is taken from Mr. Nichols's "Biographical Anecdotes of Hogarth;" and was written by Mr. Steevens; who doubts, however, whether "The Oratory" be a genuine production of Hogarth.

[1] D'Israeli's Calamities.—Nichols's Hist of Leicestershire, art. Melton Mowbray, &c. &c.

chiarum Familias complectens," Magdeburgh, 1598, fol. 7 vols. in four, which Clement considers as of great rarity, and indeed it is very difficult to be found complete. It contains the Jewish families from Adam to the destruction of Jerusalem, the origin of all other nations, and the families of the second and third monarchies: the families of ancient Greece and Italy, and those of all the principal modern kingdoms.[1]

HENNUYER (JOHN), the bishop of Lisieux, so justly celebrated for his humanity at the time of the dreadful massacre of St. Bartholomew, was born at St. Quintin in Picardy, in 1497. He was confessor to Henry II. of France, and bishop of Lodéve. In the reign of Charles IX. when the royal lieutenant of his province communicated to him the order to massacre all the protestants in the diocese of Lisieux, he signed a formal and official opposition to the order; for which striking act of clemency, it is wonderful to say, he was not censured or persecuted by the bigotry of the court. The beauty of virtue exacted respect. He died in 1577, universally respected, having gained over more by his mildness than any bigot by his fury.[2]

HENRY THE MINSTREL, or BLIND HARRY, are the names given to a Scotch poet who lived in the fifteenth century, but of whom there are few memorials that can be relied on. It is conjectured that he wrote his celebrated "Actis & Deidis of Shyr Willam Wallace," about 1446, and that he was then an old man. No surname is known which belonged to Henry, nor is any thing known of his parentage or education. He discovers some knowledge in astronomy, in classical history, in the Latin and French languages, and in divinity; and some think he belonged to one or other of the religious orders, but this in a man blind from his infancy seems very improbable. He was a kind of travelling bard, visited the middle and south parts of Scotland, and probably the court of Scotland, and the great families. Wallace, his hero, was put to death in 1305, and Henry is supposed to have been born half a century later, but not too late for acquiring many particulars proper for his narrative, and it appears that he consulted with the descendants of some of Wallace's contem-

[1] Dict. Hist.—Moreri.—Clement, Bibl. Curieuse.—Saxii Onomasticon.
[2] Moreri.—Dict. Hist.

poraries. Besides this, he informs us that he followed very strictly a book of great authority, a complete history of Wallace, written in Latin, partly by John Blair and partly by Thomas Gray, both whom he mentions particularly, but no such work exists, nor can we tell whether he borrowed his many anachronisms and mistakes of persons and places from this work, or whether they were owing to defects in his own memory. Henry was blind from his birth; and that he should have acquired the knowledge imputed to him, is much more wonderful than that he should be misled by traditionary reports. As he was blind, he fails in the descriptive parts of his poems, but for the same reason his invention is perpetually at work, and for matters of fact, he gives us all the wonders of romance. Many of his events never happened, and those which did are misplaced in point of time, or greatly exaggerated. His admirers are ready to allow that it is now impossible to distinguish between what is true and what is false in many of Henry's relations; but this can only be the case where the relation is all his own; where we can appeal to other authorities, we frequently find him more erroneous than can easily be accounted for. A comparison has been formed between Henry's "Wallace," and Barbour's "Brute," which terminates decidedly in Barbour's favour. The "Bruce," says an elegant critic, "is evidently the work of a politician as well as poet. The characters of the king, of his brother, of Douglas, and of the earl of Moray, are discriminated, and their separate talents always employed with judgment; so that every event is prepared and rendered probable by the means to which it is attributed; whereas the life of Wallace is a mere romance, in which the hero hews down whole squadrons with his single arm, and is indebted for every victory to his own muscular strength. Both poems are filled with descriptions of battles; but in those of Barbour our attention is successively directed to the cool intrepidity of king Robert, to the brilliant rashness of Edward Bruce, or to the enterprizing stratagems of Douglas; while in Henry we find little more than a disgusting picture of revenge, hatred, and blood." As a poet, however, he has considerable merit, and the numerous editions through which his "Wallace" has passed, affords a sufficient proof of his popularity during all that period, when his language would be understood and the nature of his narrative be acceptable. The only

manuscript known of this poem, and from which all the printed copies have been taken, is now in the Advocates' library at Edinburgh, and bears date 1488. The first printed edition was that of Edinburgh, 1570; but the best and more correct is that of the Morisons of Perth, 1790, 3 vols. 12mo.[1]

HENRY (NICHOLAS), a good Hebrew scholar, was born 1692 at Verdun. He was tutor to the son of M. Joly de Fleury, procurator-general to the parliament of Paris, appointed professor of Hebrew at the royal college in 1723, and discharged that office with credit till 1752, when he was killed in the street, February 4, by the fall of an entablature. He left a small abridgement of the Hebrew grammar, folio, which is useful but rather obscure; and a good edition of Vatable's Bible, 2 vols. fol.[2]

HENRY DE ST. IGNACE, an able divine, a Carmelite, born at Ath in Flanders, taught theology with reputation, and passed through the most important offices of his order. He made a long stay at Rome in the beginning of the pontificate of Clement XI. by whom he was much esteemed, and died in a very advanced age at Cavée, a Carmelite convent, about 1720. His chief work is a complete system of moral theology, entitled "Ethica amoris," Liege, 1709, 3 vols. fol. in which he strongly opposes the relaxed casuists, but supports the principles of the Ultramontanes. He has also left another theological work, where he explains the first part of the Sum of St. Thomas, fol. This last is very scarce. "Molinismus profligatus," 2 vols. 8vo; "Artes Jesuiticæ in sustinendis novitatibus laxitatibusque Sociorum;" the best edition is 1710. "Tuba magna mirum clangens sonum .... de necessitate reformandi Societatem Jesu, per Liberium Candidum." This is a collection of pieces; the best edition is 1717, in two thick vols. 12mo. These two works are dedicated to pope Clement XI. Henry de St. Ignace openly declared himself, in his writings, a friend to the cause and sentiments of M. Arnauld and P. Quesnel.[3]

HENRY (DAVID), an ingenious printer, was born in the neighbourhood of Aberdeen, in 1710, which place he left at the age of fourteen, and coming to London became connected with the celebrated projector of the Gentleman's

[1] Life prefixed to the above edition.—Mackenzie's Scots Writers, vol. I.—Ellis's Specimens, vol. I. 354.—Irvine's Lives of the Scotish Poets.
[2] Mereri.—Dict. Hist. [3] Ibid.

Magazine, Edward Cave, whose sister Mary he married in 1736. Soon after his marriage, he began business at Reading, where he established a provincial paper for the use of that town, and of Winchester, where he had likewise a printing-office. In 1754 we find his name used in the Gentleman's Magazine, as a partner with Cave at St. John's Gate, where he continued to reside for many years with great reputation: and he possessed the freehold property of the Gate and its appurtenances at the time of his death, which happened at Lewisham, June 5, 1792.

Besides taking an active part in the management of the Gentleman's Magazine for more than half a century, his separate literary labours were such as do credit to his judgment and industry. The only printed volume that we recollect, which bears his name, was a compilation, while he lived at Reading, under the patronage of Dr. Bolton, dean of Carlisle, entitled, "Twenty Discourses—abridged from archbishop Tillotson, &c." of which a second edition was published in 1763, and a fourth in 1779. Those useful and popular publications which describe the curiosities of Westminster abbey, St. Paul's, and the Tower, &c. were originally compiled by Mr. Henry, and were improved by him through many successive impressions. He wrote also "The Complete English Farmer, or a Practical System of Husbandry," a science which he cultivated on his farm at Beckingham in Kent; and "An historical Account of all the Voyages round the world, performed by English navigators," 1774, 4 vols. 8vo, to which he afterwards added two more, including capt. Cook's voyages; all remarkable for being comprehensive, perspicuous, and accurate. To the Gentleman's Magazine he was a frequent correspondent on a variety of subjects. He was a man of sound understanding, well acquainted with the literary history of his time, and agreeably communicative of what he knew.[1]

HENRY (PHILIP), an eminent nonconformist, was born at Whitehall in 1631: his father, John Henry, was page of the back-stairs to the king's second son, James duke of York. About twelve years old he was admitted into Westminster-school, under Mr. Thomas Vincent, then usher; a man very diligent in his business, but who grieved so much at the dulness of many of his scholars, that he fell

[1] Nichols's Bowyer.

into a consumption, and was said to be "killed with false Latin." In the regular time, he was taken into the upper school under Dr. Busby, with whom he was a great favourite; and was employed by him, with some others, in collecting materials for that excellent Greek grammar which he afterwards published. Soon after the civil wars broke out, there was a daily morning lecture set up at the abbey church by the assembly of divines. His pious mother requested Dr. Busby to give her son leave to attend this, and likewise took him with her every Thursday to Mr. Case's lecture, at St. Martin's: she took him also to the monthly fasts at St. Margaret's, where the House of commons attended; and where the service was carried on with great strictness and solemnity, from eight in the morning till four in the evening: in these, as he himself has expressed it, he had often "sweet meltings of soul."

He was elected from Westminster to Christ-church, Oxford, where he was admitted a student in 1648, and vigorously applied himself to the proper studies of the place. When he had completed his master's degree, he was entertained in the family of judge Puleston, at Emeral in Flintshire, to take the care of his sons, and to preach at Worthenbury. He was ordained to the work of the ministry in this place in 1657, according to the known directory of the assembly of divines, and the common usage of the presbyterians. He soon after married the only daughter and heiress of Mr. Daniel Matthews, of Broad-oak, near Whitchurch, by whom he became possessed of a competent estate. When the king and episcopacy were restored, he refused to conform, was ejected, and retired with his family to Broad-oak. Here, and in this neighbourhood, he spent the remainder of his life, about twenty-eight years, relieving the poor, employing the industrious, instructing the ignorant, and exercising every opportunity of doing good. His moderation in his nonconformity was eminent and exemplary; and upon all occasions he bore testimony against uncharitable and schismatical separation. In church-government, he desired and wished for abp. Usher's reduction of episcopacy. He thought it lawful to join in the common-prayer in the public assemblies; which, during the time of his silence and restraint, he constantly attended with his family, with reverence and devotion.

Upon the whole, his character seems to have been highly exemplary and praiseworthy; and it may be asked, as Dr.

Busby asked him, "What made him a nonconformist?" The reason which he principally insisted on was, that he could not submit to be re-ordained, which was required of those who had been ordained only according to the presbyterian form. When named in the commission of the peace, it was as Philip Henry, esq. He was, however, so well satisfied with his call to the ministry, and solemn ordination to it, by the laying on the hands of the presbytery, that he durst not do that which looked like a renunciation of it as null and sinful, and would at least be a tacit invalidating and condemning of all his administrations. Despairing to see an accommodation, he kept a meeting at Broad-oak, and preached to a congregation in a barn. He died June 24, 1696. His "Life" was written by his son, the subject of our next article, and published in 1699. The piety, Christian moderation, and good sense, which pervade the whole, render it one of the most interesting pieces of biography of the seventeenth century, and induced Dr. Wordsworth to reprint the whole in his "Ecclesiastical Biography," with some useful notes[1].

HENRY (MATTHEW), an eminent dissenting teacher, and a voluminous writer, was the son of the foregoing, and born in 1662. He continued under his father's eye and care till about eighteen; and had the greatest advantages of his education from him, both in divine and human literature. He was very expert in the learned languages, especially in the Hebrew, which had been made familiar to him from his childhood; and from first to last, the study of the scriptures was his most delightful employment. For further improvement, he was placed in 1680 at an academy at Islington. He was afterwards entered in Gray's-inn, for the study of the law; where he went on with his usual diligence, and became acquainted with the civil law, and the municipal law of his own country. His proficiency was soon observed; and it was the opinion of those who knew him, that his great industry, quick apprehension, tenacious memory, and ready utterance, would render him very eminent in that profession. But he adhered to his first resolution of making divinity his study and business, and attended the most celebrated preachers in town; and, as an instance of his judgment, was best pleased with Dr. Stillingfleet for his serious practical preaching; and with Dr.

[1] Life as above.—Calamy.

Tillotson for his admirable sermons against popery, at his lectures at St. Lawrence Jewry. In 1686, he returned into the country, and preached several times as a candidate for the ministry with such success and approbation, that the congregation at Chester invited him to be their pastor. To this place he was ordained in 1687, where he lived about twenty-five years. He had several calls from London, which he constantly declined; but was at last prevailed on to accept a very important and unanimous one from Hackney. He died in 1714, at Nantwich, of an apoplectic fit, upon a journey, and was interred in Trinity-church, in Chester.

He was universally lamented; every pulpit of the Dissenters gave notice of the great breach that was made in their church; every sermon was a funeral sermon for Mr. Henry. The writings he published, besides several single sermons, are, 1. "A Discourse concerning the Nature of Schism," 1689. 2. "The Life of Mr. Philip Henry," 1696. 3. "A Scripture Catechism," 1702. 4. "Family Hymns," 1702. 5. "The Communicant's Companion," 1704. 6. "Four Discourses against Vice and Immorality," 1705. 7. "A Method for Prayer," 1710. 8. "Directions for daily Communion with God," 1712. 9. "Exposition of the Bible," 5 vols. folio, of which editions continue still to be multiplied. Mr. Henry however had not completed the work at the time of his death; and the last volume, from "Romans" to "Revelations," was written, with some assistance from his MSS. by Messrs. Evans, Browne, Mayo, Bays, Rosewell, Harris, Atkinson, Smith, Tong (his biographer), Wright, Merrell, Hill, Reynolds, and Billingsley, all Dissenting divines. His other works still retain their popularity.[1]

HENRY (ROBERT), author of a History of England on a new plan, which has been generally and highly approved, was the son of James Henry, a farmer, at Muirtown in the parish of St. Ninian's, Scotland, and of Jean Galloway his wife, of Stirlingshire. He was born on Feb. 18, 1718; and, having early resolved to devote himself to a literary profession, was educated first under a Mr. John Nicholson, at the parish school of St. Ninian's, and for some time at the grammar-school at Stirling. He completed his academical studies at the university of Edinburgh, and afterwards

[1] Life by Tong.

became master of the grammar-school of Annan. He was licensed to preach on the 27th of March, 1746, and was the first licentiate of the presbytery of Annan, after its erection into a separate presbytery. Soon after he received a call from a congregation of presbyterian dissenters at Carlisle, where he was ordained in November 1748. In this station he remained twelve years, and, on the 13th of August, 1760, became pastor of a congregation in Berwick upon Tweed. Here, in 1763, he married the daughter of Mr. Balderston, a surgeon, and though he had no children, enjoyed to the end of his life a large share of domestic happiness. In 1768, he was removed from Berwick, to be one of the ministers of Edinburgh, and was minister of the church of the New Grey Friars, from that time till November 1776. He then became colleague-minister in the old church, and in that station remained till his death, which happened in November, 1790. The degree of doctor in divinity was conferred on him by the university of Edinburgh, in 1770; and in 1774, he was unanimously chosen moderator of the general assembly of the church of Scotland, and is the only person on record who obtained that distinction the first time he was a member of the assembly.

It is thought to have been about 1763 that Dr. Henry first conceived the idea of his History of Great Britain; the plan of which is indisputably his own. In every period it arranges, under seven distinct heads, or chapters, 1. The civil and military history of Great Britain; 2. The history of religion; 3. The history of our constitution, government, laws, and courts of justice; 4. The history of learning, of learned men, and of the chief seminaries of learning; 5. The history of arts; 6. The history of commerce, shipping, money, &c.; and 7. The history of manners, customs, &c. Under these heads, which extend the province of an historian greatly beyond its usual limits, and compel him to attend to all these points uniformly and regularly, every thing curious or interesting in the history of any country may be comprehended. The first volume of his History, in quarto, was published in 1771, the second in 1774, the third in 1777, the fourth in 1781, and the fifth (which brings down the history to the accession of Henry VII.) in 1785. The sixth volume, a posthumous work, the greater part of which he had prepared for publication before his death, appeared in 1793. Dr. Henry

published his volumes originally at his own risk, and suffered for some time from the malignity of unfair attacks from his own country *. The English critics were more liberal, and very early allowed to his work that merit which has since been universally acknowledged. In 1786, when an octavo edition was intended, Dr. Henry conveyed the property to Messrs. Cadell and Strahan, for the sum of 1000*l.* reserving to himself what remained unsold of the quarto edition. His profits on the whole, including this sum, he found to amount to 3,300*l.* a strong proof of the intrinsic merit of the work. The prosecution of this history had been his favourite object for almost thirty years of his life. He had naturally a sound constitution, with a more equal and a larger portion of animal spirits than is commonly possessed by literary men. From 1789 his bodily strength was sensibly impaired, yet he persisted steadily in preparing his sixth volume.

Henry was naturally fond of society, and few men enjoyed it more perfectly, or were capable of contributing so much to its pleasures. Though his literary pursuits might have been supposed to have given him sufficient employment, he always found time for social conversation, for the offices of friendship, and for objects of public utility. Of the public societies in Edinburgh he was always one of the most useful and indefatigable members; and he conversed with the ardour, and even the gaiety of youth, long after his bodily strength had yielded to the infirmities of age. His library he left to the magistrates of Linlithgow, &c. under such regulations as he conceived would tend to form a library calculated to diffuse knowledge and literature in the country. Both as a man, and as an author, he has left a character which will, and ought to be esteemed. A history of England, "from the death of Henry VIII. to the accession of James VI." was published by James Pettit Andrews, as a "continuation" of Dr. Henry's, and professedly on the same plan. But although this work, proceeding from a well-known lover of anecdotes, is not unamusing, a continuation upon Henry's more serious plan is yet wanting to complete what would be a truly valuable series of English history. [1]

* These attacks were carried on with a degree of malignity then unknown in literary history, and chiefly by one man, Dr. Gilbert Stuart. See a full display of his malice in D'Israeli's Calamities of Authors, vol. II.

[1] Life as above.

HENRYSON, or HENDERSON (ROBERT), a Scotch poet of the reign of Henry VIII. is unknown, except by his works. Mr. Henry styles him chief school-master of Dunfermline; and lord Hailes conjectures that he officiated as preceptor in the Benedictine convent. His "Fabils" were printed at Edinburgh by Andrew Hart, in 1621, and there is a MS copy in the Harleian library, dated 1571, collected, as Mr. Pinkerton thinks, near a century after Henryson's death, which of course removes him to a more distant period than the reign of Henry VIII. These "Fabils" are likewise in Bannatyne's MSS. His "Testament of Faire Creseide," the subject of which was suggested by the perusal of Chaucer's "Troilus and Creseide," occurs in the common editions of Chaucer's Works. His genius seems to have been well adapted to didactic poetry; and in point of versification and fancy, he is not inferior to any of his contemporaries. Very favourable specimens of his talents may be seen in our authorities.[1]

HENTENIUS (JOHN), a learned Dominican, a native of France, was born about 1499, and went into Portugal in his infancy, and was there educated. He afterwards entered into the Dominican order at Louvain, where he died in 1566. He published some of the works of Euthymius Zigabenus, Œcumenius, and Arethras, but is best known for the aid he contributed in publishing a beautiful edition of the Vulgate Bible, printed by Plantin in 1565, 5 vols. 12mo, and the Louvain Bible of 1547, reprinted 1583. The faculty of Louvain, who had engaged his assistance in these editions, employed him also on a less honourable commission, to collect from the works of Erasmus all erroneous and scandalous propositions, as they were called, that they might be laid before the council of Trent. This commission he executed in the true spirit of expurgatorial bigotry.[2]

HEPBURN (JAMES BONAVENTURA), an eminent linguist, was born at Hamstocks, in Haddingtonshire, Scotland, July 14, 1573. His father, a disciple of John Knox, was rector of that place. The son was educated at St. Andrew's, where, for some reason, he embraced the popish religion, and went to France and Italy. He afterwards

[1] Irvine's Lives of the Scottish Poets.—Hailes's Ancient Scottish Poems.—Ellis's Specimens.

[2] Moreri.—Dict. Hist.—Freheri Theatrum.—Foppen Bibl. Belg.—Jortin's Erasmus.—Saxii Onomast.

travelled through Turkey, Persia, Syria, and most other countries of the East, devoting his attention principally to the study of their languages: on his return he entered into a convent of Minims in the neighbourhood of Avignon, which he exchanged after some time for the monastery of the Holy Trinity at Rome, belonging to the same order. His fame as a linguist having reached the ears of pope Paul V. he appointed him librarian of Oriental books and MSS. in the Vatican, in which office he remained six years. He is said to have been at Venice in 1620, whither he had gone with an intention of translating from Hebrew, Syriac, and Chaldaic writings, and is supposed to have died there in that or the following year. Wonders are told of his proficiency in languages; we may allow that it was great for his time, but must hesitate in believing that he knew *seventy-two* languages.[1] Of his works, Dempster mentions "A Hebrew and Chaldaic Dictionary, and an Arabic Grammar," forming one volume, quarto, printed at Rome in 1591. The rest of his works, enumerated by Mackenzie, are translations from the Hebrew manuscripts, most of them of legendary authority, and not printed.[1]

HEPBURN (ROBERT), a miscellaneous writer, and an imitator of the periodical essays of queen Anne's reign, was born in Scotland in 1690, and in 1711 began a periodical paper called "The Tatler, by Donald Macstaff of the North," which extended to thirty numbers. They are evidently the production of a man of vigorous native powers, and of a mind not meanly stored with ancient learning, and familiar with the best writings of the moderns; but they gave much offence, by the description of known characters, and by the personal satire which the author employed, with no gentle or delicate hand, on some men of note, both in the ecclesiastical and civil departments, among his countrymen. Mr. Hepburn, who had studied the civil law in Holland, became a member of the faculty of advocates at Edinburgh in 1712, and died soon after very young. Lord Hailes justly termed him "ingenii præcocis et præfervidi." In the concluding paper of his "Tatler" he announced, as then in the press, a translation of sir George Mackenzie's "Idea eloquentiæ Forensis;" and in the Advocates' library is a small volume containing two treatises of his writing; the one entitled "Demonstratio quod Deus sit," and the

[1] Mackenzie's Scots Writers, vol. III.—Life by Dr. Lettice in Europ. Mag. 1795.

other, Dissertatio de Scriptis Pitcarnianis." The former of these is neatly and methodically written; the latter is somewhat jejune in point of matter, and too lavish of general panegyric.[1]

HERACLITUS, the founder of the sect of Heracliteans, was born at Ephesus. He discovered an early propensity to the study of wisdom, and, by a diligent attention to the operations of his own mind, soon became sensible of his ignorance, and desirous of instruction. He was initiated into the mysteries of the Pythagorean doctrine by Xenophanes and Hippasus, and afterwards incorporated them into his own system. His fellow citizens solicited him to undertake the supreme magistracy; but, on account of their dissolute manners, he declined it in favour of his brother. When he was, soon afterwards, seen playing with the boys in the court of the temple of Diana, he said to those who expressed their surprize that he was not better employed, "Why are you surprised that I pass my time with children? It is surely better than governing the corrupt Ephesians." He was displeased with them for banishing from their city so wise and able a man as Hermodorus; and plainly told them that he perceived they were determined not to keep among them any man who had more merit than the rest. His natural temper being splenetic and melancholy, he despised the ignorance and follies of mankind, shunned all public intercourse with the world, and devoted himself to retirement and contemplation. He made choice of a mountainous retreat for his place of residence, and lived upon the natural produce of the earth. Darius, king of Persia, having heard of his fame, invited him to his court; but he treated the invitation with contempt. His diet, and manner of life, at length brought him into a dropsy; upon which this philosopher, who was always fond of enigmatical language, returning into the city, proposed to the physicians the following question: "Is it possible to bring dryness out of moisture?" Receiving no relief from them, he attempted to cure himself by shutting himself up in a close stable of oxen; but it is doubtful how far he succeeded, for the cause and manner of his death are differently related by different writers. He flourished, as appears from his preceptors and contemporaries, about the sixty-ninth olympiad, B. C. 504. Sixty years are said to have been the term of his life.

[1] Tytler's Life of lord Kames.

It has been a tale commonly received, that Heraclitus was perpetually shedding tears on account of the vices of mankind, and particularly of his countrymen. But the story, which probably took its rise from the gloomy severity of his temper, ought to be ranked, like that of the perpetual laughing of Democritus, among the Greek fables. He wrote a treatise "On Nature," of which only a few fragments remain. Through the natural cast of his mind, and perhaps too through a desire of concealing unpopular tenets under the disguise of a figurative and intricate diction, his discourses procured him the name of the "Obscure Philosopher." Neither critics nor philosophers were able to explain his writings; and they remained in the temple of Diana, where he himself had deposited them for the use of the learned, till they were made public by Crates, or, as Tatian relates the matter, till the poet Euripides, who frequented the temple of Diana, committing the doctrines and precepts of Heraclitus to memory, accurately repeated them. From the fragments of this work, which are preserved by Sextus Empiricus, it appears to have been written in prose, which makes Tatian's account the less credible. Brucker, to whom we refer, has given as good an account of Heraclitus's system as his obscure manner will permit. His sect was probably very soon extinct, as we find no traces of its existence after the death of Socrates, which may be ascribed, in part, to the insuperable obscurity of the writings of Heraclitus, but chiefly to the splendour of the Platonic system, by which it was superseded.[1]

HERALDUS (DESIDERIUS), in French, Didier Herault, a counsellor of the parliament of Paris, has given good proofs of uncommon learning by very different works. His "Adversaria" appeared in 1599; which little book, if the "Scaligerana" may be credited, he repented having published. His notes on Tertullian's "Apology," on "Minutius Fœlix," and on "Arnobius," have been esteemed. He also wrote notes on Martial's "Epigrams." He disguised himself under the name of David Leidhresserus, to write a political dissertation on the independence of kings, some time after the death of Henry IV. He had a controversy with Salmasius "de jure Attico ac Romano;" but did not live to finish what he had written on that subject. What he

[1] Enfield's translation of Brucker.—Fenelon's Lives.—Stanley's Philosophy.

he had done, however, was printed in 1650. He died in June 1649. Guy Patin says, that "he was looked upon as a very learned man, both in the civil law and in polite literature, and wrote with great facility on any subject he pitched on." Daille, speaking of such protestant writers as condemned the execution of Charles I. king of England, quotes the "Pacifique Royal en deuil," by Herault. This author, son to our Desiderius Heraldus, was a minister in Normandy, when he was called to the service of the Walloon-church of London under Charles I. but was so zealous a royalist, that he was forced to fly to France, to escape the fury of the commonwealth's-men. He returned to England after the restoration, and resumed his ancient employment in the Walloon-church at London: some time after which he obtained a canonry in the cathedral of Canterbury, and enjoyed it till his death.[1]

HERBELOT (BARTHOLOMEW D'), an eminent Orientalist of France, was born at Paris Dec. 14, 1625. When he had gone through classical literature and philosophy, he applied himself to the Oriental languages; and especially to the Hebrew, for the sake of understanding the original text of the Old Testament. After a continual application for several years, he took a journey to Rome, thinking that conversing with Armenians, and other eastern people who frequented that city, would make him perfect in the knowledge of their languages.

Here he was particularly esteemed by the cardinals Barberini and Grimaldi, and contracted a firm friendship with Lucas Holstenius and Leo Allatius. Upon his return from this journey, in which he did not spend above a year and a half, Fouquet invited him to his house, and settled on him a pension of 1500 livres. The disgrace of this minister, which happened soon after, did not hinder Herbelot from being preferred to the place of interpreter for the eastern languages; because, in reality, there was nobody else so fit for it: for Voltaire says, "he was the first among the French who understood them." Some years after he took a second journey into Italy, where he acquired so great a reputation, that persons of the highest distinction for their rank and learning solicited his acquaintance. The grand duke of Tuscany, Ferdinand II. whom he had the honour to see first at Leghorn, gave him extraordinary

[1] Gen. Dict.—Moreri.

marks of his esteem; had frequent conversations with him; and made him promise to visit him at Florence. Herbelot arrived there July 2, 1666, and was received by a secretary of state, who conducted him to a house prepared for him, where he was entertained with great magnificence, and had a chariot kept for his use, at the expence of the grand duke. These were very uncommon honours, but one remained much more grateful to a man of literature; a library being at that time exposed to sale at Florence, the duke desired Herbelot to see it, to examine the MSS. in the Oriental languages, and to select and value the best: and when this was done, the generous prince made him a present of them.

The distinction with which he was received by the duke of Tuscany, taught France to know his merit, which had hitherto been but little regarded; and he was afterwards recalled and encouraged by Colbert, who encouraged every thing that might do honour to his country. The grand duke was very unwilling to let him go, and even refused to consent, till he had seen the express order of the minister for his return. When he came to France, the king often did him the honour to converse with him, and gave him a pension of 1500 livres. During his stay in Italy, he began his "Bibliotheque Orientale, or Universal Dictionary, containing whatever related to the knowledge of the eastern world;" and finished it in France. This work, equally curious and profound, comprises the substance of a great number of Arabic, Persian, and Turkish books which he had read; and informs us of an infinite number of particulars unknown before in Europe. He wrote it at first in Arabic, and Colbert had a design to print it at the Louvre, with a set of types cast on purpose. But after the death of that minister, this resolution was waved; and Herbelot translated his work into French, in order to render it more universally useful. He committed it to the press, but had not the satisfaction to see the impression finished; for he died Dec. 8, 1695, and it was not published till 1697, folio. What could not be inserted in this work was digested by him under the title of "Anthologie:" but this was never published, nor his Turkish, Persian, Arabian, and Latin dictionary, which, as well as other works, he had completed.

He was no less conversant in Greek and Latin than in the Oriental languages and history. He was indeed an

universal scholar; and, what was very valuable in him, his modesty was equal to his erudition, and his uncommon abilities were accompanied with the utmost probity, piety, charity, and other Christian virtues, which he practised uniformly through the course of a long life.

An improved edition of his "Bibliotheque" was published at Maestricht in 1776—1780, fol. but a superior one has since appeared at the Hague in 4 vols. 4to, 1777—1782.[1]

HERBERT (EDWARD), lord Herbert, of Cherbury in Shropshire, an eminent English writer, was descended from a very ancient family, and born 1581, at Montgomery-castle in Wales. At the age of fourteen he was entered as a gentleman-commoner at University college, in Oxford, where he laid, says Wood, the foundation of that admirable learning, of which he was afterwards a complete master. In 1600 he came to London, and shortly after the accession of James I. was created knight of the bath. He served the office of high sheriff for the county of Montgomery, and divided his time between the country and the court. In 1608, feeling wearied with the sameness of domestic scenes, he visited the continent, carrying with him some romantic notions on the point of honour, which, in such an age, were likely to involve him in perpetual quarrels. His advantageous person and manners, and the reputation for courage which he acquired, gained him many friends, among whom was the constable Montmorenci. At a seat of this nobleman he passed several months practising horsemanship, and other manly exercises, in which he became singularly expert. He returned to England in 1609, and in the following year he quitted it again, in order that he might have the opportunity of serving with the English forces sent to assist the prince of Orange at the siege of Juliers. Here he signalised himself by his valour, which, in some instances, was carried to the extreme of rashness. After the siege he visited Antwerp and Brussels, and returned to London, where he was looked now upon as one of the most conspicuous characters of the time. An attempt was made to assassinate him, in revenge for some liberties which he took, or was supposed to have taken, with a married lady. In 1614 he went into the Low Countries to serve under the prince of Orange; after this

[1] Niceron, vol. IV.—Perrault's Hommes Illustres.—Gen. Dict.—Clement Bibl. Curieuse.

he engaged with the duke of Savoy, to conduct from France a body of protestants to Piedmont for his service. In 1616 he was sent ambassador to Louis XIII. of France, to mediate for the relief of the protestants of that realm, but was recalled in July 1621, on account of a dispute between him and the constable de Luines. Camden says that he had treated the constable irreverently; but Walton tells us that "he could not subject himself to a compliance with the humours of the duke de Luines, who was then the great and powerful favourite at court: so that, upon a complaint to our king, he was called back into England in some displeasure; but at his return gave such an honourable account of his employment, and so justified his comportment to the duke and all the court, that he was suddenly sent back upon the same embassy."

Another writer relates this more particularly. Sir Edward, while he was in France, had private instructions from England to mediate a peace for the protestants in France; and, in case of a refusal, to use certain menaces. Accordingly, being referred to de Luines, he delivered to him the message, reserving his threatenings till he saw how the matter was relished. De Luines had concealed a gentleman of the reformed religion behind the curtain; who, being an ear-witness of what passed, might relate to his friends what little expectations they ought to entertain of the king of England's intercession. De Luines was very haughty, and asked what our king had to do in this affair. Sir Edward replied, "It is not to you, to whom the king my master oweth an account of his actions; and for me it is enough that I obey him. In the mean time I must maintain, that my master hath more reason to do what he doth, than you to ask why he doth it. Nevertheless, if you desire me in a gentle fashion, I shall acquaint you farther." Upon this, de Luines bowing a little, said, "Very well." The ambassador then gave him some reasons; to which de Luines said, "We will have none of your advices." The ambassador replied, "that he took that for an answer, and was sorry only, that the affection and good-will of the king his master was not sufficiently understood; and that, since it was rejected in that manner, he could do no less than say, that the king his master knew well enough what to do." De Luines answered, "We are not afraid of you." The ambassador smiling a little, replied, "If you had said you had not loved us, I should

have believed you, and given you another answer. In the mean time, all that I will tell you more is, that we know very well what we have to do." De Luines upon this, rising from his chair with a fashion and countenance a little discomposed, said, "By G—, if you were not monsieur the ambassador, I know very well how I would use you." Sir Edward Herbert rising also from his chair, said, that "as he was the king of Great Britain's ambassador, so he was also a gentleman; and that his sword, whereon he laid his hand, should give him satisfaction if he had taken any offence." After which, de Luines making no reply, the ambassador went on towards the door, and de Luines seeming to accompany him, sir Edward told him, that "there was no occasion to use such ceremony after such language," and so departed, expecting to hear farther from him. But no message being brought from de Luines, he had, in pursuance of his instructions, a more civil audience from the king at Coignac; where the marshal of St. Geran told him that "he had offended the constable, and was not in a place of security there:" to which he answered, that "he thought himself to be in a place of security wheresoever he had his sword by him." De Luines, resenting the affront, procured Cadinet his brother, duke of Chaun, with a train of officers, of whom there was not one, as he told king James, but had killed his man, to go as an ambassador extraordinary; who misrepresented the affair so much to the disadvantage of sir Edward, that the earl of Carlisle, who was sent to accommodate the misunderstanding which might arise between the two crowns, got him recalled; until the gentleman who stood behind the curtain, out of a regard to truth and honour, related all the circumstances so as to make it appear, that though de Luines gave the first affront, yet sir Edward had kept himself within the bounds of his instructions and honour. He afterwards fell on his knees to king James, before the duke of Buckingham, requesting that a trumpeter, if not an herald, might be sent to de Luines, to tell him that he had made a false relation of the whole affair; and that sir Edward Herbert would demand satisfaction of him sword in hand. The king answered, that he would take it into consideration; but de Luines died soon after, and sir Edward was sent again ambassador to France.

In 1625 sir Edward was advanced to the dignity of a baron of the kingdom of Ireland, by the title of lord Her-

bert of Castle-Island; and, in 1631, to that of lord Herbert of Cherbury in Shropshire. After the breaking out of the civil wars, he adhered to the parliament; and, Feb. 25, 1644, "had an allowance granted him for his livelihood, having been spoiled by the king's forces," as Whitelocke says; or, as Wood relates it, "received satisfaction from the members of that house, for their causing Montgomery castle to be demolished." In the parliamentary history, it is said that lord Herbert offended the House of lords by a speech in favour of the king, and that he attended his majesty at York. It appears that when he saw the drift of the parliamentary party, he quitted them, and was a great sufferer in his fortune from their vengeance. He died at his house in Queen-street, London, August 20, 1648; and was buried in the chancel of St. Giles's in the Fields, with this inscription upon a flat marble stone over his grave: "Heic inhumatur corpus Edvardi Herbert equitis Balnei, baronis de Cherbury et Castle-Island, auctoris libri, cui titulus est, De Veritate. Reddor ut herbæ; vicesimo die Augusti anno Domini 1648."

This noble lord was the author of some very singular and memorable works: the first of which was his book "De Veritate," which is mentioned in his epitaph. It was printed at Paris in 1624, and reprinted there in 1633; after which it was printed in London, in 1645, under this title; "De Veritate, prout distinguitur à revelatione, à verisimili, à possibili, à falso. Cui operi additi sunt duo alii tractatus: primus de causis errorum; alter de Religione Laici." In this he is said to have been the first author who formed deism into a system, and endeavoured to assert the sufficiency, universality, and absolute perfection of natural religion, without the necessity of any extraordinary revelation. He attempted to prove that the light of reason, and the innate principles planted in the human mind, are sufficient to discover the great doctrines of morality, to regulate our actions, and conduct us to happiness in a future state. The fallacy of all this has been ably displayed by Locke, Leland, and many other writers of eminence. But the noble author proved himself the greatest enthusiast, while he affected to combat enthusiasm, and by his own example evinced the absurdity of his system. Having finished the above treatise "De Veritate," in which revelation is considered as useless, he was desirous to publish it; but, as the frame of his whole book dif-

fered from all former writings concerning the discovery of truth, he hesitated whether he should suspend the publication: "Being thus doubtful in my chamber," says lord Herbert, "one fair day in the summer, my casement being open towards the south, the sun shining clear, and no wind stirring, I took my book 'De Veritate' in my hands, and kneeling on my knees, devoutly said these words: 'O thou eternal God, author of this light, which now shines upon me, and giver of all inward illuminations, I do beseech thee, of thine infinite goodness, to pardon a greater request than a sinner ought to make. I am not satisfied enough, whether I shall publish this book: if it be for thy glory, I beseech thee give me some sign from heaven; if not, I shall suppress it.' I had no sooner spoken these words, but a loud, though yet gentle noise, came forth from the heavens, for it was like nothing on earth, which did so chear and comfort me, that I took my petition as granted, and that I had the sign I demanded; whereupon also I resolved to print my book. This, how strange soever it may seem, I protest before the eternal God, is true: neither am I any way superstitiously deceived herein, since I did not only clearly hear the noise, but in the serenest sky that ever I saw, being without all cloud, did, to my thinking, see the place from whence it came. And now I sent my book to be printed in Paris, at my own cost and charges." It is not possible to reprove the folly and blindness of his conduct in this instance, in warmer terms than those which are employed by his noble editor. "There is no stronger characteristic of human nature than its being open to the grossest contradictions: one of lord Herbert's chief arguments against revealed religion is, the improbability that Heaven should reveal its will to only a portion of the earth, which he terms *particular* religion. How could a man who doubted of *partial*, believe *individual* revelation? What vanity, to think his book of such importance to the cause of truth, that it could extort a declaration of the divine will, when the interest of half mankind could not!"

The celebrated Gassendi wrote a confutation of this book "De Veritate," at the desire of Peirescius and Elias Diodati, and finished it at Aix, without publishing it: and when lord Herbert paid him a visit in Sept. 1647, Gassendi was surprized to find, that this piece had not been delivered to him, for he had sent him a copy: upon which

he ordered another copy to be taken of it, which that nobleman carried with him to England. It was afterwards published in Gassendi's works, under the title of "Ad librum D. Edvardi Herberti Angli de Veritate epistola;" but is imperfect, some sheets of the original being lost.

His most useful work, the "History of the Life and Reign of Henry VIII." was published in 1649, a year after his death, and has always been much admired. Nicolson says, that lord Herbert "acquitted himself in this history with the like reputation, as the lord chancellor Bacon gained by that of Henry VIIth. For in the public and martial part this honourable author has been admirably particular and exact from the best records that were extant; though as to the ecclesiastical, he seems to have looked upon it as a thing out of his province, and an undertaking more proper for men of another profession." Although it has been considered as a very valuable piece of history, there is not, perhaps, so much candour displayed in every part as could be wished. In 1663, appeared his book "De Religione Gentilium, errorumque apud eos causis." The first part was printed at London, in 1645; and that year he sent the MS. of it to Gerard Vossius, as appears from a letter of his lordship's, and Vossius's answer. An English translation of this work was published in 1705, under this title: "The ancient Religion of the Gentiles, and causes of their errors considered. The mistakes and failures of the Heathen Priests and wise men, in their notions of the Deity and matters of Divine Worship, are examined with regard to their being destitute of Divine Revelation." Lord Herbert wrote also in 1630, "Expeditio Buckinghami ducis in Ream insulam," which was published in 1656; and "Occasional Verses," published in 1665, by his son Henry Herbert, and dedicated to Edward lord Herbert, his grandson; but they form no claim to the poetical character. Christian Kortholt, on account of his book "De Veritate," has ranked him with Hobbes and Spinosa, in his dissertation entitled "De tribus impostoribus magnis, Edvardo Herbert, Thoma Hobbes, & Benedicto Spinosa, Liber," printed at Kilon in 1680. Granger has very aptly described him as a man who was at once wise and capricious: who redressed wrongs, and quarrelled for punctilios; hated bigotry in religion, and was himself a bigot to philosophy; exposed himself to such dangers as other men of courage would

have carefully declined; and called in question the fundamentals of religion, which none had the hardiness to dispute besides himself. The life of lord Herbert, written by himself, was recovered by the family, after having been long missing, and printed at Strawberry-hill, by lord Orford, in 1764, for private distribution; but was reprinted for sale by Dodsley in 1770, 4to. Lord Orford observes, that it is, perhaps, the most extraordinary account that ever was seriously given by a wise man of himself.[1]

HERBERT (GEORGE), an eminent and exemplary divine, younger brother to the preceding, was born April 3, 1593, at Montgomery castle. His father died when he was very young; and until the age of twelve, he was educated under private tutors in his mother's house. He was then put under the care of Dr. Neale, dean of Westminster, and afterwards archbishop of York, who placed him at Westminster-school. At the age of fifteen, being then a king's scholar, he was elected to Trinity college, Cambridge, and went thither about 1608, during the mastership of that great benefactor to the college, Dr. Nevil, who, at his mother's request, took particular notice of him. At college he was assiduous in his studies, and virtuous in his conduct. Here he took his bachelor's degree in 1612, and that of master in 1616, before which he had obtained a fellowship. During his studies, his principal relaxation was music, for which he had a good taste, and in which, as Walton says, "he became a great master." At this time, however, he betrayed a little of the vanity of youth and birth, by affecting great finery of dress, and maintaining a reserved behaviour towards his inferiors. In 1619, he was chosen university orator, which office he held for eight years, much to the satisfaction of his hearers, and particularly of those great personages whom he had occasionally to address. The terms of flattery he appears to have known how to use with great profusion; and in more than one instance, pleased king James very much with his liberal offerings of this kind. He gave no less satisfaction to his majesty also, by his apt and ingenious replies to Andrew Melville, a Scotch divine, at the Hampton-court conference. His talents recommended him to the notice of Dr. Andrews, bishop of Winchester, and of the great

[1] Life by himself.—Walton's Life of George Herbert.—Royal and Noble Authors by Mr. Park. Lloyd's Memoirs, fol.—and State Worthies.—Ellis's Specimens.—Leland's Deistical Writers.

lord Bacon, who is said to have entertained such a high opinion of Mr. Herbert, as to consult him in his writings, before they went to press, and dedicated to him his translation of some of the Psalms into English verse, as the best judge of divine poetry. Nor was bishop Andrews less enraptured with his character; for Herbert, having, in consequence of a dispute between them on predestination and sanctity of life, written a letter to the bishop on the subject in Greek, Andrews used to show it to many scholars, and always carried it about him. Sir Henry Wotton and Dr. Donne may also be added to the number of those eminent men of his time whose friendship he shared.

All this sufficiently shews that his attainments were of no common kind; but unfortunately the praises he received, and the favour into which he was admitted, inspired him with ambition to rise at court. His predecessors in the office of public orator, sir Robert Nanton and sir Francis Nethersole, had both risen to places of distinction in the state; and he being at this time a favourite with the king, and "not meanly valued and loved by the most eminent and most powerful of the court nobility," began to cherish hopes of similar success. With this view he frequently left Cambridge to attend the king, wheresoever the court was; and the king having given him a sinecure worth about 120*l.* a year, he devoted himself yet more to court-attendance, and seldom visited Cambridge, unless the king was there. But, as Walton says, "God, in whom there is an unseen chain of causes," terminated his hopes of rising at court, by the deaths of the duke of Richmond and the marquis of Hamilton, his chief patrons, and about the same time, by that of king James.

The loss of these friends appears to have given a new turn to his mind. He now left London, and went to the house of a gentleman in Kent, where he lived for a considerable time in great privacy, and after having taken a careful retrospect of his past views and hopes, he determined to dedicate himself to the church, and, to use his own words, to "consecrate all his learning and all his abilities to advance the glory of that God which gave them; knowing that I can never do too much for him that hath done so much for me, as to make me a Christian. And I will labour to be like my Saviour, by making humility lovely in the eyes of all men, and by following the merciful and meek example of my dear Jesus." Such was

his resolution, and perhaps few men have more literally fulfilled it in every respect. His life from this time became a pattern to all, but especially to his brethren in the church.

It appears that when at college, about 1617, he had applied himself to the study of divinity, which his subsequent views at court probably interrupted. Having now obtained deacon's orders, he was made prebendary of Leighton Bromswold, in the diocese of Lincoln, a piece of preferment given to him by bishop (afterwards archbishop) Williams. His first memorable act, when he entered on this, was to rebuild the parish church of Leighton, which he undertook at great risk of expence to himself, but by the aid of his friends, he was enabled to accomplish this, his favourite object.

About 1629, he was seized with a quotidian ague, which obliged him to remove to Woodford in Essex, for change of air; and when, after his ague had abated, some consumptive appearances were apprehended, he went to Dauntsey in Wiltshire, the seat of lord Danvers, earl of Danby, who appropriated an apartment for him, and treated him with the greatest care and kindness. Here, by abstaining from hard study, and by air and exercise, he apparently recovered his health, and then declared his resolution to marry, and to take priest's orders. Accordingly he married Jane Danvers, daughter of Mr. Charles Danvers of Bainton in Wilts, related to the earl of Danby; and about three months after his marriage, at the request of Philip earl of Pembroke, the king presented him to the living of Bemerton, into which he was inducted April 26, 1630. Here he passed the remainder of his days, discharging the duties of a parish priest in a manner so exemplary, that the history of his life here, as given by Walton, or perhaps as delineated by himself in his "Country Parson," may justly be recommended as a model. His own behaviour was indeed an exact comment on all he wrote, which appears to have come from the heart of a man of unfeigned piety and humility. Unhappily, however, for his flock, his life was shortened by a return of the consumptive symptoms which had formerly appeared, and he died in February 1632, and was buried March 3.

He published, 1. "Oratio qua auspicatissimum sereniss. princ. Caroli reditum ex Hispaniis celebravit G. H. acad. Cantab. Orator," 1623. 2. A translation of Cornaro "On

Temperance." 3. "Herbert's Remains, &c." Lond. 1652, 12mo. In this volume is his "Priest to the Temple, or the Country Parson's character and rule of Holy Life," a series of short chapters on the duties and character of a parish priest, which has been separately and very recently printed, and always much admired. 4. "The Temple, Sacred Poems and private ejaculations," Cambridge, 1633, 12mo, often reprinted. As a poet Mr. Herbert ranks with Donne, Quarles, and Crashaw; but, as some critics have asserted, is inferior to these. He was, however, the most popular poet of his day, for, according to Walton, 10,000 copies of this work were sold, and we know that there have been editions since Walton's time. At the end of this volume is a collection of poems entitled "The Synagogue," which Granger very improperly attributes to Crashaw. Mr. Zouch has endeavoured to prove that these pieces were written by Mr. Christopher Hervey. There are some Latin poems by Herbert in the "Ecclesiastes Solomonis," published by Dr. Duport, in the "Epicedium Cantabrigiense," 1612, and the "Lachrymæ Cantabrigienses," 1619; and a series of his letters are in the orator's book at Cambridge.[1]

HERBERT, MARY, COUNTESS OF PEMBROKE. See SIDNEY.

HERBERT (THOMAS), an eminent person of the Pembroke family, was born at York, where his grandfather was an alderman, and admitted of Jesus-college, Oxford, in 1621: but before he took a degree, removed to Trinity-college in Cambridge. He made a short stay there, and then went to wait upon William earl of Pembroke, recorded in the following article; who owning him for his kinsman, and intending his advancement, sent him in 1626 to travel, with an allowance to bear his charge. He spent four years in visiting Asia and Africa; and then returning, waited on his patron at Baynard's-castle in London. The earl dying suddenly, he was disappointed in his expectations of preferment, and left England a second time, and visited several parts of Europe. After his return he married, and now being settled, devoted much of his time to literary employments. In 1634 he published in folio, "A Relation of some Years Travels into Africa and the great Asia, especially the territories of the Persian Monarchy, and some

[1] Life by Walton, Zouch's edition.—Ellis's Specimens.—Headley's Beauties.

parts of the Oriental Indies, and Isles adjacent." The edition of 1677 is the fourth, and has several additions. This work was translated by Wiquefort into French, with "An Account of the Revolutions of Siam in 1647," Paris, 1663, in 4to. All the impressions of Herbert's book are in folio, and adorned with cuts.

Upon the breaking out of the civil wars, he was induced to side with the parliament; and, by the influence of Philip earl of Pembroke, became not only one of the commissioners of parliament who acompanied the army of sir Thomas Fairfax, but a commissioner also to treat with those of the king's party for the surrender of the garrison at Oxford. He afterwards attended that earl, especially in Jan. 1646, when he, with other commissioners, was sent from the parliament to the king at Newcastle about peace, and to bring his majesty nearer London. While the king was at Oldenby, the parliament commissioners, pursuant to instructions, addressed themselves to his majesty, and desired him to dismiss such of his servants as were there and had waited on him at Oxford: which his majesty with great reluctance consented to do. He had taken notice in the mean time of Mr. James Harrington, the author of the "Oceana," and Mr. Thomas Herbert, who had followed the court from Newcastle; and hearing a favourable character of them, was willing to receive them as grooms of his bed-chamber with the others that were left him; which the commissioners approving, they were that night admitted. Being thus settled in that honourable office, and in good esteem with his majesty, Herbert continued with him when all the rest of the chamber were removed; even till his majesty was brought to the block. The king, though he found him, says Wood, to be presbyterianly affected, yet withal found him very observant and loving, and therefore entrusted him with many matters of moment. The truth was, he found the king to be of a very contrary disposition and character from what the malcontents of the day had represented him, and being equally ashamed of them, and of the delusion into which he had himself fallen, he attached himself to the king from that time to the moment of his murder; and during these two years he underwent, night and day, all the difficulties, dangers, and distresses, that his royal master suffered. At the restoration he was made a baronet by Charles II. "for faithfully serving his royal father during the two last years of his life;"

as the letters patent for that purpose expressed. He died at his house in York, March 1, 1681-2.

Besides the travels already mentioned, he was the author of other things. He wrote in 1678, "Threnodia Carolina, containing an historical Account of the two last Years of the Life of King Charles I.;" and the occasion of it was this. The parliament having a little before taken into consideration the appointing of 70,000*l.* for the funeral of that king, and for a monument to be erected over his grave, sir William Dugdale, then garter king of arms, sent to our author, living at York, to know of him, whether the king had ever spoke in his hearing, where his body should be interred. To this sir Thomas Herbert returned a large answer, with many observations concerning his majesty; with which sir William Dugdale was so much pleased, that he desired him by another letter, to write a treatise of the actions and sayings of the king, from his first confinement to his death: which forms the contents of this interesting volume. He wrote also an account of the last days of that king, which was published by Wood in the 2d volume of his "Athenæ Oxonienses." At the desire of his friend John de Laet of Leyden, he translated some books of his "India Occidentalis:" he assisted also sir William Dugdale, in compiling the third volume of his "Monasticon Anglicanum." A little before his death, he gave several MSS. to the public library at Oxford, and others to that belonging to the cathedral at York; and in the Ashmolean Museum at Oxford, there are several collections of his, which he made from the registers of the archbishops of York, given to that repository by sir William Dugdale.

In 1813 Mr. Nicol, of Pall-Mall, reprinted, with a very sensible and seasonable preface, sir Thomas's "Memoirs of the two last years of the reign of Charles I." with the addition of "A particular account of the Funeral of the King, in a letter from sir T. Herbert to Dugdale." This edition, which does high credit to Mr. Nicol's care, is at once elegant and accurate, being printed verbatim et literatim in all its native simplicity.[1]

HERBERT (WILLIAM), earl of Pembroke, was born at Wilton in Wiltshire, April 8, 1580, and admitted of New-college in Oxford in 1592, where he continued about two

[1] Ath. Ox. vol. II.—Drake's Eboracum.—Preface to Mr. Nicol's Edition.—Cens. Literaria, vol. III.

years. In 1601, he succeeded to his father's honours and estate; was made knight of the garter in 1604; and governor of Portsmouth six years after. In 1626 he was elected chancellor of the university of Oxford, and about the same time made lord steward of the king's houshold. He died suddenly at his house called Baynard's-castle, in London, April 10, 1630; according, as Wood foolishly says, to the calculation of his nativity, made several years before by Mr. Thomas Allen, of Gloucester-hall. Clarendon, however, seriously relates, concerning this calculation, that some considerable persons connected with lord Pembroke being met at Maidenhead, one of them at supper drank a health to the lord steward: upon which another said, that he believed his lordship was at that time very merry; for he had now outlived the day, which it had been prognosticated upon his nativity he would not outlive; but he had done it now, for that was his birth-day, which had completed his age to fifty years. The next morning, however, they received the news of his death. Mr. Park remarks that had his lordship possessed a credulous mind, it might have been suspected that this astrological prediction had worked upon his feelings, and occasioned a temporary suspension of the animal faculties, which was too hastily concluded to be dissolution; for Mr. Granger states it as an accredited fact in the Pembroke family, that when his lordship's body was opened in order to be embalmed, he was observed, immediately after the incision was made, to lift up his hand. This remarkable circumstance, adds Granger, compared with lord Clarendon's account of his sudden death, affords a strong presumptive proof that his distemper was an apoplexy. Lord Pembroke was not only a great favourer of learned and ingenious men, but was himself learned, and endued with a considerable share of poetic genius. All that are extant of his productions in this way, were published with this title: "Poems written by William earl of Pembroke, &c. many of which are answered by way of repartee by sir Benjamin Rudyard, with other poems written by them occasionally and apart," 1660," 8vo.

The character of this noble person is not only one of the most amiable in lord Clarendon's history, but is one of the best drawn. We can, however, give only a few particulars. "He was," says the great historian, "the most universally beloved and esteemed of any man of that age;

and having a great office in the court, he made the court itself better esteemed, and more reverenced in the country: and as he had a great number of friends of the best men, so no man had ever the confidence to avow himself to be his enemy. He was a man very well bred, and of excellent parts, and a graceful speaker upon any subject, having a good proportion of learning, and a ready wit to apply it, and enlarge upon it: of a pleasant and facetious humour, and a disposition affable, generous, and magnificent.—He lived many years about the court before in it, and never by it; being rather regarded and esteemed by king James, than loved and favoured.—As he spent and lived upon his own fortune, so he stood upon his own feet, without any other support than of his proper virtue and merit.—He was exceedingly beloved in the court, because he never desired to get that for himself which others laboured for, but was still ready to promote the pretences of worthy men: and he was equally celebrated in the country, for having received no obligations from the court, which might corrupt or sway his affections and judgment.—He was a great lover of his country, and of the religion and justice which he believed could only support it: and his friendships were only with men of those principles.—Sure never man was planted in a court who was fitter for that soil, or brought better qualities with him to purify that air. Yet his memory must not be flattered, that his virtues and good inclinations may be believed: he was not without some alloy of vice; he indulged to himself the pleasures of all kinds, almost in all excesses," &c. It ought not to be forgot that this earl of Pembroke was a munificent contributor to the Bodleian library, of two hundred and forty-two Greek MSS. purchased by him in Italy, and formerly belonging to Francis Barroccio. This gift is commemorated by an inscription over the collection in the library, where also are a painting and a statue of his lordship. Pembroke-college was so named in honour of him.[1]

HERBERT (WILLIAM), an eminent typographical antiquary, was born Nov. 29, 1718, and educated at Hitchin in Hertfordshire. He appears to have been originally destined for trade, as he was bound apprentice to a hosier in London, and carried on that business for some time on

[1] Ath. Ox. vol. I.—Collins's Peerage, by Sir E. Brydges.—Royal and Noble Authors, by Park.—Wood's Annals.

his own account. It is probable, however, that he did not succeed, or became desirous of some other means of livelihood, and it is said that one time he studied the art of painting on glass. About his thirtieth year he accepted the situation of purser's clerk to three East-India ships. He set sail in one of them which was to take in a lading of pepper at Tellicherry: but before she had completed that purpose, an alarm of six French men of war was given. The governor demanded thirty men out of each ship, as he had a power to do, for the defence of the place; and the ship sailed away without lights round the Lucadine islands, and by Mount Delhi, to Bombay. After the alarm was over they returned, and sent Mr. Herbert, in a miserable boat, without change of linen, to demand their men, whom the governor refused to give up, and he returned; but the ships having left their station, the boat could not find them, and the wind being against him, he was obliged to remain at Tellicherry. Being engaged to return to his ship by the middle of July, he was obliged to undertake a journey over land on the sixteenth of that month, with a Portuguese boy, (who understood a little English, Portuguese, and *Parriay* or *Lingua Franca)*, twelve sepoys, eight porters, in all twenty, besides himself and boy; and went round by sea to Calicut, before he ascended the heights with two bramins, who were bound by their caste to conduct him safe. The anxiety at not meeting the ships at the appointed time, he did not recover for a twelvemonth: though he rejoined them August 8, at Fort St. David, Fort George being in the hands of the French.

On his return home, having produced a number of plans of the several settlements, he received from the India company 300*l.* These plans were afterwards incorporated into a publication by Bowles, printseller, near Mercers' chapel. Mr. Herbert had now, probably, acquired a considerable knowledge of the relative situations of coasts, countries, and rivers, which he had surveyed abroad, and, in consequence, thought himself competent to set up the business of an engraver of charts and printseller, which he did on London-bridge; and when the houses on that bridge were pulled down, removed to Leadenhall-street. About this time he, and a Mr. Nicholson, published a "New Directory for the East-Indies," 4to, to which Herbert supplied the greater part of the materials. He afterwards removed to Goulston-square, and frequently published lists of his vendible books, charts, and maps.

Having now the means as well as the inclination to gratify his passion for literary antiquities, he became an attendant on book-sales, made frequent purchases, chiefly of black-letter volumes, which were carefully examined, and treasured in his library, to augment the "History of Printing," by Ames. Of this work he had purchased the author's own copy, enriched with numerous manuscript notes, and was most assiduous in preparing materials for a new edition. In the mean time, in 1769, he came forward as the republisher of Atkyns's "History of Gloucestershire," originally published in 1712, but rendered extremely scarce from the number of copies that were burnt in the fire which consumed the printing-office of the elder Mr. Bowyer in White-Friars. Having purchased the old plates that had escaped the fire, and caused new engravings to be made for the lost ones, he republished the book, correcting the literal errors, but not restoring to their proper places several particulars pointed out in the original errata.

Having now succeeded to his utmost wishes as a vender of charts and prints, he resolved to retire from business, and with this view purchased a country residence at Cheshunt in Hertfordshire, and turned his whole attention to editing "Ames's Typographical Antiquities," the first volume of which he at length published in 1785, in 4to, under the title of "Typographical Antiquities, or an Historical Account of the Origin and Progress of Printing in Great Britain and Ireland; containing memoirs of our ancient Printers, and a register of books by them; from the year 1471 to 1500. Begun by the late Joseph Ames, F. R. and A. SS. and secretary to the society of antiquaries. Considerably augmented, both in the Memoirs and number of books. By William Herbert of Cheshunt, Herts." The second volume appeared in 1786, and the third and last in 1790. The reception of this work by the public was proportionate to its utility; but he did not live long to enjoy the fruit of his labours. He was seventy-two years of age when he published the last volume, and yet went on improving the work, with a view to a future edition. At length exhausted by constant mental as well as bodily activity, he gradually sunk under the accumulated afflictions of disease and debility attendant on age, and died March 18, 1795, in his seventy-seventh year. His body was interred in Cheshunt church-yard. Mr. Herbert was a man of great integrity, simplicity, and modesty, but

his manner was somewhat odd and peculiar. His valuable library was scattered at his decease, by a priced catalogue. These particulars of his life we have selected from the fuller account given of him, by his able successor Mr. Dibdin, whose first two volumes of the new edition afford the well-grounded hope that we may say of him, as he has of Herbert, that "no single country can boast of such an acquisition to its history of ancient literature as our own," in his typographical labours.[1]

HERBIN (AUGUSTUS FRANCIS JULIAN), an able Oriental scholar, was born March 15, 1783, and from his earliest years appears to have devoted his attention to the study of the Oriental languages. From the age of sixteen he began to compose an Arabic grammar, the first part of which was published at Paris, 1803, 4to. and folio, under the title "Developpemens des principes de la Langue Arabe moderne," &c. The second part has not yet appeared. In his twenty-first year, his talents and reputation procured his admission into the academy of sciences, belles-lettres, and arts. Besides his knowledge of Oriental languages, he was ably versed in the best Greek, Latin, Italian, and English authors. He published also a "Treatise on ancient Music," and an account of Hafiz, the Persian poet, with specimens of his poetry translated. Of this, however, he printed only a small number, in 1806. He died in his twenty-third year, Dec. 30, 1806, leaving many MSS. which prove his death an irreparable loss to the learned world.[2]

HERBINIUS (JOHN), a native of Bitschen in Silesia, where he was born in 1632, was deputed by the Polish protestant churches to those of Germany, Holland, &c. in 1664. This employment leading him to travel, he took the opportunity of examining such matters as interested his curiosity, particularly cataracts and water-falls, which produced the following publications: 1. "De Admirandis Mundi Cataractis," &c. Amsterdam, 1678, 4to. 2. "Kiovia subterranea." 3. "Terræ motus et quietis examen." He wrote also, 4. "De statu Ecclesiarum Augustanæ confessionis in Polonia," 1670, 4to. 5. "Tragicocomœdia, et Ludi innocui de Juliano Imperatore Apostata," &c. He died in 1676.[3]

HERBST (JOHN ANDREAS), an eminent practical and theoretical German musician, was born at Nuremberg. In

[1] Life as above.—Gent. Mag. LXV. 261, 354. LXXII. p. 418.—Nichols's Bowyer. [2] Dict. Hist. [3] Niceron, vol. XXV.—Moreri.

1628 he was appointed chapel-master at Francfort on the Maine, and continued in that station till 1641, when he was called to the same office at Nuremberg. However, in 1650 he thought fit to return to Francfort, at the solicitation of the magistrates and others his friends; and being by them re-instated in his former dignity, he continued in that station till the time of his death, in 1660. He was excellently skilled in the theory of music, and in the art of practical composition, and was a sound and judicious organist. In 1643 he published, in the German language, a book entitled "Musica Poetica;" and, ten years after, a translation, either from the Latin or the Italian, for it is extant in both languages, of the "Arte prattica e poetica of Giov. Chiodino," in ten books. Herbst was also the author of a tract entitled "Musica moderna prattica, overo maniere del buon canto," printed at Francfort in 1658, in which he recommends the Italian manner of singing. His other works are, a small tract on Thorough-bass, and a discourse on counterpoint, containing directions for composing "a mente non a penna." Of his musical compositions, all that are extant in print are, "Meletemata sacra Davidis," and "Suspiria S. Gregorii ad Christum," for three voices. These were printed in 1619, as was also a nameless composition by him for six voices.[1]

HERDER (JOHN GOTTFRIED), a German philosopher of the new school, was born in 1741, in a small town of Prussia, and was originally intended for the profession of a surgeon, but afterwards studied divinity, and was invited to Buckeburg, to officiate as minister, and to be a member of the consistory of the ecclesiastical council. In 1774 he was promoted by the duke of Saxe Weimar, to be first preacher to the court, and ecclesiastical counsellor, to which was afterwards added the dignity of vice-president of the consistory of Weimar, which he held until his death, Dec. 18, 1803. Some of his first works gained him great praise, both as a critic and philosopher; such as his, 1. "Three fragments on the new German Literature," Riga, 1776. 2. "On the Writings of Thomas Abbt," Berlin, 1768; and "On the origin of Language," ibid. 1772. But he afterwards fell into mysticism, and that obscure mode of reasoning which has too frequently been dignified with the name of philosophy. The first specimen he gave of

[1] Rees's Cyclopædia, by Dr. Burney.

this was in his "Oldest Notices of the Origin of Mankind," Riga, 1774; after which his system, if it may be so called, was more fully developed in his "Outlines of a philosophy of the history of Man," of which an English translation was published in 1800, 4to, but without attracting much public notice. It was not indeed to be supposed that such extravagant opinions, conveyed in an obscure jargon, made up of new and fanciful terms, and frequently at variance with revealed religion, could be very acceptable to an English public.[1]

HERICOURT (JULIAN de), an ingenious member of the academy at Soissons, and that of the Ricovrati at Padua, was born at Soissons of a noble family; and the meetings held at his house gave rise to the academy afterwards established in that place. He was entrusted with some important commissions by the French court, and wrote a history of the academy of Soissons, in Latin, printed at Montauban, 1688, 8vo. He died 1704. M. Lewis de Hericourt, an eminent advocate at Paris, his grandson, who died 1753, was author of "Traité des Loix Ecclesiastiques, mises dans leur ordre naturel," 1771, fol.; an abridgement of pere Thomassins's "Discipline de l'Eglise," with remarks, 4to; "Traité de la Vente des Immeubles," 4to; and some posthumous works, 4 vols. 4to.[2]

HERITIER (CHARLES LOUIS L', DE BRUTELLE), an eminent French botanist, was born at Paris in 1746. In 1772 he was appointed superintendant of the waters and forests of the *generalité* of Paris, and his active mind being turned to fulfil the duties of his office, he began to apply to botany, with a particular view to the knowledge of forest-trees. Broussonet, who had studied with sir Joseph Banks, and was an ardent Linnæan, was the intimate friend of L'Heritier, and contributed in no small degree to urge him forward in his career. The first fruits of his labours was a splendid book, with finely engraved plates, entitled "Stirpes novæ," of which the first fasciculus, containing eleven plates with their descriptions, appeared in 1784. Five more followed, amounting to eighty-four plates. To secure to himself some of his own discoveries, and especially the establishment of certain new genera and their names, L'Heritier contrived a method of publishing such in the form of monographs, with one or two plates. Of

[1] Dict. Hist.—Gent. Mag. 1804. [2] Moreri.—Dict. Hist.

these he distributed the copies gratuitously to different people, so that no individual might be possessed of the entire collection. A complete set, however, is in the library of sir Joseph Banks, and another in that of the president of the Linnæan society. In 1786 he came over to England, and collected from the English gardens the materials of his "Sertum Anglicum," a work consisting of several fasciculi, on a similar plan to his Stirpes Novæ, but it remains unfinished. In 1775 he became a conseiller a la cour des aides, was for a long time the dean of that court, and accepted the office of a judge in the civil tribunals of the department of the Seine, and is recorded to have fulfilled its duties with the most exemplary rectitude and incorruptibility. He also sat from time to time as a member of the representative body. His views were always those of a true patriot, the correction of abuses, the maintenance of the laws in their genuine force and purity; and the darling object of his emulation was the uncorrupted British constitution.

It is with pain that we advance towards the dreadful catastrophe of his life. He had married, in 1775, an estimable woman of the name of Doré, with whom he passed nineteen years in domestic happiness. She died in 1794, leaving him five children. He devoted himself to their education, but with respect to one of them, a son, his parental solicitude was attended with little success, and his hopes were blasted in a cruel manner, by the most refractory and unprincipled conduct. The parent returning very late one evening in August 1801, from a meeting of the national institute, never again reached his own domestic circle. His children expected him all night in the greatest anxiety and uncertainty. Some savage cries of insult or exultation were overheard in the silence of the night, but their object was not discovered till the dawn of morning, when the murdered body of the father of the family was found near his own threshold, with the money and other valuables which he carried about him untouched. No certain discovery was made of the murderer, but suspicion seems to have attached to the wretched son, who is since dead.[1]

HERITIER (NICOLAS L'), a French poet of the seventeenth century, was nephew to du Vair, a celebrated keeper

[1] Rees's Cyclopædia by Dr. Smith.—Dict. Hist.

of the seals. His original profession was military, but being disabled by a wound from actual service, he bought the place of treasurer to the French guards. He was afterwards appointed historiographer of France, and died in 1680. He wrote only two tragedies, of no great merit, "Hercule furieux," and "Clavis," and a few fugitive poems, some of which have a degree of elevation, particularly the "Portrait d'Amaranthe."[1]

HERITIER (MARIE JEANNE L'), de Villandon, a daughter of the preceding, born at Paris in 1664, inherited a taste and talent for poetry, and was esteemed also for the sweetness of her manners, and the dignity of her sentiments. The academy of the "Jeux Floraux," received her as a member in 1696, and that of the "Ricovrati," at Padua, in 1697. She died at Paris in 1734. Her works are various, in prose and verse: 1. "A Translation of Ovid's Epistles," sixteen of them in verse. 2. "La Tour ténébreuse," an English tale. 3. "Les Caprices du Destin," another novel. 4. "L'avare puni," a novel in verse; with a few poems of an elegiac or complimentary nature.[2]

HERMANN (JAMES), a learned mathematician of the academy of Berlin, and member of the academy of sciences at Paris, was born at Basil in 1678. He was a great traveller; and for six years was professor of mathematics at Padua. He afterwards went to Russia, being invited thither by the Czar Peter I. in 1724, as well as his compatriot Daniel Bernoulli. On his return to his native country he was appointed professor of morality and natural law at Basil, where he died in 1733, at fifty-five years of age. He wrote several mathematical and philosophical pieces, in the Memoirs of different academies, and elsewhere; but his principal work is the "Phoronomia, or two books on the forces and motions of both solid and fluid bodies," 1716, 4to; a very learned work on the new mathematical physics.[3]

HERMANN (JOHN), professor of botany and the materia medica at Strasburgh, was born Dec. 21, 1738, at Barr, near Strasburgh. His father, a protestant clergyman at that place, devoted his leisure hours to physical experiments, and imparted to his son a taste for the study of natural history and the science of nature, who made at the same time an extraordinary progress in rhetoric, phi-

[1] Moreri.—Dict. Hist. [2] Moreri.—Dict. Hist.
[3] Chaufepie.—Bibl. German. vol. XXX.—Moreri.—Hutton's Dict.

lology, history, philosophy, mathematics, and medicine. In 1768, he took the degree of doctor of medicine, and made a journey to Paris, where he enlarged his knowledge, enriched his cabinet of natural history, and acquired the friendship of the most eminent French literati. In the twenty-sixth year of his age he commenced at Strasburgh, lectures on natural history, which he continued until his death. In 1768 he was appointed professor extraordinary of medicine; ten years afterwards he obtained the chair of philosophy, and in 1782 that of pathology. At the death of professor Spielmann, in 1784, he was promoted to the professorship of botany, chemistry, and materia medica. On the reform of the system of literary education in France he was appointed professor of botany and the materia medica, at the medical academy established in Strasburgh in 1795, and professor of natural history at the central school. He was also admitted a fellow of the national institute of France, and successively chosen a member of the royal academy of sciences of Berlin, of the Linnæan society, and of several other academies and literary societies. Among his numerous correspondents were Buffon, Cuvier, Fortis, Hany, Millin, La Peyrouse, Schreber, Zimmermann, &c. He sacrificed all his property to form one of the finest and richest cabinets of natural history in Europe, and without having edited any large work on natural science, he has enriched it with many interesting discoveries and ingenious observations, published in his numerous dissertations, and in several literary journals, both German and French. He died of a pulmonic disease, Oct. 4, 1800.[1]

HERMANN (Paul), a celebrated botanist, was born at Halle, in Saxony, towards the middle of the seventeenth century. Having resided some time in the East Indies, and especially at Ceylon, where he practised as a physician, he was induced to re-visit Europe in 1679, and filled the botanical professorship at Leyden, and at the same time having the care of the botanical garden, he soon more than doubled the number of plants which had been introduced by his predecessors during 150 years. He was the first in Holland who adopted a system of botany founded on the fructification, partly following the arrangement of Morison, and partly that of Ray. His works are remarkable for the excellence and neatness of his figures, contain-

[1] Life by professor Lauth.

ing descriptions of many new plants found in various parts of the world. He died on the 29th of January, 1695.—Linnæus, in his "Classes Plantarum," has given a sketch of the Hermannian system, which is founded upon the fruit, to which he adhered with more pertinacity than either Ray or Morison themselves. The first work he published was a "Catalogue of the Leyden Garden," in 1687, reprinted at Leyden in 1720, 8vo, under the title of "Index Plantarum quæ in horto Leidensi aluntur," to which Boerhaave added a history of the garden. To Hermann may be ascribed, on the authority of Sherard, the following work, "Floræ Lugdunobatavæ flores," though published under the name of Zumbach. In 1695, a work, entitled "Flora Lugdunobatava," was begun to be printed, but after a few sheets were taken off, its author's death put a stop to any further continuation of it. At this time the "Paradisus Batavus" was in a state of forwardness, and it was published in 8vo, as a posthumous work, about three years afterwards. It was, however, reprinted in quarto in 1705, having been edited by William Sherard, at the expence of Hermann's widow. This indefatigable man left a considerable number of papers and dried plants, the latter of which came into the possession of J. Burmann, and formed the corner-stone of his "Thesaurus Zeylanicus," published at Amsterdam in 1737. These same plants came afterwards into the hands of Linnæus for a time, and from them his "Flora Zeylanica" was composed. They are now finally the property of sir Joseph Banks. Besides the above books, he was the author of the following works: "Musæi Indici catalogus, continens varia exotica animalia, insecta, vegetabilia, mineralia, quæ collegerat," 1711, 8vo; "Lapis Lydius Materiæ Medicæ," 1704, 8vo; "Musæum Zeylanicum" (unfinished); "Catalogus Plantarum Capitis Bonæ Spei" (unedited); and wrote various botanical and medical tracts, which are of less moment, and some of which are superseded by the former.[1]

HERMANT (GODFREY), a learned and pious doctor of the Sorbonne, and a voluminous author, was born at Beauvais in 1617, and displayed early propensities for learning. Potier bishop and earl of Beauvais sent him to the various colleges of Paris for education. He obtained a

[1] *Moreri.—Haller Bibl. Bot.—Stoever's Life of Linnæus, p. 164.—But principally Rees's Cyclopædia.*

canonry of Beauvais, was rector of the university of Paris in 1646, and died in 1690, after being excluded from his canonry and the Sorbonne for some ecclesiastical dispute. Hermant had the virtues and defects of a recluse student, and was much esteemed for his talents and piety by Tillemont and others of the solitaries at Port Royal. His style was noble and majestic, but sometimes rather inflated. His works are numerous: 1. "The Life of St. Athanasius," 2 vols. 4to. 2. Those of "St. Basil and Gregory Nazianzen," of the same extent. 3. "The Life of St. Chrysostom," written under the name of Menart. And, 4. That of "St. Ambrose," both in 4to. 5. A translation of some tracts from St. Chrysostom. 6. Another from St. Basil. 7. Several polemical writings against the Jesuits, who therefore became his mortal enemies, and contrived to interfere with his monumental honours after death, by preventing the inscription of a very commendatory epitaph. 8. "A Defence of the Church against Labadie." 9. "Index Universalis totius juris Ecclesiastici," folio. 10. "Discours Chrétien sur l'etablissement du Bureau des pauvres de Beauvais," 1653. A life of him has been published by Baillet.[1]

HERMAS Pastor, or Hermas commonly called the Shepherd, was an antient father of the church, and is generally supposed to have been the same whom St. Paul mentions in Rom. xvi. 14. He is ranked amongst those who are called Apostolical Fathers, from his having lived in the times of the apostles: but who he was, what he did, and what he suffered for the sake of Christianity, are all in a great measure, if not altogether, unknown to us. He seems to have belonged to the church at Rome, when Clement was bishop of it; that is, according to Dodwell, from the year 64 or 65 to the year 81. This circumstance we are able to collect from his "Second Vision," of which, he tells us, he was commanded to communicate a copy to Clement. What his condition was before his conversion, we know not; but that he was a man of some consideration, we may conclude from what we read in his "Third Vision;" where he owns himself to have been formerly unprofitable to the Lord, upon the account of those riches which afterwards he seems to have dispensed in works of charity and beneficence. After his conversion he probably

[1] Gen. Diet.—Moreri.—Dupin.—Niceron, vol. III.

lived a very strict life, since he is said to have been employed in several messages to the church, both to correct their manners, and to warn them of the trials that were about to come upon them. His death, if we may believe the "Roman Martyrology," was conformable to his life; where we read, that being "illustrious for his miracles, he at last offered himself a worthy sacrifice unto God." Baronius says, that "having undergone many labours and troubles in the time of the persecution under Aurelius, he at last rested in the Lord July 26th, which is therefore observed in commemoration of him." But Hermas being sometimes called by the title of "Pastor, or Shepherd," the Roman martyrologist has divided the good man into two saints: and they observe the memorial of Hermas May the 9th, and of Pastor July the 26th.

Hermas's book, "The Shepherd," is the only remains of this father, and has been highly extolled by some of the ancients, while its authenticity has been called in question by others; and most of the fathers, who have spoken of it well themselves, plainly enough insinuate, that there were others who did not put the same value upon it. The moderns in general have not esteemed it so highly; and indeed, as Dupin observes, "whether we consider the manner it is written in, or the matter it contains, it does not appear to merit much regard." The first part, for it is divided into three, is called "Visions," and contains many visions, which are explained to Hermas by a woman, who represents the church. These visions regard the state of the church, and the manners of the Christians. The second, which is the most useful, is called "Commands," and comprehends many moral and pious instructions, delivered to Hermas by an angel: and the third is called "Similitudes." Many useful lessons are taught in these books, but the visions, allegories, and similitudes, have little to recommend them.

The original Greek of this piece is lost, and we have nothing but a Latin version of it, except some fragments preserved in the quotations of other authors; which, it is observable, are sufficient to evince the fidelity of this version. The best edition of it is that of 1698; where it is to be found among the other apostolical fathers, illustrated with the notes and corrections of Cotelerius and Le Clerc. with them also it was translated into English by archbishop Wake, and published with a large preliminary discourse

relating to each father; the best edition of which translation is that of 1710 [1].

HERMES, an Egyptian legislator, priest, and philosopher, lived, as some think, in the year of the world 2076, in the reign of Ninus, after Moses: and was so skilled in all profound arts and sciences, that he acquired the surname of Trismegistus, or "thrice great." Clemens Alexandrinus has given us an account of his writings, and a catalogue of some of them; such as, the book containing the Hymns of the Gods; another "De rationibus vitæ regiæ;" four more, "De astrologia," that is, "De ordine fixarum stellarum, & de conjunctione & illuminatione Solis & Lunæ;" ten more, entitled, "Ἱερατικα," or which treat of laws, of the gods, and of the whole doctrine and discipline of the priests. Upon the whole, Clemens makes Hermes the author of thirty-six books of divinity and philosophy, and six of physic; but they are all lost. There goes indeed one under his name, whose title is "Poemander;" but this is agreed by all to be suppositious, and Casaubon imagines it to be written about the beginning of the second century, by some Platonizing Christian, who, to enforce Christianity with a better grace upon Pagans, introduces Hermes Trismegistus delivering, as it were long before, the greatest part of those doctrines which are comprised in the Christian creed.

This philosopher has stood exceedingly high in the opinion of mankind, ancients as well as moderns. Plato tells us, that he was the inventor of letters, of ordinary writing, and hieroglyphics. Cicero says, that he was governor of Egypt, and invented letters, as well as delivered the first laws to the people of that country; and Suidas asserts, that he flourished before Pharoah, and acquired the surname of Trismegistus, because he gave out something oracular concerning the Trinity. Gyraldus thinks he was called Thrice Great, because he was the greatest philosopher, the greatest priest, and the greatest king. When the great lord chancellor Bacon endeavoured to do justice to the merits of our James I. he could think of no better means for this purpose, than by comparing him to Hermes Trismegistus, who was at once distinguished by the glory of a king, the illuminations of a priest, and the learning of a philosopher." [2]

[1] Cave.—Lardner's Works.
[2] Cave.—Moreri.—Brucker.—Blount's Censura.—Saxii Onomast.

HERMOGENES, of Tarsus, a Greek rhetorician of the second century, is recorded as a remarkable instance of early maturity and early deficiency of talents. He flourished about the year 161. At fifteen he taught rhetoric publicly; at seventeen he wrote his art of rhetoric; and at twenty, two books περὶ ἰδεῶν, or on oratorical forms: but in his twenty-fifth year he lost his memory, and the faculty of speech, which he never recovered, though he lived to be old. Of his book on oratory, which consisted of five parts, the first part only is lost. There are extant also, 2. "De inventione Oratoriâ," four books. 3. "De formis," above-mentioned. 4. "Methodus apti et ponderosi generis dicendi." These were published at Paris in 1531, 4to, with "Aphthonii Sophistæ præludia," and in two or three subsequent editions. The best is that of Gaspar Laurentius, published at Geneva, in 1614, in 8vo.[1]

HERMOGENES, an heretic of the second century, was a native of Africa, a painter, and stoic philosopher, and was alive in the days of Tertullian, according to Fleury. Tillemont makes him flourish in the year 200; but Du Fresnoy says he did not preach his erroneous opinions concerning the origin of the world, and the nature of the soul, till the year 208. He established matter as the first principle, and made *Idea* the mother of all the elements; for which reason his followers were commonly called *Materiarians*. By his assertion of the self-existence and improduction of matter, he endeavoured to give an account (as stoic philosophers had done before him) of the original of evils; and to free God from the imputation of them, he argued thus: God made all things either out of himself, or out of nothing, or out of pre-existent matter. He could not make all things out of himself, because, himself being always unmade, he should then really have been the maker of nothing: and he did not make all out of nothing, because, being essentially good, he would have made every thing in the best manner, and so there could have been no evil in the world: but since there are evils, and these could not proceed from the will of God, they must needs rise from the fault of something, and therefore of the matter out of which things were made. His followers denied the resurrection, rejected water-baptism, asserted that angels were composed of fire and spirit, and were the creators of the

[1] Moreri.—Saxii Onomast.

soul of man; and that Christ, as he ascended, divested himself of human nature, and left his body in the sun. Tertullian has written against him[1].

HERNANDEZ, (FRANCIS), a naturalist and physician, was sent out by Philip II. king of Spain, to make observations on, and to describe, the natural productions of Spanish America. His pecuniary allowance for this purpose appears to have been ample, and he spared no expence to make himself acquainted with such objects as he was in search of. He wrote an account of their nature and properties, but it does not appear that he lived to superintend the publication of his labours, for in 1651 the result of his inquiries was edited at Rome under the care of the Lyncæan academy, established in that city; the papers of Hernandez having been purchased by Frederic Cesi, a young nobleman, who founded and was perpetual president of the Lyncæi. This work had originally been published in the Spanish language at Mexico, under the name and care of Francis Ximenes; but the Roman edition, in small folio, came out in Latin, having the following title, "Nova Plantarum, Animalium, et Mineralium Mexicanorum Historia, a Francisco Hernandez, Medico, in Indiis præstantissimo primum compilata. Dein a Nardo Antonio Recchio in volumen digesta, a Johanno Terentio, Johanno Fabro, et Fabio Columna, Lyncæis, notis et additionibus longe doctissimis illustrata." The original drawings of this work were procured by Hernandez, who paid the immense sum of sixty thousand ducats for them; they had been drawn at the time when Joseph a Costa was in America, but the numerous wooden cuts which accompany this volume are by no means equal to what might have been expected from the account we have of the drawings, and the work did not answer the trouble and expence which had been bestowed upon it. What became of him is not recorded, but his drawings were consumed by a fire in the Escurial. Some of his representations are so extraordinary, that their truth has been doubted, but his accuracy has lately been verified. Hernandez does not appear to have published any other works on natural history, but this will entitle him to our gratitude for having first unfolded to European botanists the treasures of that then little known quarter of the world. A history

[1] Cave.—Dupin.—Lardner's Works.

of the church at Mexico has been ascribed to our author, but without certainty.[1]

HERNE (THOMAS), A. M. an English controversial writer, was a native of Suffolk, and admitted pensioner of Corpus Christi college, Cambridge, under the tuition of Mr. Fawcett, Oct. 29, 1711; he was made scholar of the house next year, and proceeded A. B. in 1715. About this time he was recommended to the duchess of Bedford, who took him into her family, for the instruction of her sons, Wrotthesly, the third, and John, the fourth duke of Bedford; and the year following he was made fellow of Merton college, Oxford, where he commenced M. A. in 1718. He was a man of learning, virtue, and spirit, and continued a batchelor and a layman till the time of his death, which happened at Woburn about the year 1722. He published "The False notion of a Christian priesthood, &c." in answer to Mr. Law, 1717-8; "A Letter to the Prolocutor," in answer to one from him to Dr. Tenison, 1717-8. "A Letter to the Rev. Dr. Tenison concerning Citations out of Arch. Wake's Preliminary Discourse to the Apostolic Fathers," Lond. 1718; "Three Discourses on private Judgment, against the authority of the Magistrate over conscience, and considerations concerning uniting Protestants, translated from Professor Werenfels, with a preface to Dr. Tenison by *Philaleutherus Cantabrigiensis*, Lond. 1718." Under this name he was one of the writers in the Bangorian controversy, of which he began in some measure the history, by publishing an account of all the considerable pamphlets to which it gave rise, with a continuation and occasional observations, to the end of the year 1719, by the name of *Philonagnostes Criticus*. He published also, "An account of all the considerable books and pamphlets written in the controversy concerning the Trinity," from 1712 to the same time, Lond. 1720: also a "Vindication of the Archbishop of Canterbury from being the author of a Letter on the State of Religion in England, printed at Zurich," Lond. 1719; and "Two letters to Dr. Mangey on his Sermon upon Christ's Divinity," published about the same time.[2]

HERO is the name of two celebrated mathematicians of antiquity, who are usually distinguished by the epithets,

[1] Rees's Cyclopædia.—Haller, Bibl. Bot.—Stoever's Linnæus, p. 58, 430.—Clement, Bibl. Curieuse.

[2] Masters's Hist. of C. C. C. C.

Hero the *elder*, and Hero the *younger*. The first was a native of Alexandria, and the disciple of Ctesias, who flourished in the reigns of Ptolemy Philadelphus and Euergetes I. He was distinguished by his great skill in mechanics, and particularly in the construction of machinery; as a moralist he was inclined to the tenets of Epicurus. He was author of a treatise "De Constructione et Mensura Manubalistæ," of which a fragment was published in Greek by Bernardino Baldi: "De Telis conficiendis jaculandisque Liber," published with notes by Baldi: "Spiralia," published in 1575 by Frederic Commandine; and "De Automatorum Fabrica." These are all to be found in the Louvre edition of the "Ancient Mathematicians." The younger Hero is supposed to have flourished under the reign of the emperor Heraclius. He was author of "De Machinis Bellicis; "Geodœsia;" "Liber de Obsidione repellenda et toleranda;" and "De Vocabulis Geometricis et Stereometricis."[1]

HEROD the Great, so called rather from his power and talents than his goodness, was a native of Ascalon in Judea, and thence sometimes called the Ascalonite. He was born seventy years before the Christian æra, the son of Antipater an Idumean, who appointed him to the government of Galilee. He at first embraced the party of Brutus and Cassius, but, after their death, that of Antony. By him he was named tetrarch, and afterwards, by his interest, king of Judea in the year 40 A. C. After the battle of Actium, he so successfully paid his court to Augustus, that he was by him confirmed in his kingdom. On all occasions he proved himself an able politician and a good soldier. But he was far from being master of his passions, and his rage very frequently was directed against his own family. Aristobulus, brother to his beloved wife Mariamne, her venerable grandfather Hyrcanus, and finally she herself, fell victims to his jealousy and fury. His keen remorse for her death rendered him afterwards yet more cruel. He put to death her mother Alexandra, and many others of his family. His own sons Alexander and Aristobulus having excited his suspicions, he destroyed them also, which made Augustus say, that it was better to be Herod's hog than his son. Among his good actions was the rebuilding of the temple at Jerusalem, which he performed in nine

[1] Dict. Hist.—Fabric. Bibl. Græc.—Saxii Onomast.

years, with great magnificence; and in the time of a famine he sold many valuable and curious articles he had collected, to relieve the sufferers. To Augustus he paid the utmost adulation, and even divine honours. At the birth of our Saviour, his jealousy was so much excited by the prophetic intimations of his greatness, that he slaughtered all the infants in Bethlehem, in hopes of destroying him among the number. But his tyranny was now nearly at an end, and two or three years after the birth of Christ he died of a miserable disease at the age of more than seventy. He had nine or ten wives, of which number Mariamne was the second. A little before his death, soured yet more by his acute sufferings, he attempted a greater act of cruelty than any he had performed in his former life. He sent for all the most considerable persons in Judea, and ordered that as soon as he was dead, they should all be massacred, that every great family in the country might weep for him. But this savage order was not executed. Some have supposed that he assumed the character of the Messiah, and that the persons who admitted that claim were those called in the gospel Herodians. But this is by no means certain. Herod was the first who shook the foundations of the Jewish government. He appointed the high-priests, and removed them at his pleasure, without regard to the laws of succession; and he destroyed the authority of the national council. But by his credit with Augustus, by his power, and the very magnificent buildings he erected, he gave a temporary splendour to that nation. His son, Herod Antipas, (by his fifth wife Cleopatra) was tetrarch of Galilee after his death.[1]

HERODES (TIBERIUS CLAUDIUS ATTICUS), surnamed the Athenian, a native of Marathon, in the second century, studied rhetoric, and although he was somewhat disconcerted in his first speech before Adrian, he became so famous in Greece, and at Rome, for his extempore harangues, that Titus-Antoninus appointed him teacher of rhetoric to his adopted sons, Marcus Aurelius, and Lucius Verus; considering him as the most eloquent man of the age. He rose from this office to the highest dignities, and was consul in the year 143. He retired towards the end of his life to Marathon, and died there of a consumption, aged seventy-six. Some of his speeches are in the Greek

1 Universal History.

Orators by Aldus, 1513, 2 vols. folio; and in those of Stephens, 1575, folio.[1]

HERODIAN, a Greek historian, flourished at Rome from the reign of Commodus to the beginning of the reign of Gordian III. We know little of his life, except that he was engaged in many public employments. He is supposed to have died at Rome about the year 240. The history, which he has left us, is comprized in eight books; at the beginning of the first of which he declares, that he will only write of the affairs of his own time, such as he had either known himself, or received information of from creditable persons. Like many historians who have related the events of their own times, Herodian forgets sometimes that he is writing for posterity, and omits the necessary dates; nor is he very correct as to matters of fact, and points of geography. His impartiality has been called in question by some critics, as far as respects his characters of Alexander Severus and Maximinian, but others seem inclined to defend him. His style is neat, perspicuous, and pleasing, and occasionally eloquent, particularly in the speeches he inserts. Herodian was translated into Latin by Angelus Politianus, and may therefore be read, according to professor Whear, either in Greek or Latin; "for," says he, "I don't know which of the two deserves the greater praise; Herodian, for writing so well in his own language, or Politian, for translating him so happily, as to make him appear like an original in a foreign one." This, however, has more of compliment than of sober criticism, although it may be allowed that Politian has been uncommonly successful. Though we have considered Herodian hitherto as an historian only, yet Suidas informs us, that he wrote many other books, which have not been preserved from the ruins of time. The first edition of Herodian is among the "Res Gestæ" of Xenophon, published by Aldus, 1503, folio; but the translation by Politian appeared first at Rome in June 1493, folio, and again in September of that year at Bologna, a magnificent book, printed by Plato de Benedictis, and accurately described in the "Bibliotheca Spenceriana." There was a third edition of Politian's translation, at the same place and in the same year, in 4to, printed by Bazalerius de Bazaleriis. The best editions of Herodian in Greek are those of Louvaine,

[1] Fabric. Bibl. Græc.—Saxii Onomast.

1525, 4to; Stephens, Paris, 1581, 4to; Boecler, Strasburgh, 1644—62—72, 8vo; Oxford, 1678—99, 1704—8, 8vo; Ruddiman, Edinburgh, 1724, 8vo; Irsmich, Leipsic, 1789, 5 vols. 8vo, by far the most erudite and elaborate. All these have Politian's translation.[1]

HERODOTUS, an ancient Greek historian of Halicarnassus in Caria, was born in the first year of the 74th olympiad; about 484 years before Christ. This time of his birth is fixed by a passage in Aulus Gellius, Book xv. chap. 23. which makes Hellanicus 65, Herodotus 53, and Thucydides 40 years old, at the commencement of the Peloponnesian war. The name of his father was Lyxes; of his mother, Dryo. The city of Halicarnassus being at that time under the tyranny of Lygdamis, grandson of Artemisia queen of Caria, Herodotus quitted his country, and retired to Samos; whence he travelled over Egypt, Greece, Italy, &c. and in his travels acquired the knowledge of the history and origin of many nations. He then began to digest the materials he had collected into order, and composed that history which has preserved his name ever since. He wrote it in the isle of Samos, according to the general opinion; but the elder Pliny affirms it to have been written at Thurium, a town in that part of Italy then called Magna Græcia, whither Herodotus had retired with an Athenian colony, and where he is supposed to have died, not however before he had returned into his own country, and by his influence expelled the tyrant Lygdamis. At Samos he studied the Ionic dialect, in which he wrote, his native dialect being Doric. Lucian informs us, that when Herodotus left Caria to go into Greece, he began to consider with himself, what he should do to obtain celebrity and lasting fame, in the most expeditious way, and with as little trouble as possible. His history, he presumed, would easily procure him fame, and raise his name among the Grecians, in whose favour it was written: but then he foresaw, that it would be very tedious, if not endless, to go through the several cities of Greece, and recite it to each respective city; to the Athenians, Corinthians, Argives, Lacedæmonians, &c. He thought it most proper, therefore, to take the opportunity of their assembling all together; and accordingly recited his work at the Olympic games, which rendered him more famous than

[1] Vossius de Hist. Græc.—Fabric. Bibl. Græc.—Blount's Censura.

even those who had obtained the prizes. None were ignorant of his name, nor was there a single person in Greece, who had not either seen him at the Olympic games, or heard those speak of him who had seen him there; so that wherever he came, the people pointed to him with their fingers, saying, "This is that Herodotus, who has written the Persian wars in the Ionic dialect; this is he who has celebrated our victories."

His work is divided into nine books, which, according to the computation of Dionysius Halicarnassensis, contain the most remarkable occurrences within a period of 240 years; from the reign of Cyrus the first king of Persia, to that of Xerxes, when the historian was living. These nine books are called after the nine Muses, each of which is distinguished by the name of a Muse: and this has given birth to two disquisitions among the learned; first, whether they were so called by Herodotus himself; and secondly, for what reason they were so called. As to the first, it is generally agreed that Herodotus did not impose these names himself; but it is not agreed why they were imposed by others. Lucian, in the place referred to above, tells us, that those names were given them by the Grecians at the Olympic games, when they were first recited, as the best compliment that could be paid the man who had taken pains to do them so much honour. Others have thought, that the name of Muses have been fixed upon them by way of reproach, and were designed to intimate, that Herodotus, instead of true history, had written a great deal of fable, for which, it must be owned, he has been censured by Thucydides, Strabo, and Juvenal, and particularly Plutarch, who conceived a warm resentment against him, for casting an odium upon his countrymen the Thebans, and therefore wrote that little treatise, to be found in his works, "Of the Malignity of Herodotus." Herodotus, however, has not wanted defenders in Aldus Manutius, Joachim Camerarius, and Henry Stephens, who have very justly observed, that he seldom relates any thing of doubtful credit, without producing his authority, or using terms of caution; and some events, narrated by him, which were once thought wonders, have been confirmed by modern voyages and discoveries.

Besides this history, he promised to write another of Assyria: but this was never finished, at least not published. There is ascribed also to Herodotus a "Life of Homer,"

which is usually printed at the end of his works; but the style of this piece is very different from that of Herodotus; and the author mentions several things of Homer, which do not at all agree with what the ancients have said of that poet.

Herodotus wrote in the Ionic dialect, and his style and manner have ever been admired by all readers of taste. Cicero, in his second book "De Oratore," says, that "he is so very eloquent and flowing, that he pleased him exceedingly;" and in his "Brutus," that "his style is free from all harshness, and glides along like the waters of a still river." He calls him also the Father of History; because he was, if not the first historian, the first who brought history to that degree of perfection. Quintilian has given the same judgment of Herodotus. "Besides the flowing sweetness of his style, even the dialect he uses has a peculiar grace, and seems to express the harmony of numbers. Many," says he, "have written history well; but every body owns, that there are two historians preferable to the rest, though extremely different from each other. Thucydides is close, concise, and sometimes even crowded in his sentences: Herodotus is sweet, copious, and exuberant. Thucydides is more proper for men of warm passions; Herodotus for those of a sedater turn. Thucydides excels in orations: Herodotus in narrations. The one is more forcible; the other more agreeable." There have been several editions of Herodotus; the first in Greek, is that of Aldus, 1502, folio. There are also two by Henry Stephens, in 1570 and 1592; one by Gale at London in 1679; and one by Gronovius at Leyden in 1715. But the best is that of Wesseling, published at Amsterdam in 1763. There is also an elegant edition by Schœfer, Leipsic, 1800, &c. 8vo, and another printed at Edinburgh, 1806, 7 vols. 8vo. The first Latin translation was published at Venice in 1474, folio. It has been twice translated into English: once by Littlebury, in 2 vols. 8vo, without notes; the second time by Mr. Beloe, in 4 vols. with many useful and entertaining remarks. There is also an excellent French translation, by M. Larcher, with very learned notes and dissertations, first printed in 1786, 7 vols. 8vo, and reprinted with additions, 1802, 9 vols. 8vo.[1]

[1] Vossius Hist. Græc.—Fabric. Bibl. Græc.—Gen. Dict.—Moreri.—Saxii Onomast.—Dibdin's Classics and Bibl. Spenceriana.

HEROPHILUS of Chalcedon, an ancient physician, flourished almost five hundred years before Christ. Cicero, Pliny, and Plutarch, mention him. Fallopius says, that he was the greater anatomist, and understood the structure of the human body better, and made more discoveries than Erasistratus his contemporary. He is also said to have discovered the lacteal vessels; and gave names to the various parts of the body, which they retain to this day. He was a great lover of botany, as well as physic and surgery; and is said to have made some considerable improvement in each. Galen calls him a consummate physician, and a very great anatomist; and says, that these two great anatomists dissected many human bodies at Alexandria in Egypt; Tertullian says 600, and calls him "Herophilus ille Medicus aut Lanius;" as they are said to have dissected condemned criminals alive. He is said also to have discovered the nerves, and their use. He makes three sorts of them; the first to convey sensation, the second to move the bones, and the third the muscles. He also mentions the optic nerves, the retina, and the tunica arachnoides, and choroides; the lacteals, mesenteric glands, and the glandulæ prostatæ; and is the first that wrote any thing distinctly with exactness on the pulse.[1]

HERRERA TORDESILLAS (ANTONIO DE), a Spanish historian of great fame, was born in 1565. He became first secretary to Vespasian Gonzaga, viceroy of Naples, and afterwards grand historiographer of India, with a considerable pension under Philip II. He did not receive his money unearned, but published a general history of India from 1492 to 1554, in four volumes, folio. A very short time before his death he received from Philip IV. the appointment of secretary of state. He died in 1625. His History of India is a very curious work, carried to a great detail, and chargeable with no defects, except too great a love for the marvellous, a degree of national vanity, and too great inflation in the style. There is an English translation by capt. John Stevens, published in 1725 and 1726, 6 vols. 8vo. He published also a general History of Spain, from 1554 to 1598, which has been less esteemed than the other work. It is in three volumes, folio.[2]

HERRERAS (FERDINAND DE), a Spanish poet, was born at Seville, and flourished in the sixteenth century. In

[1] Haller Bibl. Med.—Rees's Cyclopædia, a very elaborate article.
[2] Antonio Bibl. Hisp.—Robertson's Hist. of America.

1582 he published a collection of lyrical and heroic poems, which was reprinted in 1619, and acquired their author a high reputation, as one who had attained to the greatest excellence in the lyric poetry of Spain. His style is neat, correct, elegant, and copious. He published an edition of Garcilasso de la Vega, with notes; the life of sir Thomas More; and a narrative of the war of Cyprus, and the battle of Lepanto.[1]

HERRICK (ROBERT), one of the minor poets, of very considerable merit, in the reign of Charles I. was born in London, but descended from an ancient and genteel family in Leicestershire, the history of which is amply detailed by the able historian of that county. He was the fourth son of Nicholas Herrick, of St. Vedast, Foster-lane, by Julian Stone his wife, and was born in August 1591. He was educated at St. John's college, Cambridge, from 1615 to 1617; and Wood, who indeed speaks with hesitation, seems wrong in placing him in his Athenæ Oxonienses. He is said to have afterwards removed to Trinity hall, Cambridge; but nothing more of his academical progress is known. Being patronised by the earl of Exeter, he was presented by king Charles I. on the promotion of Dr. Potter to the see of Carlisle, to the vicarage of Dean Prior in Devonshire, Oct. 1, 1629, where he became distinguished for his poetical talents and wit. During the prevalence of the parliamentary interest, he was ejected from his living, and resided in London in St. Anne's parish, Westminster, until the Restoration, when he again obtained his vicarage. The time of his death is not known. His poetical works are contained in a scarce volume, entitled "Hesperides, or the works, both humane and divine, of Robert Herrick, *Esq.* London," 1648, 8vo. To this volume was appended his "Noble numbers, or, his pious pieces," in which, says Wood, "he sings the birth of Christ, and sighs for his Saviour's sufferings on the cross. These two books made him much admired in the time they were published, and especially by the generous and boon loyalists, who commiserated his sufferings." In 1810, Dr. Nott of Bristol published a selection from the "Hesperides," which may probably contribute to revive the memory of Herrick as a poet, who certainly in vigour of fancy, feeling, and ease of versification, is entitled to a superior rank among the bards

[1] Antonio Bibl. Hisp.—Moreri.—Dict. Hist.

of his period. He is one of those, however, who will require the selector's unsparing hand, for, notwithstanding his "pious pieces," there are too many of an opposite description, which cannot, like his quaint conceits, be placed to the account of the age in which he lived.[1]

HERRING (THOMAS), a distinguished English prelate, was born in the year 1691, at Walsoken in Norfolk His father, John Herring, was then rector of that place; and Dr. John Carter, afterwards fellow of Eton, having at that time the care of the school of Wisbeach, in the Isle of Ely, Mr. Herring placed his son under his care. Here our young student continued till June 21, 1710, when he was admitted into Jesus college, Cambridge, under the tuition of Mr. Richard Warren, afterwards D. D. rector of Cavendish, and archdeacon of Suffolk. In this college he took the degree of bachelor of arts; but there being no prospect of his succeeding to a fellowship, he removed in July 1714, to Corpus Christi college, and was made a fellow of that seat of learning on the resignation of Mr. Deane in April 1716. The same year he was ordained deacon, and the year following commenced master of arts, and took upon him the charge of pupils.

In 1719 he was ordained priest, and was successively minister of the several parishes of Great Shelford, Stow cum qui, and Trinity, in Cambridge. In these stations he deservedly acquired the character of a celebrated preacher. His person was majestic; he had a gracefulness in his behaviour, and gravity in his countenance, that always procured him reverence. His pronunciation was so remarkably sweet, and his address so insinuating, that his audience, immediately on his beginning to speak, were prepossessed in his favour. Nor were these conspicuous talents suffered to remain long without being rewarded; for, in the year 1722, bishop Fleetwood made him his domestic chaplain, and, the same year, presented him to the rectory of Rettenden in Essex, and soon after to that of Barclay in Hertfordshire; which occasioned his fellowship to become vacant the year following.

In 1724 he took the degree of bachelor of divinity, and, about the same time, was presented by his majesty to the rectory of Allhallows the Great, in London; but gave up the benefice before institution. His friends, however,

[1] Nichols's Hist. of Leicestershire.—Gent. Mag. LXVI. LXVII.—Quarterly Review, No. VII.—Ellis's Specimens.—Drake's Literary Hours.—Ath. Ox. vol. II.

being desirous of bringing him to town, upon a vacancy of a preacher to Lincoln's-inn, recommended him to that society, who accordingly made choice of him in 1726; and soon after he was appointed chaplain in ordinary to the king, and, on attending his majesty on his visit to the university of Cambridge in 1728, was honoured with the degree of doctor of divinity *.

In 1731, sir William Clayton, bart. presented him to the rectory of Blechingly in Surrey; upon which he was succeeded in that of Barclay by Mr. Castle. About the close of the same year, his majesty nominated him to the deanery of Rochester, where he was installed on the fifth of February 1731-2. In 1737 he was preferred to the bishopric of Bangor; and, on the death of archbishop Blackburn, in 1743, translated to the archiepiscopal see of York. While he was employed in the business of this high station, the rebellion broke out in Scotland; when his love for his country, his prince, his religion, would not suffer him to remain an indolent and unactive spectator of the dangers which threatened the happy constitution and liberties of these kingdoms. He was indefatigable in assisting, advising, and persuading the inhabitants of his diocese to join heartily in an association, then on foot, for defending his majesty's sacred person and government. In consequence of these services, the archiepiscopal see of Canterbury becoming vacant by the death of archbishop Potter, in 1747, Dr. Herring was translated thither. In 1753 he was seized with a violent fever, which brought him to the brink of the grave; and though he did in some measure recover, yet from that time he might be rather said to languish, than to live. He retired to Croydon, declined all public business, and saw little other company than his relations and particular friends. After languishing about four years, he expired March 13, 1757; and, agreeably to the express direction of his will, was interred in a private manner, in the vault of Croydon church.

* While preacher at Lincoln's Inn, he took occasion in one of his sermons to condemn Gay's celebrated drama, "The Beggar's Opera," as of pernicious consequence to morals; and much clamour and ridicule were excited against him on this account. He was, however, in general supported by the reflecting part of the public. There are few more disgraceful circumstances in Swift's character or writings, than the contemptuous manner in which he mentions Dr. Herring's interference. In No. 3 of "The Intelligencer," Swift says, "I should be very sorry that any of them (the clergy) should be so weak as to imitate a court chaplain in England, who preached against the Beggar's Opera, which probably will do more good than a thousand sermons of so stupid, so injudicious, and so prostitute a divine."

In 1763 a volume of his sermons on public occasions was printed, which bear the strongest marks of unaffected piety and benevolence; and the profits of the edition were given to the treasurer of the London Infirmary, for the use of that charity. A volume of his "Letters" was also published by the Rev. Mr. Duncombe in 1777, which exhibit his character in a very amiable point of view, and include many interesting particulars of his life, ably illustrated by the editor. The virtues of the *man*, indeed, appear to have afforded the principal cause of the high praises every where bestowed on the *archbishop*. The natural mildness and indolence of his temper, led him to a degree of indifference towards the disputed doctrines of the church, which procured him the good opinion of the sectaries, some of whom, not content with mere forbearance, seem to have wished his more active co-operation, and have accused him of diffidence and timidity; and from his having spoken slightingly of the *orthodox* in one of his letters, and having said "I abhor every tendency to the Trinity controversy," they thought him willing, but unfortunately not ready, to bring about what they call a reformation in the doctrines of the church. In these respects they probably mistook his character *.

* Mr. Rastall's character of him appears to be drawn up with candour. "Herring was certainly a very sincere protestant, and as such a steady friend to the house of Hanover; but I have no hesitation in asserting, upon good authority, that his politics were monarchical, and his religion high church. His good sense, however, so far corrected one bias, and his good temper the other, that neither did the former make him servile, nor the latter imperious. I mean, by this, only to shew, that his zeal in the contest (in 1745), where we have seen him so eminent, arose from no personal attachment to the monarch or his family, nor to the cause that called them to the throne. It proceeded not from any speculative opinions of the subject's right to freedom; nor from any very enlarged ideas of the British constitution; but it was the effect of religious conviction, and civil allegiance. Herring was sincere in the attachment to the religion he professed; and he believed the support of that religion to be intimately connected with the safety of the family in possession of the crown. To that family also he had sworn allegiance, and from them had received protection. These were the pillars on which the archbishop rested his opinions, and which supported his zeal. He does not consider the appointment of parliament, or the voice of the people, as the foundation of the king's title to the obedience of his subjects. He doubted, perhaps, the authority by which the sceptre had been wrested from the family of the Stuarts; but he had found another in possession of the inheritance, whose title he had bound himself, by oath, to defend; and a breach of that oath he treats as the most flagrant violation of faith, the most unprovoked and profligate perjury. His manner of considering this subject seems to have been uniform in every period of his life, and on every occasion when he was called upon to publish his opinion. In 1739, soon after his appointment to the bishopric of Bangor, we find him preaching before the Lords, on the 30th Jan. from the words of St. Peter, "Submit yourselves to every ordinance of man for the Lord's sake." On this occasion, in the unaffected lan-

While archbishop of York, he much improved the gardens at Bishopsthorpe, and gave a new clock to the turret; and after his advancement to the metropolitical see of Canterbury, he laid out about 6000*l.* in repairing the houses and gardens at Lambeth and Croydon. By his last will, he left to the incorporated society for the relief of the widows and sons of poor clergymen the sum of 1000*l.* and to the master and fellows of Corpus Christi college, Cambridge, the sum of 1000*l.* Old South Sea stock, towards rebuilding or repairing the college. His grace was never married[1].

HERSENT (CHARLES), or Hersan, a French divine, known chiefly for a violent satire which he wrote against cardinal Richelieu, under the feigned name of Optatus Gallus, which, having been condemned and burnt by the parliament of Paris, is become very scarce, and therefore sells at from 60 to 100 livres, among French collectors. It is entitled "Optati Galli de cavendo Schismate, Liber Paræneticus," and was published at Paris in 1640, in 8vo. There is, however, a counterfeit edition, bearing the same date, which is distinguished from the true by a very few differences, as *superiorum* for *superiore*, in p. 7, and by the sentence of parliament which takes up twelve pages, and only eleven in the counterfeit. In this book the author maintained that the Gallican church was in danger of separating from Rome, like the English, and strenuously maintained the supremacy of the pope. The cardinal employed three or four writers to answer this anonymous assailant, the best of whom was Isaac Habert in his treatise "De consensu hierarchiæ et monarchiæ;" but the author in the mean time retired to Rome, where after a time his violence and indiscretion involved him with the inquisition, on some points respecting the doctrine of grace, which he handled in a "Panegyric on St. Louis." He was cited, refused to appear, and was excommunicated. He therefore returned to France, where he died in 1660.

guage of good sense and plain sincerity, he considers the duty which the prince and people mutually owe each to the other. Under the former division of the subject he establishes many excellent maxims of government with great freedom, liberality, and candour. In treating the latter, he allows much to liberty, and to the *motives* which had produced the several revolutions in the government of this country; but, without considering the legality, or (if I may so express myself) the constitutionality of its foundation, recommends obedience to the present establishment on his favourite ground, peace, and the benefits of submission to the powers that be." Rastall's Hist. of Southwell.

[1] Biog. Brit. Supplement.—Gent. Mag. see Index.—Disney's Life of Sykes, p. 98.—Letters to Mr. Duncombe.—Jortin's Erasmus.—Swift's Works.

There are extant also by him, a paraphrase on Solomon's Song, in prose, published in 1635, 8vo; some funeral orations, sermons, and attacks against the congregation of the oratory, which he had quitted; with a few other pieces. His chief promotion was that of chancellor to the church of Metz.[1]

HERTIUS (JOHN NICHOLAS), a celebrated civilian, was born at Oberklee, near Giessen, in 1651, was educated at Giessen, and afterwards became professor of law, chancellor of the university of Giessen, and counsellor to the landgrave. He died September 18, 1710. He left, "Notitia veteris Francorum regni," 1710, 4to; "Commentationes et Opuscula ad Historiam et Geographiam antiquæ Germaniæ spectantia," 1713, 4to; and other valuable works.[2]

HERVET (GENTIAN), a learned Frenchman, was born at Olivet, near Orleans, in 1499. He learned Greek and Latin from his childhood, and was made tutor to Claudius de l'Aubespine, who was afterwards secretary of state. Hervet going then to Paris, assisted Edward Lupset, an Englishman, in an edition of Galen, and, following Lupset into England, was entrusted with the education of Arthur Pole; from thence he was called to Rome by cardinal Pole, to translate the Greek authors into Latin. He gained the friendship of this cardinal, and of all the illustrious men in Italy; distinguished himself at the council of Trent; was grand-vicar of Noyon and Orleans, and afterwards canon of Rheims, in which last city he passed the remainder of his life, wholly devoted to study. He died September 12, 1584. He left many works in Latin and in French: the principal are, Latin translations from several works of the Fathers; two discourses delivered at the council of Trent, 4to, one to prove the clergy should not be ordained without a title; the other, that marriages contracted by gentlemen's children, without consent of parents, are null: several controversial tracts in French; a French translation of the Council of Trent, &c. Hervet has been mentioned by Wood in his "Athenæ," but it does not appear that he was a member of the university of Oxford, although he might reside there while in England. He acquired such knowledge of the English language, as to translate into it:

[1] Moreri.—Dict. Hist.—Brunet's Manuel du Libraire.
[2] Moreri.—Dict. Hist.—Saxii Onomast.

1. Xenophon's "Treatise of Householde," 1532, 8vo; and 2. "De immensa Dei misericordia," a sermon, from the Latin of Erasmus, Lond. 1533, 8vo, and reprinted in 4to.[1]

HERVEY (JAMES), an English divine of exemplary piety and virtue, was born at Hardingstone, a village about a mile from Northampton, on Feb. 26, 1713-14. His father was minister of the parish of Collingtree, within two miles of Hardingstone. He received his early education at the free grammar-school of Northampton, where he attended for nearly ten years, learning the Latin and Greek languages; and would have made a much greater progress if he had not been impeded by the caprice of his master, who, it is said, would not suffer any of his boys to learn faster than his own son. At the age of seventeen he was entered of Lincoln-college, Oxford, and resided in the university about seven years, but without proceeding farther than his bachelor's degree. His time, however, was not mispent. Besides a very considerable stock of learning which he accumulated here, he imbibed those habits of regularity and principles of piety which gave a colour to his future life and writings, and made him one of the most useful and popular preachers of his time.

His liberality and independence of mind began to appear while at Oxford, where he had a small exhibition of twenty pounds a year; but when his father, after he entered the church, urged him to take some curacy in or near Oxford, and to hold his exhibition, he would by no means comply, as he thought it unjust to detain it, after he was in orders, from some other person who might want it to promote their education. He then, in 1736, left Oxford, and became his father's curate, and afterwards went to London; but, after a short stay, accepted the curacy of Dummer in Hampshire. Here he continued about a year, until he was invited to Stokes Abbey in Devonshire, the seat of his worthy friend Paul Orchard, esq. with whom he lived upwards of two years. It was to this gentleman's son that he dedicated the second volume of his "Meditations."

From 1738 to 1743, he resided either at Stokes abbey or at Biddeford; and during this period he planned and probably wrote a considerable part of his "Meditations." An excursion to Kilkhampton in Cornwall occasioned him to lay the scene of the "Meditations among the Tombs" in that

[1] Niceron, vol. XVII. and XX.—Moreri.—Bliss's edit. of Ath. Ox. vol. I.

church. In 1743 he returned to Weston-Favel, and officiated as curate to his father till 1750, when his health became so much impaired by his study and duty, that his friends conveyed him to London for change of air and scene. The purpose was not, however, answered, for he was seized in April 1752 with a severe illness, which nearly proved fatal. On his recovery, and his father's death, which happened about the same time, he returned to Weston, where he constantly resided during the remainder of his life, having accepted the two livings of Weston-Favel and Collingtree.

His labours both in the ministerial office and in his study were pursued by him as long as possible; but his constitution, originally weak, and greatly injured by his late illness, soon exhibited the usual symptoms and concomitants of rapid decay, attended with a hectic cough, which proved fatal on Christmas-day, 1758, in the forty-fourth year of his age. His death, throughout the district over which he extended his services, was deemed a public loss. By the poor it was felt to be so in every sense. In the exercise of his charity he was unbounded, but he was also judicious. He chose to clothe the poor rather than to give them money, and intrusted some friend to buy linen, coarse cloth, stockings, shoes, &c. for them at the best hand, alleging that the poor could not purchase on such good terms what they wanted at the little shops and with small sums of money. But when money promised to be serviceable to a family distressed by sickness or misfortune, he would frequently give five or more guineas at a time, taking care that it should not be known whence the money came. It would be endless to enumerate the personal virtues of Mr. Hervey. He was the father, the instructor, the guide, and the friend of all to whom kindness or instruction was necessary. His piety was constant, ardent, and sincere. It appears in all his writings, but not in them more than in his life and conversation. He viewed every object of art or nature only as it made part of the great Creator's works, and was ever ready to give such a turn to common incidents or appearances as might suggest some pious reflection or useful hint.

His learning was of the superior kind, Greek was almost as familiar to him as his native language. He was master of the classics, and in the younger part of his life had written some verses, which shewed no contemptible genius for

poetry, but these he afterwards suppressed. His "Meditations" are indeed a species of poetical composition as far as respects imagery and fancy. He had, too, a critical knowledge of the Hebrew tongue, and delighted in those studies which tend to explain the sacred text. His Life is prefixed to his "Letters," 2 vols. 8vo.

His writings are, 1. "Meditations and Contemplations: containing Meditations among the Tombs; Reflections on a Flower-garden; and a Descant on Creation," 1746, 8vo. He sold the copy, after it had passed through several editions; which sale, and the profits of the former impressions, amounted to about 700*l*. The whole of this he gave in charity; saying, that as Providence had blessed his attempt, he thought himself bound to relieve his fellow-creatures with it. 2. "Contemplations on the Night and Starry Heavens; and a Winter Piece," 1747, 8vo. Both these have been turned into blank verse, in imitation of Dr. Young's "Night Thoughts," by Mr. Newcomb. 3. "Remarks on Lord Bolingbroke's Letters on the Study and Use of History, so far as they relate to the History of the Old Testament, &c. in a letter to a lady of quality," 1753, 8vo. 4. "Theron and Aspasio; or, a Series of Dialogues and Letters on the most important subjects," 1755, 3 vols. 8vo. Some of the principal points which he endeavours to illustrate in this work, are: the beauty and excellence of the Scriptures; the ruin and depravity of human nature; its happy recovery founded on the atonement, and effected by the Spirit of Christ. But the grand article is, the imputed righteousness of Christ; his notion of which has been attacked by several writers. He introduces most of his dialogues with descriptions of some of the most delightful scenes of the creation. To diversify the work, short sketches of philosophy are also occasionally introduced, easy to be understood, and calculated to entertain the imagination, as well as improve the heart. 5. Some "Sermons," the third edition published after his death, 1759. 6. An edition of "Jenks's Meditations," 1757, with a strong recommendatory preface. 7. A recommendatory preface to "Burnham's pious Memorials," published in 1753, 8vo. 8. "Eleven Letters to Wesley." 9. "Letters to Lady Frances Shirley," 1782, 8vo. All these are included in the genuine edition of his works, 6 vols. 8vo, printed for Messrs. Rivington, whose predecessor published all Mr. Hervey's works. In 1811 ap-

peared, for the first time, what may be considered as a seventh volume, entitled "Letters elegant, interesting, and evangelical, illustrative of the author's amiable character, and many circumstances of his early history not generally known." It is somewhat singular that they were dedicated by the editor colonel Burgess to Paul Orchard, esq. the same gentleman to whom sixty-four years before Mr. Hervey had dedicated his "Meditations." [1]

HERVEY (JOHN, LORD HERVEY of ICKWORTH), a political and poetical writer of considerable fame, was the eldest son of John first earl of Bristol, by his second wife, Elizabeth, sole daughter and heir to sir Thomas Felton of Playford in the county of Suffolk, bart. He was born Oct. 15, 1696, and educated at Clare-hall, Cambridge, where he took his master's degree in 1715, previously to which, on Nov. 7, 1714, he had been made gentleman of the bed-chamber to the Prince of Wales. He came into parliament soon after the accession of George I. and was appointed vice-chamberlain to the king in 1730, and a privy counsellor. In 1733 he was called up by writ to the house of peers, as lord Hervey of Ickworth; and in 1740 was constituted lord privy seal, from which post he was removed in 1742. He died Aug. 5, 1743, in the forty-seventh year of his age, a short period, but to which his life had been protracted with the greatest care and difficulty. Having early in life felt some attacks of the epilepsy, he entered upon and persisted in a very strict regimen, which stopped the progress of that dreadful disease, but prevented his acquiring, or at least long enjoying, the blessing of sound health. It is to this rigid abstemiousness that Pope malignantly alludes in the character he has given of lord Hervey, under the name of *Sporus*, in the line "the mere white curd of asses milk." But lord Hervey affords a memorable instance of the caution with which we ought to read the characters drawn by Pope and his associates; nor can too much praise be given to his late editors for the pains they have taken to rescue some of them from the imputations which proceeded from the irritable temper and malignity of that admired satirist. In the character of *Sporus*, Dr. Warton has justly observed, that language cannot afford more glowing or more forcible terms to express the utmost bitterness of contempt. Pope and his lordship were once

[1] Life, as above, prefixed to his Works.

friends; but they quarrelled at a time when the poetical world seemed to be up in arms, and perpetually contending in a manner disgraceful to their characters. In the quarrel between Pope and lord Hervey, it appears that Pope was the aggressor, and that lord Hervey wrote some severe lines in reply, and "An Epistle from a Nobleman to a Doctor of Divinity." 1733. (Dr. Sherwin). In answer to this, Pope wrote the "Letter to a Noble Lord, on occasion of some libels written and propagated at court in the year 1732-3," which is printed in his Works, and, as Warburton says, "is conducive to what he had most at heart, his moral character," to which, after all, it conduced very little, as he violated every rule of truth and decency in his subsequent attack on lord Hervey in the "Prologue to the Satires," under the character of *Sporus*, which, we agree with Mr. Coxe, "cannot be read without disgust and horror—disgust at the indelicacy of the allusions, and horror at the malignity of the poet, in laying the foundation of his abuse on the lowest species of satire, personal invective: and what is still worse, on sickness and debility."

The man, however, whom Pope thus affected to despise, possessed very considerable talents both as a statesman and a man of literature. Dr. Middleton, in his dedication to the "Life of Tully," has praised his good sense, consummate politeness, real patriotism, his knowledge and defence of the laws of his country, his accurate skill in history, and his unexampled and unremitted diligence in literary pursuits. To Middleton's work he contributed the translations of the passages from Cicero. Lord Hervey also wrote some of the best political pamphlets in defence of Sir Robert Walpole's administration, of which lord Orford has given a long list. One attributed to him was entitled, "Sedition and Defamation displayed," and contained a severe invective against Pulteney and Bolingbroke. In answer to this, Pulteney wrote "A proper reply to a late scurrilous libel, &c." and treated lord Hervey with such contempt, that the latter challenged him: a duel ensued, and Pulteney slightly wounded his antagonist. It afterwards appeared that lord Hervey did not compose this pamphlet, and Pulteney acknowledged his mistake. It was written by Sir William Yonge, secretary at war, a circumstance of which lord Orford appears to have been ignorant.

Though sometimes too florid and pompous, lord Hervey was a frequent and able speaker in parliament, and possessed more than ordinary abilities, and much classical erudition. He was remarkable for his wit, and the number and appositeness of his repartees. Although his manner and figure were, at first acquaintance, highly forbidding, yet he seldom failed to render himself, by his lively conversation, an entertaining companion to those whom he wished to conciliate. Hence he conquered the extreme prejudice which the king had conceived against him; and from being detested, became a great favourite. He was particularly agreeable to queen Caroline, as he helped to enliven the uniformity of a court with sprightly repartees, and lively sallies of wit. His defects were, extreme affectation, bitterness of invective, prodigality of flattery, and great servility to those above him. Of his poetical effusions, which are easy, elegant, and sufficiently satirical to have made Pope feel, the best are in Dodsley's collection. The advice of George II. to him must not be forgotten, although in our days it is less likely to be taken than at that period: "My lord Hervey, you ought not to write verses; 'tis beneath your rank: leave such work to little Mr. Pope; it is his trade!"

Lord Hervey married, Oct. 25, 1720, Mary, daughter of brigadier-general Nicholas Lepell, an amiable woman, often mentioned, and always with praise, in Pope's and lord Orford's works; and had by her four sons and four daughters. Two of the sons are the subjects of the following articles. [1]

HERVEY (AUGUSTUS JOHN), third earl of Bristol, second son of the preceding, was born May 19, 1724. Chusing a maritime life, he passed through the subordinate stations, and was a lieutenant in the year 1744. In the same year he first saw miss Chudleigh at the house of Mrs. Hammer, her aunt, in Hampshire, where they were privately married, Aug. 4, in that year. A few days after, Mr. Hervey was obliged to embark for Jamaica in vice-admiral Davers's fleet. At his return his lady and he lived together, and were considered by their relations as man and wife. In January 1747, he was advanced to the rank of post-captain, and in the same year his lady brought him a son,

[1] Collins's Peerage, by Sir E. Brydges.—Bowles's Pope, see Index.—Park's edition of the Royal and Noble Authors.—Coxe's Memoirs of Walpole.—Swift's Works.

though she continued a maid of honour to the year 1764. This circumstance gave occasion to the following ænigmatical epigram by the late lord Chesterfield:

"A wife, whom yet no husband dares to name,
A mother, whom no children dare to claim;
All this is true, but it may yet be said,
This wife, this mother, still remains a *maid*."

Soon after this event, a coolness arose between captain Hervey and his wife, which increased till they both became desirous of a separation. In Jan. 1747, he was appointed to the command of the Princessa, and served in the Mediterranean under admirals Medley and Byng; and after the peace, in Jan. 1752, he obtained the Phœnix of 22 guns. In the course of two wars, the courage, zeal, and activity of captain Hervey were distinguished in the Mediterranean, off Brest, at the Havannah, and in other places. During the same period he was gradually advanced to the command of a 74 gun ship; and at the peace in 1763 he was appointed one of the grooms of the bedchamber to the king. In 1771 he was created one of the lords of the admiralty; and in 1775, on the death of his brother without issue, he became earl of Bristol, after having represented the borough of Bury St. Edmund's in four parliaments. He now resigned his places, and was created an admiral. In the beginning of the American war, captain Hervey was a strenuous advocate for the measures of the ministry; but, changing his politics in the year 1778, continued to the end of it as violent an opponent; not without very striking appearances of inconsistency on several occasions. He died in 1779, when his titles, and as much of his estate as he could not leave away, devolved to his brother the bishop of Derry, as he left no legitimate heir. The affair of his marriage, which attracted much public notice at the time, was briefly thus: — After nine years of preparation, his wife, who had long lived with the duke of Kingston, obtained her suit in the commons, in 1768, by which it was decided that their marriage never had been legal, and was void. She then was married to the duke of Kingston in 1769. But, it appearing afterwards that the decision had been fraudulently obtained, she was indicted in 1775 for bigamy, tried in the House of peers, and found guilty, but, as a peeress, was discharged from corporal punishment. She afterwards died abroad in 1788. The following well-drawn character of lord Bristol, written

by a contemporary peer in the sea-service, lord Mulgrave, seems to justify the insertion of his name in this place; though it may be in some degree heightened by personal partiality.

"The active zeal and diligent assiduity with which the earl of Bristol served, had for some years impaired a constitution naturally strong, by exposing it to the unwholesomeness of variety of climates, and the infirmities incident to constant fatigue of body and anxiety of mind. His family, his friends, his profession, and his country, lost him in the 56th year of his age.

"The detail of the merits of such a man cannot be uninteresting, either to the profession he adorned, or the country which he served; and the remembrance of his virtues must be pleasing to those who were honoured with his esteem; as every hour and every situation of his life afforded fresh opportunities for the exercise of such virtues, they were best known to those who saw him most. But however strong and perfect their impression, they can be but inadequately described by one who long enjoyed the happiness of his friendship, and advantage of his example, and must ever lament the privation of his society.

"He engaged in the sea service when he was ten years old: the quickness of his parts, the decision of his temper, the excellency of his understanding, the activity of his mind, the eagerness of his ambition, his indefatigable industry, his unremitting diligence, his correct and extensive memory, his ready and accurate judgment, the promptitude, clearness, and arrangement with which his ideas were formed, and the happy perspicuity with which they were expressed, were advantages peculiar to himself. His early education under captain William Hervey and admiral Byng (two of the best officers of their time), with his constant employment in active service from his first going to sea till the close of the last war *, had furnished ample matter for experience, from which his penetrating genius and just observation, had deduced that extensive and systematic knowledge of minute circumstances and important principles, which is necessary to form an expert seaman and a shining officer: with the most consummate professional skill, he possessed the most perfect courage that ever fortified an heart or brightened a character; he

* This was written in 1780.

loved enterprize, he was cool in danger, collected in distress, decided in difficulties, ready and judicious in his expedients, and persevering in his determinations; his orders in the most critical situations, and for the most various objects, were delivered with a firmness and precision which spake a confidence in their propriety, and facility in their execution, that ensured a prompt and successful obedience in those to whom they were addressed.

"Such was his character as an officer, which made him deservedly conspicuous in a profession, as honourable to the individual as important to the public: nor was he without those qualifications and abilities which could give full weight to the situation in which his rank and connections had placed him in civil life; his early entrance into his profession had indeed deprived him of the advantages of a classical education; this defect was however more than balanced by the less ornamental, but more solid instruction of the school he studied in: as a member of parliament, he was an eloquent, though not a correct speaker: those who differed from him in politics, confessed the extent of his knowledge, the variety of his information, and the force of his reasoning, at the same time that they admired the ingenuity with which he applied them to the support of his opinions.

"He was not more eminent for those talents by which a country is served, than distinguished by those qualities which render a man useful, respected, esteemed, and beloved in society. In the general intercourse of the world, he was an accomplished gentleman and agreeable companion; his manners were noble as his birth, and engaging as his disposition; he was humane, benevolent, compassionate, and generous; his humanity was conspicuous in his profession; when exercised towards the seamen, the sensibility and attention of a commander they adored, was the most flattering relief that could be afforded to the sufferings or distresses of those who served with him; when exerted towards her enemies, it did honour to his country, by exemplifying in the most striking manner that generosity which is the peculiar characteristic and most distinguished virtue of a brave, free, and enlightened people. In other situations his liberality was extensive without ostentation, and generally bestowed where it would be most felt and least seen, upon modest merit, and silent distress. His friendships were warm, and permanent be-

yond the grave, extending their influence to those who shared the affections or enjoyed the patronage of their objects. His resentment was open, and his forgiveness sincere; it was the effect, perhaps the weakness, of an excellent mind, that with him, an injury which he had forgiven was as strong a claim to his protection, as a favour received could be to his gratitude.'

"This bright picture is not without its shades; he had faults: the impetuosity of his nature, and the eagerness with which he pursued his objects, carried him sometimes to lengths not justifiable; and the high opinion he justly entertained of his own parts, made him too easily the dupe and prey of interested and designing persons, whom his cooler judgment would have detested and despised, had they not had cunning enough to discover and flatter his vanity, and sufficient art to avail themselves of abilities which they did not possess.—But let it be remembered, that his failings were those of a warm temper and unguarded disposition; his virtues those of an heart formed for every thing amiable in private, every thing great in public life."[1]

HERVEY (FREDERICK), brother to the preceding, and fourth earl of Bristol, was born in August 1730. He was educated at Westminster school, and was admitted fellow commoner of Corpus Christi college, Cambridge, Nov. 10, 1747, where his application to study was as remarkable as it was unusual in persons of his rank. He took his master's degree, as nobleman, in 1754. While at college his good sense, good nature, and affability, gained him the love and esteem of all who knew him. At first he was designed for the bar, and, leaving Cambridge, went to one of the inns of court, but he afterwards turned his thoughts to the church, and went into holy orders. He was perhaps a singular instance of a man of his learning, family, and connexions, that never attained any ecclesiastical preferment until he was made a bishop, although he held a lay office under government, and in his father's department, that of a principal clerk of the privy seal.

On the death of Dr. Chapman in 1760, his lordship applied to his relation the countess of Portsmouth for the mastership of Magdalen college, Cambridge, but she had

[1] Collins's Peerage by Sir E. Brydges.—Gent. Magazine, 1782 and 1783; see Index.

disposed of it. Having no clerical function at this time, he indulged his taste in visiting the continent; and being at Naples in 1766, when mount Vesuvius was in great agitation previous to its eruption, his curiosity led him into no small danger, for, approaching too near, he was very much wounded by an explosion, in one of his arms.

During his brother's being lord lieutenant of Ireland, he was promoted to the see of Cloyne, in Feb. 1767, and translated to that of Derry in 1768. When appointed to the former, he refused to take an English chaplain over with him, but made choice of Mr. Skelton, with whom he was no otherwise acquainted than by his writings against deism and infidelity. The rev. Philip Skelton, a very learned and pious divine, and author of many excellent works, is the person here intended; but Skelton, who had his oddities as well as his new patron, rendered this design abortive. Skelton's principal work, "Deism revealed," had been published some years, and was much admired by Dr. Hervey, who, before he got his bishopric, wrote to the author, informing him, that as he expected soon to be raised to a station of some eminence in the Irish church, he hoped then to be able to prove the high opinion he entertained for the author of "Deism revealed." Accordingly, on obtaining the bishopric of Cloyne, his lordship sent him another letter to this effect, that having some time before made a sort of an engagement with him, he begged leave now to fulfil it, and therefore requested him to come up to Dublin (from Fintona in the county of Tyrone), and preach his consecration sermon, assuring him that, upon his compliance, he would promote him in the church as high as he was able. Skelton, in his answer, informed his lordship, he would comply with his request, though he was content with the living he had; and if he consented to go to the diocese of Cloyne, it would be only to be nearer the sun, and nearer his lordship. He then prepared a sermon for the occasion, but when the day approached, finding himself somewhat unwell, and the weather very cold, he thought he could not with safety go to Dublin, and of course the bishop was disappointed. However, he sent his lordship the sermon, who, though astonished at the ability it displayed, was still offended with Mr. Skelton, as he imagined his excuse for his absence was not sufficient. Upon this, he informed him by letter, that the chain of their friendship was broken in two; to which

Mr. Skelton replied, that if it were broken, it was of his lordship's own forging, not of his. Yet the bishop, after his promotion to the see of Derry, came to Fintona to pay him a visit, and Skelton happening to be abroad, left word that he had come fifteen miles out of his road to see him. Of this visit Mr. Skelton took no notice, a rudeness certainly unpardonable in the case of a gentleman who had sought him out purely for his merit's sake.

Soon after his translation to Derry, he made a parochial visitation, by which the residence of his clergy, and the erection of their parsonage-houses, were settled and provided for. He also instituted a fund for the support of the superannuated curates of his diocese, regulations which made him extremely popular in his diocese. In 1770, the corporation of Londonderry presented him with the freedom of their city, in a gold box, a compliment never before paid to his predecessors, "because his lordship had effected, what none of his predecessors had before so much as considered, the two most important points in this town —a bridge and a colliery." In this same year, he had the liberality to offer the Roman catholic, or titular bishop of Derry, a considerable sum of money, in order to build a chapel, that he might not be obliged to officiate to his congregation in the open air; with only this condition, that he should pray for the king and royal family. But, although the titular bishop had never failed to do so, he thought proper not to accept the donation, lest it should be said that his motive for loyalty was his lordship's benefaction.

In 1779, on the death of his elder brother, he became earl of Bristol, with a noble estate, the produce of which he expended in acts of munificence and liberality. One of his first donations, after this accession of fortune, was 1000*l.* towards an augmentation of an endowment for the widows and clergy of his diocese. He became, however, about this time, rather eccentric in his political conduct, and was among the leaders of the Irish patriots, as they were called, during the American war, and a member of the famous convention of delegates from the volunteers, held in Dublin in 1782; on which occasion he was escorted from Derry to Dublin by a regiment of volunteer cavalry, and received military honours in every town through which he passed in that long journey. As an amateur, connoisseur, and indefatigable protector of the fine arts, he was generally surrounded by artists, whose talents his judg-

ment directed, and whose wants his liberality relieved. His love of the sciences was only surpassed by his love to his country, and by his generosity to the unfortunate of every country; neither rank nor power escaped his resentment when any illiberal opinion was thrown out against England. At a dinner with the late king of Prussia and the prince royal of Denmark, at Pyrmont, in 1797, he boldly said, after the conversation about the *active ambition* of England had been changed into inquiries about the delicacy of a roasted capon, that he did not like *neutral animals*, let them be ever so delicate. In 1798 he was arrested by the French in Italy, and confined in the castle of Milan; was plundered by the republicans of a valuable and well-chosen collection of antiquities, which he had purchased with a view of transmitting to his native country; and was betrayed and cheated by many Italians, whose benefactor he had been. But neither the injustice nor the ingratitude of mankind changed his liberal disposition: he no sooner recovered his liberty, than new benefactions forced even the ungrateful to repent, and the unjust to acknowledge his elevated mind. The earl of Bristol was one of the greatest English travellers (a capacity in which his merits have been duly appreciated by the celebrated Martin Sherlock); and there is not a country in Europe where the distressed have not obtained his succour, and the oppressed his protection. He may truly be said to have clothed the naked, and fed the hungry; and, as ostentation never constituted real charity, his left hand did not know what his right hand distributed. The tears and lamentations of widows and orphans discovered his philanthropy when he was no more; and letters from Swiss patriots and French emigrants, from Italian catholics and German protestants, proved the noble use his lordship made of his fortune, indiscriminately, to the poor, destitute, and unprotected of all countries, of all parties, and of all religions. But, as no man is without his enemies, and envy is most busy about the most deserving, some of his lordship's singularities have been the object of calumny and ridicule. He certainly did retain that peculiarity of character for which his family were formerly distinguished, and which induced the mother of the late marquis Townshend, a woman of uncommon wit and humour, to say that there were three sorts of people in the world, "men, women, and *Herveys*."—His lordship died at Albano, near

Rome, July 8, 1803, and his remains, being brought to England, were interred in the family vault at Ickworth, near Bury, where, at the time of his death, he was building a magnificent villa on the Italian model. His lordship married, in early life, Elizabeth, daughter of sir Jermyn Davers, bart. by whom he had several children. He was succeeded in titles and estate by Frederic-William, his second son, now fifth earl of Bristol.[1]

HERWART, or HERVART (JOHN GEORGE), chancellor of Bavaria at the beginning of the seventeenth century, and of a noble family in Augsburg, published some works in which his learning was more displayed than his judgment, in supporting the most extravagant systems. These are, 1. "Chronologia nova et vera," two parts, 1622 and 1626, 4to. 2. "Admiranda Ethicæ Theologicæ Mysteria propalata, de antiquissima veterum nationum superstitione, qua lapis Magnes pro Deo habitus colebatur," Monach. 1626, in 4to. It was here supported, as the title intimates, that the ancient Egyptians worshipped the magnet, &c. 3. "An Apology for the Emperor Louis of Bavaria, against the falsehoods of Bzovius."[2]

HESHUSIUS (TILLEMANNUS), a German protestant theologian, was born at Wesel in the duchy of Cleves, in 1526. He taught theology in several cities of Germany, but was of so turbulent a spirit as to be exiled almost from every one. He adopted several absurd and singular opinions in the zeal of his controversies with the Calvinists, particularly Beza. He died in 1588. His works are, 1. "Commentaries on the Psalms." 2. "On Isaiah." 3. "On all the Epistles of St. Paul." 4. "A Treatise on Justification and the Lord's Supper." 5. "Sexcenti errores, pleni Blasphemiis in Deum, quos Romana pontificiaque Ecclesia contra Deum furenter defendit." This is scarce. 6. Other miscellaneous productions, now forgotten.[3]

HESIOD, a very ancient Greek poet, is thought by some to have been contemporary with Homer, but there is more reason to think he was at least thirty years older. His father, as he tells us, was an inhabitant of Cuma, in one of the Æolian isles, now called Taio Nova; and re-

[1] Cole's MS Athenæ in Brit. Mus.—Gent. Mag. vols. LXI. LXXIII. and LXXIV.—Burdy's Life of Skelton, p. 148.

[2] Gen. Dict.—Moreri.—Clement Bibl. Curieuse.

[3] Melchior Adam.—Gen. Dict.—Freheri Theatrum.—Moreri.—Saxii Onomasticon.

moved from thence to Ascra, a village of Bœotia at the foot of mount Helicon, where Hesiod was probably born, and called, as he often is, Ascræus from it. Of what quality his father was, is no where said; but that he was driven by misfortunes from Cuma to Ascra, Hesiod himself informs us. His father seems to have prospered better at Ascra, than he did in his own country; yet his son could arrive at no higher fortune, than that of keeping sheep at the top of Helicon, where the Muses met with him, and received him into their service.

Upon the death of the father, an estate was left, which ought to have been equally divided between the two brothers Hesiod and Perses; but Perses defrauded him in the division, by corrupting the judges. Hesiod was so far from resenting this injustice, that he expresses a concern for those poor mistaken mortals who place their happiness in riches only, even at the expence of their virtue. He lets us know, that he was not only above want, but capable of assisting his brother in time of need; which he often did, though he had been so ill used by him. The last circumstance he mentions relating to himself, is his conquest in a poetical contention. Archidamas, king of Eubœa, had instituted funeral games in honour of his own memory, which his sons afterwards took care to have performed. Here Hesiod was a competitor for the prize in poetry, and won a tripod, which he consecrated to the Muses. Plutarch, in his "Banquet of the Seven Wise Men," makes Periander give an account of the poetical contention at Chalcis, in which Hesiod and Homer are made antagonists. Hesiod was the conqueror, and dedicated the tripod, which he received for his victory, to the Muses. We are told, that Philip of Macedon and his son Alexander had a dispute on this subject. The prince declared in favour of Homer; his father told him, "that the prize had been given to Hesiod;" and asked him, whether "he had never seen the verses Hesiod had inscribed upon the tripos, and dedicated to the Muses on mount Helicon?" Alexander allowed it; but said, that Hesiod "might well get the better, when kings were not the judges, but ignorant ploughmen and rustics." The authority of these relations is, however, questioned by learned men; especially by such as will not allow these two poets to have been contemporaries, but make Hesiod between thirty and forty

years the older of the two, which agrees nearly with the chronology of the Arundelian marbles.

Hesiod, having entered into the service of the Muses, discontinued the pastoral life, and applied himself to the study of arts and learning. When he was grown old, for it is agreed by all that he lived to a very great age, he removed to Locris, a town about the same distance from Parnassus as Ascra was from Helicon. The story of his death, as told by Solon in Plutarch's "Banquet," is very remarkable. The man with whom Hesiod lived at Locris, a Milesian born, ravished a maid in the same house; and though Hesiod was entirely ignorant of the fact, yet being maliciously accused to her brothers as an accomplice, he was injuriously slain with the ravisher, and thrown with him into the sea. It is added, that when the inhabitants of the place heard of the crime, they drowned the perpetrators, and burned their houses. We have the knowledge of some few monuments, which were framed in honour of this poet. Pausanias, in his Bœotics, informs us, that his countrymen, the Bœotians, erected to him an image with a harp in his hand; and relates in another place, that there was likewise a statue of Hesiod in the temple of Jupiter Olympicus. Ursinus and Boissard have exhibited a breast with a head, a trunk without a head, and a gem of him; and Ursinus says, that there is a statue of brass of him in the public college at Constantinople. The "Theogony," and "Works and Days," are the only undoubted pieces of this poet now extant: though it is supposed, that these poems are not perfect. The "Theogony, or Generation of the Gods," Fabricius makes indisputably the work of Hesiod; "nor is it to be doubted," adds he, "that Pythagoras took it for his, who feigned that he saw in hell the soul of Hesiod tied in chains to a brass pillar, for what he had written concerning the nature of the gods." This doubtless was the poem which gave Herodotus occasion to say, that Hesiod and Homer were the first who introduced a Theogony among the Grecians; the first who gave names to the gods, ascribed to them honours and arts, and gave particular descriptions of their persons. The "Works and Days" of Hesiod, Plutarch assures us, were used to be sung to the harp. Virgil has shewn great respect to this poet, and proposed him as his pattern in his Georgics, though in truth he has greatly excelled him. There is also in the works of Hesiod a large fragment of another

poem, called the "Shield of Hercules," which some have ascribed to him, and some have rejected. Manilius has given a high character of this poet and his works. Heinsius in the preface to his edition of Hesiod remarks, that among all the poets, he scarce knew any but Homer and Hesiod, who could represent nature in her true native dress; and tells us, that nature had begun and perfected at the same time her work in these two poets, whom for that very reason he makes no scruple to call Divine. In general, the merit of Hesiod has not been estimated so highly; and it is certain that, when compared with Homer, he must pass for a very moderate poet: though in defining their different degrees of merit, it may perhaps be but reasonable to consider the different subjects on which the genius of each was employed. But his "Works and Days" is certainly an interesting and valuable monument of antiquity, as written so near what may be termed the origin of Greek poetry. The first edition of the "Opera et Dies" is supposed to have been printed at Milan in 1493, folio, and the first edition of Hesiod's entire works, from the Aldine press, appeared at Venice, 1495, folio. Both are described in the Bibl. Spenceriana. The best editions since are those of Grævius, Amst. 1667, Gr. and Lat.; Le Clerc, Amst. 1701, 8vo; Robinson, Oxford, 1737, 4to; and Loesner, Leipsic, 1778, 8vo. All these are Gr. and Lat. We have English translations of the "Works and Days" by Chapman, 1618, 4to, and by Cooke, 1729 and 1740.[1]

HESSE (WILLIAM, prince of), rendered his name immortal by his encouragement of learning, by his studies, and by his observations, for many years, of the celestial bodies. For this purpose he erected an observatory at Cassel, and furnished it with good instruments, well adapted to that design; calling also to his assistance two eminent artists, Christopher Rothmann and Juste Byrge. His observations, which are of a very curious nature, were published at Leyden, in 1618, by Willebrord Snell; and are in part mentioned by Tycho Brahe, as well in his epistles as in the 2d volume of his "Progymnasmata." This prince died in 1597.[2]

HESSELS (JOHN), or Hesselius, a celebrated professor of theology at Louvain, was born there in 1522. Being

[1] Moreri.—Vossius.—Saxii Onomast.—Dibdin's Classics.
[2] Martin's Biog. Philos.—Hutton's Dict.

sent as a legate to the council of Trent, he greatly distinguished himself by his profound erudition. He was particularly conversant in the works of St. Austin and St. Jerom, and was more remarkable for judgment than for eloquence. After having been afflicted by the stone, he died of an apoplexy at the early age of forty-four, in 1566, and was buried in the church of St. Peter at Louvain, of which he was a canon. He wrote a great number of controversial works against the protestants, which in his time were much esteemed. Also, 1. "Commentaries on St. Matthew, and several of the Epistles." 2. "A famous Catechism," containing a vast mass of moral and theological learning. His epitaph says, "Hæreses suo tempore grassantes tum vivâ voce, tum editis libris strenuè profligavit." "The heresies which were spreading in his time he stoutly defeated both by speeches and books," which means no more than that he wrote ably against the reformers.[1]

HESYCHIUS was a celebrated grammarian of Alexandria, whom Isaac Casaubon has declared to be, in his opinion, of all the ancient critics, whose remains are extant, the most learned and instructive, for those who would apply themselves in earnest to the study of the Greek language. Who or what Hesychius was, and indeed at what time precisely he lived, are circumstances which there is not light enough in antiquity to determine; as Fabricius himself owns, who has laboured abundantly about them. He has left us a learned lexicon or vocabulary of Greek words, from which we may perceive that he was a Christian, or, at least, that he had a thorough and intimate knowledge of Christianity; for he has inserted in his work the names of the apostles, evangelists, and prophets, as well as of those ancient writers who have commented upon them. Some say that he was a disciple of Gregory of Nazianzen, and that he was extremely well versed in the sacred Scriptures: and Sixtus Sinensis is of opinion that he ought to be placed about the end of the fourth century. The first edition of Hesychius's lexicon was published in folio by Aldus at Venice in 1513; then appeared one by Schrevelius, at Leyden, in 4to, in 1668, in Greek only. The best edition is in two volumes, folio; the first published by Alberti at Leyden in 1746; the second, completed by Ruhnkenius, after the death of Alberti, and

[1] Niceron, vol. XXXIV.—Foppen Bibl. Belg.—Moreri.—Freheri Theatrum.

published in 1766. This is a complete and excellent edition, abounding in learned and useful notes. It is reckoned one of the best editions existing of any ancient author. But, after all the labours of the acutest men, much yet remains to be corrected and discovered in this work.

Julius Scaliger has spoken with great contempt of Hesychius, and calls him a frivolous author, who has nothing that is good in him: "but," says Baillet, "I believe this critic is very singular in his opinion. His son Joseph on the contrary declares that Hesychius is a very good author, though we have nothing left of him but an epitome, and though his citations are lost beyond recovery. Meric Casaubon also esteems him a most excellent grammarian; and Menage calls him the most learned of all the makers of dictionaries."[1]

HEURNIUS (JOHN), a celebrated physician, born at Utrecht in 1543, after having made himself master of every thing belonging to his art at Louvain, Paris, Padua, Turin, was invited to Leyden to be professor, where he is said to have been the first who taught anatomy by lectures upon human bodies. He died of the stone in 1601. There are several of his productions extant, but the most capital is, "A Treatise upon Disorders of the Head." Heurnius published Hippocrates in Greek and Latin, with explanatory commentaries, which have undergone many editions: the fourth was at Amsterdam, 1688, in 12mo. Gerard Vossius calls him "summum medicum;" and says, that he was his master "in scientiâ naturali." His works were published in folio at Leyden, in 1658. He had a son named Otto, who also obtained some celebrity.[2]

HEUSINGER (JOHN MICHAEL), a celebrated Saxon divine and scholar, was born in September 1690, at Sunderhausen in Thuringia. He studied at home and at Gotha, when having determined for the clerical profession, he removed in 1708 to Halle. Hence, after a short stay, he went to Jena, where he pursued his theological studies under the celebrated Buddeus, and his philological under Danzius. In 1711, he returned to Halle; but, being obliged by ill health to change the air, he took a literary tour to Eisenach, Cassel, Marpurg, and Giessen. At the latter of these places he settled, and took pupils in 1715;

[1] Fabric. Bibl. Græc.—Baillet Jugemens des Savans.—Moreri.

[2] Niceron, vol. XXXVII.—Chaufepie.—Foppen Bibl. Belg.—Burman Traj. Erudit.—Moreri.—Saxii Onomast.

but in 1722 undertook the care of a school at Laubach. In 1730 he was appointed a professor at Gotha, where he remained till 1738, when, by particular invitation, he gave up that situation for a similar one of more profit at Eisenach. Heusinger was married, and had a son and two daughters. He died in March 1751. This philologer is highly praised by his biographer for learning, piety, good temper, and sound judgment. He published several editions of classical books; as, "Julius Cæsar," with notes, Gotha, 1736; "Æsop's Fables," in Greek; "Phædrus;" "Three Orations of Cicero;" "Cornelius Nepos," Eisenach, 1747, and others; besides several valuable editions of modern philological works. His original productions consist chiefly of academical prolusions and disputations, of which his biographer gives a long list.[1]

HEUSINGER (JAMES FREDERICK), was a nephew of the former, under whom he made his principal studies at Gotha. He was born in 1719, at Usingen in Wetteravia, near Eisenach; and, when prepared by his uncle for academical lectures, completed his education at Jena. There, after some time, he began to teach philology, and continued his lectures for six years; but in 1750 removed to Wolfenbuttel, where he was at first second master of the principal school; but in 1759 became head-master. These situations he filled with the greatest credit; being a good grammarian, a sound critic, and an admirable interpreter of Greek and Latin authors. He died in 1778, having made himself famous by several very learned publications; the chief of which are, 1. "A specimen of observations on the Ajax and Electra of Sophocles," 1746, at Jena. 2. "An edition of Plutarch on Education, with the version of Xylander corrected, and his own annotations," Leipsic, 1749. This tract, however, Wyttenbach pronounces to be one of those that are falsely ascribed to Plutarch. 3. "Flavii Mallii Theodori, de metris liber;" from old manuscripts. This was printed in 4to, at Wolfenbuttel, in 1759. J. F. Heusinger was twice married, and left a son, who was also a man of learning.[2]

HEVELIUS (JOHN), or Hevelke, a celebrated astronomer and mathematician, was born at Dantzic January 28, 1611. His parents, who were of rank and fortune, gave him a liberal education; in which he discovered early

[1] Harles de Vitis Philol. vol. III.—Saxii Onomast. [2] Ibid.

a propensity to natural philosophy and astronomy. He studied mathematics under Peter Crugerus, in which he made a wonderful progress; and learned also to draw, to engrave, and to work both in wood and iron in such a manner as to be able to frame mechanical instruments. In 1630 he set out upon his travels, on which he spent four years, visiting Holland, England, France, and Germany; and on his return was so taken up with civil affairs, that he was obliged to intermit his studies for some years, until his master, Crugerus, who foresaw his future fame, recalled him to the study of astronomy; and in 1639 Hevelius began to apply himself entirely to it, by building an observatory upon the top of his house, which he furnished with instruments for making the most accurate observations. He constructed excellent telescopes himself, and began his observations with the moon, whose various phases and spots he noted very accurately; "with a view," as he says, "of taking lunar eclipses with greater exactness, and removing those difficulties which frequently arise for want of being able to settle more precisely the quantity of an eclipse." When he had finished his course of observations, and prepared a great number of fine engravings, he published his work at Dantzick, 1647, under the title of "Selenographia, sive, Lunæ descriptio;" to which he added, by way of appendix, the phases of the other planets, as they are seen through the telescope, with observations upon them, upon the spots of the sun and Jupiter in particular; all engraved by himself upon copper, and distinctly placed before the eyes of the reader. At the entrance of this work there is a handsome mezzotinto of himself by Falek, as he then was, in his thirty-sixth year, with a just encomium, although in bad Latin verse.

After this, Hevelius continued to make his observations upon the heavens, and to publish, from time to time, whatever he thought might tend to the advancement of astronomy. In 1654 he published two epistles; one to the famous astronomer Ricciolus, "De motu Lunæ libratorio;" another to the no less famous Bulialdus, "De utriusque luminaris defectu." In 1656, a dissertation "De natura Saturni faciei, ejusque phasibus certa periodo redeuntibus." In 1661, "Mercurius in sole visus." In 1662, "Historiola de nova stella in collo Ceti." In 1665, "Prodromus Cometicus, or the history of a Comet, which appeared in 1664." In 1666, "The History of another Comet, which

appeared in 1665;" and, in 1668, "Cometographia, cometarum naturam, et omnium à mundo condito historiam exhibens." He sent copies of this work to several members of the royal society at London, and among the rest to Hooke; who in return sent Hevelius a description of the dioptric telescope, with an account of the manner of using it; and at the same time recommended it to him as greatly preferable to telescopes with plain sights. This gave rise to a dispute between them; the point of which was, "whether distances and altitudes could be taken with plain sights nearer than to a minute." Hooke asserted that they could not; but that, with an instrument of a span radius, by the help of a telescope, they might be determined to the exactness of a second. Hevelius, on the other hand, insisted, that, by the advantage of a good eye and long use, he was able with his instruments to come up even to that exactness; and appealing to experience and facts, sent by way of challenge eight distances, each between two different stars, to be examined by Hooke. Thus the affair rested for some time with outward decency, but not without some inward animosity. In 1673 Hevelius published the first part of his "Machina Cœlestis," as a specimen of the exactness both of his instruments and observations; and sent several copies as presents to his friends in England, but omitted Hooke. This, it is supposed, occasioned Hooke to print, in 1674, "Animadversions on the first part of the Machina Cœlestis;" in which he treated Hevelius with great disrespect, and threw out several unhandsome reflections, which were greatly resented; and the dispute grew afterwards so public, and rose to such a height, that, in 1679, Halley went at the request of the royal society, to examine both the instruments and the observations made with them. Halley gave a favourable judgment of both, in a letter to Hevelius; and Hooke, merely from his mode of managing the controversy, was universally condemned, though the preference has since been given to telescopic sights. Hevelius, however, could not be prevailed with to make use of them: whether he thought himself too experienced to be informed by a young astronomer, as he considered Hooke; or whether, having made so many observations with plain sights, he was unwilling to alter his method, lest he might bring their exactness into question; or whether, being by long practice accustomed to the use of them, and not thoroughly appre-

hending the use of the other, not well understanding the difference, is uncertain. Besides Halley's letter, Hevelius received many others in his favour, which he took the opportunity of inserting among the astronomical observations in his "Annus Climactericus," printed in 1685. In a long preface prefixed to this work, he spoke with more confidence and greater indignation than he had done before; and particularly exclaimed against Hooke's dogmatical and magisterial manner of assuming a kind of dictatorship over him. This revived the dispute, and caused several learned men to engage in it. The book itself being sent to the royal society, an account was given of it at their request by Dr. Wallis; who, among other things took notice, that "Hevelius's observations had been misrepresented, since it appeared from this book, that he could distinguish by plain sights to a small part of a minute." About the same time, Molyneaux also wrote a letter to the society in vindication of Hevelius against Hooke's "Animadversions." Hooke drew up an answer to this letter, which was read likewise before the society; in which he observed, "that he was not the aggressor, and denied that he had intended to depreciate Hevelius."

In 1679, Hevelius had published the second part of his "Machina Cœlestis;" but the same year, while he was in the country, he had the misfortune to have his house at Dantzic burnt down. By this calamity he is said to have sustained several thousand pounds damage; having not only his observatory and all his valuable instruments and astronomical apparatus destroyed, but also a great number of copies of his "Machina Cœlestis;" which accident has made this second part very scarce, and dear. In 1690, were published a description of the heavens, called, "Firmamentum Sobiescianum," in honour of John III. king of Poland; and "Prodromus astronomiæ, & novæ tabulæ solares, una cum catalogo fixarum," in which he lays down the necessary preliminaries for taking an exact catalogue of the stars. Both these works, however, were posthumous; for Hevelius died January 28, 1687, which was the day of his birth, on which he entered upon his 77th year. He was a man greatly esteemed by his countrymen, not only on account of his skill in astronomy, but as an excellent and worthy magistrate. He was made a burgomaster of Dantzic; which office he is said to have executed with the utmost integrity and applause. He was

also very highly esteemed by foreigners; and not only by foreigners skilled in astronomy and the sciences, but by foreign princes and potentates: as appears abundantly evident from a collection of their letters, which were printed at Dantzic in 1683.[1]

HEWSON (WILLIAM), an eminent anatomist, was born at Hexham, in Northumberland, November 14, 1739. He attended the grammar school of that town until he was apprenticed to his father, a surgeon and apothecary of reputation; after which he resided some time with Mr. Lambert, surgeon, at Newcastle. In 1759 he was sent to London, and resided with that distinguished anatomist, Mr. John Hunter, attending the lectures of his no less celebrated brother, Dr. Wm. Hunter. Young Hewson's assiduity and skill having attracted the attention of the teachers, he was appointed to superintend the dissecting room, while Mr. Hunter went abroad with the army in 1760; and in 1762, after studying a year at Edinburgh, he became associated with Dr. Hunter, and occasionally delivered the anatomical lectures; and when Dr. Hunter's spacious establishment was completed in Windmill-street, Mr. Hewson was allotted an apartment in the house. Here he pursued his anatomical investigations, and "his experimental inquiries into the properties of the blood;" an account of which he published in 1771, and he communicated to the royal society several papers containing an account of his discoveries of the lymphatic system in birds and fishes, for which he received the Copleyan medal, and was soon after elected a fellow of that body. In 1770, his connection with Dr. Hunter was dissolved, and he began a course of anatomical lectures alone in September 1772, in Craven-street; and published a second edition of his "Experimental Inquiry," which he dedicated to sir John Pringle, as a testimony of gratitude for the undeviating friendship of that illustrious physician. In the spring of 1774, he published his work on the "Lymphatic system." At this time his anatomical theatre was crowded with pupils, his practice was daily increasing, and his ardour for experimental research undiminished, when he was seized with a fever, occasioned by a wound received in dissecting a morbid body, which terminated fatally on the 1st of May 1774, in the thirty-fifth year of his age. His papers, which were afterwards collected together, were originally published in the 23d, 24th,

[1] Martin's Biog. Philos.—Ward's Gresh. Professors.—Moreri.—Saxii Onom.

25th, and 28th volumes of the Philosophical Transactions, annis 1768—73.[1]

HEXHAM, ROGER of. See ROGER.

HEYLIN (Dr. PETER), an English divine, descended from an ancient family at Pentre-Heylin in Montgomeryshire, the son of Henry Heylin, gent. by Elizabeth, daughter of Francis Clampard, of Wrotham in Kent, and was born at Burford in Oxfordshire, Nov. 29, 1600 *. In 1613 he was entered of Hart-hall in Oxford, and two years after chosen a demy of Magdalen-college. He had, while at school, given a specimen of his genius for dramatic poetry, in a tragi-comedy on the wars and fate of Troy; and now composed a tragedy, entitled "Spurius," which was so approved by his society, that the president, Dr. Langton, ordered it to be acted in his apartments. After this, he read cosmographical lectures in the college, which being a very unusual thing, and he very conversant in that branch of science, so much recommended him to the society, that he was chosen fellow in 1619. In 1621 he published his "Microcosmus, or Description of the World;" the chief materials of which were the lectures just mentioned. It was universally approved, and so speedily sold, that, in 1624, it was reprinted in the same size, but with considerable additions, and again presented to prince Charles, to whom it had been dedicated. It was soon after put into the hands of the king, who seemed at first greatly pleased with it; till meeting with a passage in it, where Heylin gave precedency to the French king, and styled France the more famous kingdom, he took so much offence, that he ordered the lord-keeper to suppress the book. Heylin, to

* Pentre Heylyn in the county of Montgomery was the seat of the Heylyn's. This name in the British language signifies a Cup-Bearer; and they were hereditary Cup-Bearers to the princes of Powis-Land, from whom they descended in a direct line by Grono ap Heylyn, who, in the reign of king Edward I. was commissioned by Lewellyn, the last prince of Wales, to treat with the commissioners of the said king about a final peace. This family possessed their seat at Pentre Heylyn until A. D. 1637, at which time Rowland Heylin, alderman of London, died without issue male, and so the seat was transferred into the family of counsellor Niccols, who married Rowland Heylin's daughter, who was an heiress, and whose grand-daughter, Mary Niccols of Highgate in the county of Middlesex, married col. William Congreve, of the foot-guards, grandfather to the late major-general William Congreve, of the royal artillery, who had in his possession the portraits of Rowland Heylin and his wife, counsellor Niccols and his wife, (their son and daughter), —— Niccols, esq. of Highgate (who was an eminent Turkey merchant) and his wife, and Mary Niccols their daughter, who married col. William Congreve; also their descendants; in all, seven generations.

[1] From Dr. Simmons's Account of the Life and Writings of Dr. Hunter, in New Ann. Register, 1783.—Rees's Cyclopædia.

make his peace with the king, declared that the error, in one of the exceptionable passages, was entirely the printer's, who had put *is* instead of *was*; and that when he himself mentioned the precedency of France before England, he did not speak of England as it then stood augmented by Scotland, and besides he took what he did say from Camden's Remains. James being satisfied with this apology, Heylin took care that the whole clause, which gave so much disgust, should be left out in all future impressions. The work was afterwards successively enlarged, till it became a great folio, and has since been often reprinted in that size.

In 1625 he went over to France, where he continued about six weeks, and took down in writing an account of his journey; the original manuscript of which he gave to his friend lord Danvers, but kept a copy for himself, which was published about thirty years after. In April 1627, he answered, *pro forma*, upon these two questions: 1. "An ecclesia unquam fuerit invisibilis?" "Whether the church was ever invisible?" 2. "An ecclesia possit errare?" "Whether the church can err?" both which determining in the affirmative, a great clamour was raised against him as a papist, or at least a favourer of popery. Wood says, that Prideaux, the divinity-professor, "fell foul upon him for it, calling him Bellarminian, Pontifician, and I know not what." Heylin was not easy under the charge of being popishly affected; for which reason, to clear himself from that imputation, he took an opportunity, in preaching before the king on John iv. 20, of declaring vehemently against some of the errors and corruptions of the Romish church. In 1628, lord Danvers, then earl of Danby, recommended him to Laud, then bishop of Bath and Wells; by whose interest also, in 1629, he was made one of the chaplains in ordinary to his majesty. On Act-Sunday 1630, he preached before the university of Oxford at St. Mary's on Matth. xiii. 25, whence he took occasion to deliver his sentiments very freely in regard to an affair which at first sight had a specious appearance of promoting the honour and emolument of the ecclesiastical state, but was in reality a most iniquitous scheme, injurious to the laity, and of no service where it was pretended to avail. This was a feoffment, that some designing persons had obtained, for the buying in of impropriations; but Heylin, seeing through the disguise, exposed very clearly the knavery of

the designers. About this time he resigned his fellowship, having been married near two years; in concealing which marriage he acted very unstatutably, not to say dishonestly, nor did his friends attempt to justify him for it. What rendered it more irregular was, that he was married in Magdalen-college chapel.

In 1631 he published his "History of that most famous Saint and Soldier of Jesus Christ, St. George of Cappadocia," &c. to which he subjoined, "the institution of the most noble order of St. George, named the garter;" &c. which work he presented to his majesty, to whom he was introduced by Laud, then raised to the see of London. It was graciously received by the king, and Heylin soon after reaped the fruits of it: for in Oct. 1631 he was presented to the rectory of Hemmingford in Huntingdonshire, to a prebend of Westminster in November following, and shortly after to the rectory of Houghton in the bishopric of Durham, worth near 400*l.* per annum. In April 1633 he was created D. D. and gave fresh offence to the divinity-professor Prideaux by the questions he put up; which were, 1. "Whether the church hath authority in determining controversies of faith?" 2. "Whether the church hath authority of interpreting the Sacred Scriptures?" 3. "Whether the church hath authority of appointing rites and ceremonies?" Of all which he maintained the affirmative. Prideaux, however, in the course of this dispute, is said to have laid down some tenets, which gave as much offence to Laud, who was chancellor of Oxford, and to the king, whom Laud informed of them, as Heylin's had given to him; as, "That the church was a mere chimera"—"That it did not teach nor determine any thing."—"That controversies had better be referred to universities than to the church, and might be decided by the literari there; even though bishops were laid aside." Heylin afterwards found an opportunity of revenging himself on Prideaux, for the rough treatment he had received from him. This divine, we are told, had delivered a lecture on the sabbath, somewhat freer than suited the rigid orthodoxy of the times; of which, however, not much notice was taken. But shortly after, when the king, by publishing the book of sports on Sundays, had raised a violent outcry throughout the nation against himself and Laud, Heylin translated this lecture into English, and published it with a preface in 1633-4, to the great vexation of Prideaux, who suffered much in the esteem and affection of the puritans.

Williams, bishop of Lincoln and dean of Westminster, having incurred the king's and Laud's displeasure, and being suspended and imprisoned, Heylin was made treasurer of the church of Westminster in 1637; and was also presented by the prebendaries, his brethren, to the rectory of Islip near Oxford. This he exchanged in 1638, for that of South-Warnborough in Hampshire; and the same year was made one of the justices of the peace for that county. In 1639 he was employed by Laud to translate the Scotch liturgy into Latin; and was chosen by the college of Westminster their clerk, to represent them in convocation. But a cloud was gathering, which threatened to overwhelm all who, like him, had distinguished themselves as champions for royal or ecclesiastical prerogative. To shelter himself therefore from the impending storm, he withdrew from the metropolis, where he had long basked in the sun-shine of a court, to his parsonage; but not thinking himself secure there, retreated soon after to Oxford, then garrisoned by the king, and the seat of his residence. On this the parliament voted him a delinquent, and dispatched an order to their committee at Portsmouth, to sequester his whole estate, and seize upon his goods. In consequence of this severe decree, he was deprived of his most curious and valuable library, which was carried with his household furniture to that town. He was employed by the king at Oxford to write a periodical paper, published weekly in that city, entitled "Mercurius Aulicus;" but in 1645, when the king's affairs became desperate, and the "Mercurius Aulicus" could be no longer supported, he quitted Oxford, and wandered from place to place, himself and his family reduced to the utmost straits. At Winchester he stayed for a while with his wife, &c. but that city being at length delivered up to the parliament, he was forced to remove again. In 1648 he went to Minster-Lovel in Oxfordshire, the seat of his elder brother, which he farmed for the six or seven years following of his nephew colonel Heylin, and spent much of his time in writing. On quitting this farm, he went to Abingdon in Berkshire, where he also employed himself in composing treatises, which he published from time to time. Upon the restoration of Charles II. he was restored to all his spiritualities, and undoubtedly expected from that prince some very eminent dignity in the church, as he had heroically exerted himself in behalf of it, as well as of the

crown; and endured so much on that account, during their suffering condition. Here, however, he was utterly disappointed, being never raised above the sub-deanery of Westminster. One day when bishop Cosin came to see him, he said "I wonder, brother Heylin, thou art not a bishop, for we all know thou hast deserved it." To which he answered, "I do not envy them, but wish they may do more than I have done." He died May 8, 1662, and was interred before his own stall, within the choir of the abbey, leaving by his wife, Lætitia, daughter of Thomas Highgate, of Hayes in Middlesex, esq. four children.

Wood tells us, that he was "a person endowed with singular gifts, of a sharp and pregnant wit, solid and clear judgment. In his younger years he was accounted an excellent poet, but very conceited and pragmatical; in his elder, a better historian, a noted preacher, and a ready extemporaneous speaker. He had a tenacious memory to a miracle. He was a bold and undaunted man among his friends and foes, though of a very mean port and presence; and therefore by some of them he was accounted too high and proud for his function. A constant assertor of the church's right and the king's prerogative; a severe and vigorous opposer of rebels and schismatics. In some things too much a party-man to be an historian, and equally an enemy to popery and puritanism." Much perhaps cannot be added to this character. He was undoubtedly biassed and warm to a great degree, which must be imputed to, although it cannot be defended by a reference to his sufferings. That he should be suspected of popery is not very wonderful, as in his history of the reformation he preceded Collier in many of those opinions which brought the same charge against the latter; and in his aversion to puritanism he departs farther from the orthodoxy of his own church than is consistent with a knowledge of or attachment to its doctrines. He had, as Swift justly observes, "according to the current opinion of the age he lived in, too high notions of regal power; led by the common mistake of the term supreme magistrate, and not rightly distinguishing between the legislature and administration."

He was a very voluminous writer, and although few of his works can be recommended to general perusal, there are none perhaps of the whole series which may not be consulted with advantage, by those who have leisure and inclination to study the history of parties, in the distracted

period in which he lived. Many of his lesser pieces were published together in 1681, in a folio volume, with a life of the author by the rev. George Vernon, which having given offence to his relations, a new life was published by his son-in-law Dr. Barnard, 1682, 12mo. It is from a comparison of both (Vernon's has since been published in 12mo) that a proper judgment can be formed of Dr. Heylin. His other works of most note are, 1. "An Help to English History," &c. 1641, 8vo, published under the name of Robert Hall, gent. republished with the additions of Christopher Wilkinson a bookseller, but with Heylin's name, in 1670, 8vo. It was again republished, and brought down to 1709; and in 1773 an improved edition was published by Paul Wright, D. D. in 1773, a large 8vo. Capt. Beatson's "Political Index" may be considered as a continuation of this work. 2. "History of the Sabbath," 1636, 4to, intended to reconcile the public to that dreadful error in the conduct of the court, the "Book of Sports," which did incalculable injury to the royal cause. 3. "Theologia Veterum; the Sum of the Christian Theology contained in the creed, according to the Greeks and Latins, &c. Lond. 1654, fol. reprinted 1673. 4. "Ecclesia Vindicata; or the Church of England justified, 1. In the way and manner of her Reformation, &c. 2. In officiating by a public Liturgy. 3. In prescribing a set form of Prayer to be used by preachers before their sermons. 4. In her right and patrimony of tithes. 5. In retaining the episcopal government, and therewithal the canonical ordination of priests and deacons," London 1657, in 4to, dedicated to Mr. Edward Davys, vicar of Shilton in Berkshire, formerly his master in the free-school of Burford in Oxfordshire. 5. "Short View of the Life and Reign of King Charles (the second monarch of Great Britain) from his birth to his burial," London, 1658, in 8vo. This Life Wood supposes to be the same with that which was printed with and prefixed to "Reliquiæ sacræ Carolinæ," printed at the Hague, 1649, in 8vo. 6. "Examen Historicum; or a discovery and examination of the mistakes and defects in some modern histories, *viz.* 1. In the Church History of Britain, by Tho. Fuller. To which is added, an Apology of Dr. Jo. Cosin, dean of Peterborough, in answer to some passages in the Church History of Britain, in which he finds himself concerned. 2. In the History of Mary Queen of Scots, and of her son King James VI.; the His-

tory of King James I. of Great Britain; and the History of King Charles I. from his cradle to his grave, by Will. Sanderson, esq. London, 1658, in a large 8vo. To this is added, An Appendix in an answer to some passages in a scurrilous pamphlet called A Post-haste Reply, &c. by Will. Sanderson, esq." Soon after Dr. Thomas Fuller published a thin folio, entitled "The Appeal for injured Innocence," which was commonly bound up with the remaining copies of his Church History in quires; and Mr. Sanderson wrote a pamphlet, entitled "Peter pursued; or Dr. Heylin overtaken, arrested, and arraigned upon his three Appendixes: 1. Respondet Petrus. 2. Answer to Post-Haste Reply. 3. Advertisements on three Histories. *viz.* of Mary Queen of Scots, King James, and King Charles," 1658, in 8 sheets in 4to. 7. "Historia Quinqu-Articularis: or a declaration of the Judgment of the Western Churches, and more particularly of the Church of England, in the five controverted points, reproached in these last times by the name of Arminianism. Collected in the way of an Historicall Narration out of the public acts and monuments, and most approved authors of those severall churches," London, 1660, in 4to. This involved him in a controversy with some able writers. 8. "History of the Reformation of the Church of England from the first preparations to it made by King Henry VIII. until the legal settling and establishing of it under Queen Elizabeth," &c. London, 1661, 1670, and 1674, in folio. 9. "Cyprianus Anglicus: or the History of the Life and Death of William (Laud) Archbishop of Canterbury," &c. London, 1668 and 1671, fol. 10. "Aerius Redivivus; or the History of the Presbyterians. Containing the beginning, progress, and successes of that sect. Their oppositions to monarchical and episcopal government. Their innovations in the church; and their imbroylments of the kingdoms and estates of Christendom in the pursuit of their designes. From the year 1536 to the year 1647," London, 1670 and 1672, in folio.[1]

HEYWOOD (ELIZA), a voluminous female writer, was the daughter of a tradesman of London, of the name of Fowler, and was born about 1693. An unfortunate marriage reduced her to the necessity of depending on her pen, for the support of herself and two children, the eldest of whom was then only seven years of age. Her genius

[1] Biog. Brit.—Vernon's and Barnard's Lives.—Ath. Ox. vol. II.—Gent. Mag. LXXIV. p. 723.

leading her to novel-writing, she took Mrs. Manley's "Atalantis" for her model, and produced "The Court of Arimania," "The New Utopia," with other pieces of a like kind. The looseness of these works were the ostensible reason of Pope for putting her into his "Dunciad;" but it is most probable, that some provocation of a private and personal nature was the real motive to it. She seemed, however, to be convinced of her error; since, in the numerous volumes she published afterwards, she generally appeared a votary of virtue, and preserved more purity and delicacy of sentiment. Her latter writings are, 1. "The Female Spectator," 4 vols. 2. "Epistles for the Ladies," 2 vols. 3. "Fortunate Foundling," 1 vol. 4. "Adventures of Nature," 1 vol. 5. "History of Betsey Thoughtless," 4 vols. 6. "Jenny and Jemmy Jessamy," 3 vols. 7. "Invisible Spy," 2 vols. 8. "Husband and Wife," 2 vols. all in 12mo; and a pamphlet, entitled "A Present for a Servant Maid."

When young, she attempted dramatic poetry, but with no great success; none of her plays being either much approved at first, or revived afterwards. She had also an inclination for the theatre as a performer, and was on the stage at Dublin in 1715. It would be natural to impute gallantry to such a woman, yet nothing criminal was ever laid to her charge. On the contrary, she is represented as not only good-natured, affable, lively, and entertaining, but as a woman also of strict decorum, delicacy, and prudence, whatever errors she might have committed in her younger years. She died Feb. 25, 1756.[1]

HEYWOOD (JOHN), one of the oldest English dramatic writers, was born at North Mims, near St. Alban's in Hertfordshire, and received the first rudiments of his education at Oxford; but the sprightliness of his disposition not being well adapted to the sedentary life of an academician, he went back to his native place, which being in the neighbourhood of the great sir Thomas More, he presently contracted an intimacy with that Mæcenas of wit and genius, who introduced him to the knowledge and patronage of the princess Mary. Heywood's ready aptness for jest and repartee, together with the possession of great skill both in vocal and instrumental music, rendered him a favourite with Henry VIII. who frequently rewarded him

[1] Biog. Dram.—Tatler, with notes, vol. I. 21, 54. III. 525.—Bowles's edition of Pope.

very highly. On the accession of Edward VI. he still continued in favour, though the author of the "Art of English Poetry" says, it was "for the mirth and quickness of conceit, more than any good learning that was in him." When his old patroness queen Mary came to the throne, he stood in higher estimation than ever, being admitted into the most intimate conversation with her, on account of his happy talent of telling diverting stories, which it is said he did to amuse her painful hours, even when she was languishing on her death-bed. His stories must have been diverting indeed if they soothed the recollections of such a woman.

At the decease of that princess, however, being a bigoted Roman catholic, perceiving that the protestant interest was likely to prevail under the patronage of her successor queen Elizabeth, and perhaps apprehensive that some of the severities, which had been practised on the protestants in the preceding reign, might be retaliated on those of a contrary persuasion in the ensuing one, and especially on the peculiar favourites of queen Mary, he thought it best, for the security of his person, and the preservation of his religion, to quit the kingdom. Thus throwing himself into a voluntary exile, he settled at Mechlin in Brabant, where he died in 1565, leaving several children behind him, to all of whom he had given liberal educations. His character in private life seems to have been that of a sprightly, humourous, and entertaining companion. As a poet, he was held in no inconsiderable esteem by his contemporaries, though none of his writings extended to any great length, but seem, like his conversation, to have been the result of little sudden sallies of mirth and humour. His longest work is entitled "A Parable of the Spider and the Fly," and forms a pretty thick quarto in old English verse, and printed in the black letter, 1556. Our honest chronicler Holinshed describes this poem in the following words: "One also hath made a booke of the Spider and the Flie, wherein he dealeth so profoundlie, and beyond all measure of skill, that neither he himselfe that made it, neither anie one that readeth it, can reach unto the meaning thereof." Description of England, p. 229. By way of Frontispiece to this book, is a wooden print of the author at full length, and most probably in the habit he usually wore; for he is drest in a fur gown, somewhat resembling that of a master of arts, excepting that the bottom of the sleeves reach no

lower than his knees. He has a round cap on his head, and a dagger hanging to his girdle; and his chin and lips are close shaven. There are seventy-seven chapters in this work, at the beginning of each of which is the portrait of the author, either standing or sitting before a table, with a book on it, and a window near it hung round with cobwebs, flies, and spiders. A perfect copy of this work is now of rare occurrence, and on that account only very dear, for, as Warton justly observes, there never was so dull, so tedious, and trifling an apologue, without fancy, meaning, or moral.

His other works are, a dialogue composed of all the proverbs in the English language; and three quarto pamphlets, containing six hundred epigrams. Of both of these there were numerous editions before the year 1598. None of his dramatic works, which are six in number, have extended beyond the limits of an interlude. The titles of them are as follow: 1. "A Play between Johan the husband, Tyb the wife, and sir Johan the priest," 1533, 4to. 2. "A merry Play between the Pardoner and the Friar, the Curate and Neighbour Prat," 1533, 4to. 3. "The Play called the Four PP. A newe and a very merry Interlude of a Palmer, a Pardoner, a Potycary, a Pedlar," N. D. D. C. 4to. 4. "A Play of Genteelness and Nobility," N. D. Int. 4to. 5. "A Play of Love," Int. 1533, 4to. 6. "A Play of the Weather, called, A new and a very merry Interlude of Weathers," 1553, 4to, amply described in Cens. Lit. vol. III. Phillips and Winstanley have attributed two other pieces to him, viz. "The Pindar of Wakefield," and "Philotas, Scotch." But Langbaine rejects their authority, with very good reason, as both those pieces are printed anonymous, and both of them not published till upwards of thirty years after this author's death. A poem of his, however, entitled "A Description of a most noble Lady," princess Mary, occurs among the Harleian MSS. and some of his "witty sayings," among the Cotton MSS. in the British Museum. He left two sons, both eminent men: the eldest of whom, ELLIS Heywood, was born in London, and educated at All Souls' college in Oxford, of which he was elected fellow in 1547. Afterwards he travelled into France and Italy; continued some time at Florence, under the patronage of cardinal Pole; and became such an exact master of the Italian tongue, that he wrote a book in that language, entitled "Il Moro," Firenz. 1556,

8vo. He then went to Antwerp, and thence to Louvain, where he died in the twelfth year after his entrance into the society of the Jesuits; which was about 1572.—The youngest, JASPER, was born in London about 1535, and educated at Merton college in Oxford; of which he was chosen fellow, but obliged to resign, for fear of expulsion, on account of his immoralities, in 1558. He was then elected fellow of All Souls, but left the university, and soon after England. In 1561, he became a popish priest; and the year after, being at Rome, was entered among the Jesuits. After he had passed two years in the study of divinity, he was sent to Diling in Switzerland; whence being called away by pope Gregory XIII. in 1581, he was sent into England, where he was appointed provincial of the Jesuits. After many peregrinations, he died at Naples Jan. 9, 1598. Before he left England the first time, he translated three tragedies of Seneca; and wrote "Various Poems and Devices;" some of which are printed in "The Paradise of Dainty Devices," 1573," 4to.[1]

HEYWOOD (OLIVER), a nonconformist divine, the son of Richard Heywood, was born at Little Lever, in Bolton parish, Lancashire, in March 1629. In 1647 he was admitted pensioner in Trinity college, Cambridge, where he took the degree of A. B. but was afterwards called home, his father not being able to support him there. He lived retiredly for some time at home, but at length became a preacher, by the advice and solicitation of the neighbouring ministers, and having preached some time about the country occasionally, he was invited to Coley chapel, in the parish of Halifax, Yorkshire; soon after which, Aug. 4, 1652, he was ordained in Bury church, Lancashire, according to the forms used after the established church was overthrown. He married to his first wife Elizabeth, daughter of the rev. Mr. Angier of Denton in Lancashire, in 1655, by whom he had several children. He had occasional disputes with part of his congregation, who after abolishing what they called ecclesiastical tyranny, became themselves the most capricious tyrants. Some were displeased with him, because he would not admit all comers promiscuously to the Lord's table without distinction; others, because he would not thank God for killing the

[1] Cibber's Lives.—Biog. Dram.—Philips's Theatrum.—Ellis's Specimens.—Ath. Ox. vol. I. new edit.—Cens. Lit. vol. III. IX.—Warton's Hist.—British Bibliographer, vol. III.—Dodd's Ch. Hist. vol. II.

Scots. Once he was carried before cornet Denham, by some of colonel Lilburne's soldiers, and the cornet told him, that he was one of the Cheshire rebels; but by the mediation of friends he was dismissed.

His annual income from Coley did not exceed 36*l.* per annum, but he had a lecture for which he had a consideration, and a small paternal estate in Lancashire. After the restoration he was deprived of his little preferment, but contrived occasionally to preach, and was sometimes brought into trouble, particularly a tedious imprisonment in York castle. After a long and fatiguing life, he died March 4, 1702. He appears to have been an able, laborious, and conscientious divine. Watson gives many interesting extracts from his Diary, and a more full and curious life of him was published in 1798, by the rev. Mr. Fawcett. He printed, 1. "Heart Treasure," 1667. 2. "Closet Prayer," 1671. 3. "Sure Mercies of David," 1672. 4. "Life in God's Favour." 5. "Israel's Lamentation," 1681. 6. "Mr. Angier's Life," and some other pious treatises. He had a brother NATHANIEL, also a nonconformist, who died Dec. 16, 1677. A volume of his sermons was published by Oliver in 1679, entitled "Christ Displayed." Calamy tells us, that one of his hearers, when he was going to quit his living, expressing a desire for him still to preach in the church, Mr. Heywood said, he would as gladly preach, as they could desire it, if he could conform with a safe conscience; to which the man replied, "Oh, sir, many a man, now a-days, makes a great gash in his conscience, cannot you make a little nick in yours?"[1]

HEYWOOD (THOMAS), an actor, and a writer of plays, in the reigns of queen Elizabeth, James I. and Charles I. has not had the time of his birth and death recorded. Winstanley says, he was one of the most voluminous writers of his age: and, in a preface to one of his plays, he tells us, that it was one preserved out of 220; of which number only 24 now remain. He displayed much learning in his "Actor's Vindication;" but what rank he held on the stage none of his biographers have informed us. Langbaine observes of him, that he was a general scholar and tolerable linguist, as his translations from Lucian, Erasmus, and from other Latin as well as Italian authors, sufficiently shew: the wits and poets, however, have always held him

[1] Watson's Hist. of Halifax.—Calamy.—Fawcett's Life.

cheap. Besides his "Actor's Vindication," he wrote "A Life of Merlin;" "The Hierarchy of Angels;" "Life of queen Elizabeth;" "The Lives of nine Worthies;" "The Lives of nine Women Worthies;" "A general History of Women," &c. &c. Notices of some of these may be found in our authorities.[1]

HICKERINGILL (EDMUND), a half-crazy kind of writer, whose works may probably excite some curiosity respecting the author, was born in 1630, in Essex, where there was a considerable family of that name. He was first a pensioner in St. John's college, Cambridge; then, in 1650, junior bachelor of Gonvill and Caius college. He was soon after a lieutenant in the English army in Scotland, then a captain in general Fleetwood's regiment, when he was Swedish ambassador in England for Carolus Gustavus. He afterwards went to Jamaica in some capacity, and on his return, in 1660, published an account of it, called "Jamaica viewed," 4to. two editions of which were printed in 1661, dedicated to Charles II. who in return appointed the author secretary to the earl of Windsor, then going out as governor of Jamaica. This post, however, he did not accept, but took orders, and first obtained the vicarage of Boxted in Essex, Oct. 22, 1662, and, about the same time, the rectory of All Saints, Colchester. The former he resigned in 1664, but retained the latter the whole of his life, notwithstanding he gave much offence to his brethren by his wild and often scurrilous attacks on the church in a variety of pamphlets. "He was a man," says Newcourt, "though episcopally ordained (by bishop Sanderson), yet publicly bade defiance to the prelacy, and that of his own diocesan in particular: an impudent, violent, ignorant fellow, very troublesome, as far as he could, to his right reverend diocesan, and to all that lived near him." He died Nov. 30, 1708, and was interred in the church of All Saints, Colchester, with a long Latin epitaph, part of which, "Reverendus admodum Dominus — tam Marte quam Mercurio clarus, quippe qui terra marique militavit non sine gloria, ingeniique vires scriptis multiplice argumento insignitis demonstravit, &c." was afterwards effaced, by order, as it was commonly reported at Colchester, of bishop Compton. His tracts, which in point of style and often of matter, are beneath criticism, were collected and

[1] Biog. Dram.—Warton's History.—Censura Lit. vol. I.—Bibliographer, vol. I.—Restituta, vol. I. p. 240.—Ellis's Specimens.

published by himself in a quarto vol. 1707. They include his account of Jamaica; the trial of the spiritual courts; general history of priestcraft; a satyr upon poverty; a satyr against fame; the survey of the earth; and the writ *de excommunicato capiendo* unmasked; receipts to cure the evil of this wicked world; the art of contentment, a poem, &c. &c. Mr. Malone has introduced him in his life of Dryden, as the author of the "Mushroom, or a satyr against libelling tories and prelatical tantivies, &c." He published also a few occasional sermons, which are reprinted in a second edition of his works, 1716, 2 vols. 8vo.[1]

HICETAS was a celebrated philosopher of Syracuse, who, according to Theophrastus, as quoted by Cicero, believed that the heavens, sun, and stars, remained still, and that it was the earth which moved; and, by turning on its axis, produced the same appearance to us as if the heavens had turned and the earth had been immovable. Copernicus acknowledges that this passage in Cicero suggested to him the first idea of his system. Diogenes Laertius also mentions Hicetas.[2]

HICKES (GEORGE), an English divine of uncommon abilities and learning, was born June 20, 1642, at Newsham in Yorkshire, where his parents were settled on a very large farm. He was sent to the grammar school at North Allerton, and thence in 1659, to St. John's college in Oxford. Soon after the Restoration he removed to Magdalen college, from thence to Magdalen hall; and at length, in 1664, was chosen fellow of Lincoln college, taking the degree of M. A. the year after. In June 1666 he was admitted into orders, became a public tutor, and discharged that office with great reputation for seven years. Being then in a bad state of health, he was advised to travel; upon which sir George Wheeler, who had been his pupil, and had conceived a filial affection for him, invited him to accompany him to the continent. They set out in Oct. 1673, and made the tour of France; after which they parted, Hickes being obliged to return to take his degree of B. D. At Paris, where he staid a considerable time, he became acquainted with Mr. Henry Justell, who in confidence told him many secret affairs, particularly that of the intended revocation of the edict of Nantes, and of a design in Holland and England to set aside the family of

[1] Ath. Ox. vol. II.—Newcourt's Repertorium.—Malone's Dryden, vol. I. p. 164.
[2] Moreri.

the Stuarts. He committed to him also his father's MS. of the "Codex canonum ecclesiæ universalis," to be presented in his name to the university of Oxford.

After his return home, in May 1675, he took the degree just mentioned, being about that time rector of St. Ebbe's church in Oxford; and, in Sept. 1676, was made chaplain to the duke of Lauderdale. In May 1677, his grace being appointed high commissioner of Scotland, took his chaplain with him into that kingdom; and, in April 1678, sent him up to court, with Dr. Burnet, archbishop of Glasgow, to lay before the king the proceedings in Scotland. He returned the month following, and was desired by Sharp, archbishop of St. Andrew's, to accept the degree of D. D. in that university, as a testimony of his and his country's great esteem for him, which request the duke of Lauderdale approving, Hickes was dignified in a full convocation, although rather against his will, as he seems to have thought that this was putting a slight on his own university. Afterwards, when he returned with his patron into England, the archbishop, in his own name and that of all his brethren, presented him with a copy of Labbe's "Councils," in 18 vols. folio, as an acknowledgment of his services to that church.

In Sept. 1679 he married; and December following was created D. D. at Oxford. In March 1679-80 the king promoted him to a prebend of Worcester; and in August he was presented by Sancroft, archbishop of Canterbury, to the vicarage of Allhallows Barking, near the Tower of London. In Dec. 1681, he was made chaplain in ordinary to the king; and, in Aug. 1683, dean of Worcester. The bishopric of Bristol was vacant the next year, and Hickes, it is said, might have had it if he would; but, missing his opportunity, the king died, and he lost his prospect of advancement; for though his church principles were very high, yet he had distinguished himself too much by his zeal against popery to be any favourite with James II. In May 1686 he left the vicarage of Barking, and went to settle on his deanery; the bishop of Worcester having offered him the rectory of All-church, not far from that city, which he accepted.

Upon the Revolution in 1688, Dr. Hickes, with many others, refusing to take the oaths of allegiance, fell under suspension in August 1689, and was deprived the February following. He continued, however, in possession till the

beginning of May; when reading in the Gazette that the deanery of Worcester was granted to Talbot, afterwards bishop of Oxford, Salisbury, and Durham, successively, he immediately drew up in his own hand-writing a claim of right to it, directed to all the members of that church; and, in 1691, affixed it over the great entrance into the choir, that none of them might plead ignorance in that particular. The earl of Nottingham, then secretary of state, called it "Dr. Hickes's Manifesto against Government;" and it has since been published by Dr. Francis Lee, in the appendix to his "Life of Mr. Kettlewell," with this title, "The Protestation of Dr. George Hickes, and claim of right, fixed up in the cathedral church of Worcester." Expecting on this account the resentment of the government, he privately withdrew to London, where he absconded for many years, till May 1699, when lord Somers, then chancellor, out of regard to his uncommon abilities, procured an act of council, by which the attorney-general was ordered to cause a noli prosequi to be entered to all proceedings against him.

Soon after their deprivation, archbishop Sancroft and his colleagues began to consider about maintaining and continuing the episcopal succession among those who adhered to them; and, having resolved upon it, they sent Dr. Hickes over, with a list of the deprived clergy, to confer with king James about that matter. The doctor set out in May 1693, and had several audiences of the king, who complied with all he asked. Dr. Hickes, after being detained some months by an ague and fever, returned to England in February, and on the eve of St. Matthias the consecrations were performed by Dr. Lloyd bishop of Norwich, Dr. Turner bishop of Ely, and Dr. White bishop of Peterborough, at the bishop of Peterborough's lodgings in the Rev. Mr. Giffard's house, Southgate. Hickes was consecrated suffragan bishop of Thetford, and Wagstaffe suffragan of Ipswich; at which solemnity Henry earl of Clarendon is said to have been present. It has indeed been averred, that Hickes was once disposed to take the oaths, in order to save his preferments; but this is not probable: he was a man very strict in his principles, and what he was convinced was his duty he closely adhered to, choosing to suffer any thing rather than violate his conscience. Some years before he died he was grievously tormented with the stone; and at length his constitution, though naturally

strong, gave way to that distemper, Dec. 15, 1715, in his 74th year.

Dr. Hickes was a man of universal learning; but his temper, situation, and connexions were such, as to suffer him to leave us but few monuments of it that are worth remembering; for though he wrote a great deal, the greatest part consists of controversial pieces on politics and religion, which, however, we shall enumerate, as they throw considerable light on his character and opinions. In his controversies with the Romanists he is a sound and acute reasoner, and confirms his arguments with exact and elaborate proofs. The late bishop Horne had a high opinion of him in this respect. He was particularly skilful in the old Northern languages, and in antiquities, and has given us some works on these subjects, which will be valued when all his other writings are forgotten. He was deeply read in the primitive fathers of the church, whom he considered as the best expositors of Scripture; and as no one better understood the doctrine, worship, constitution, and discipline of the catholic church in the first ages of Christianity, it was his utmost ambition and endeavour to prove the church of England perfectly conformable to them.

The principal works of Dr. Hickes are the three following: 1. "Institutiones Grammaticæ Anglo-Saxonicæ & Mæso-Gothicæ. Grammatica Islandica Runolphi Jonæ. Catalogus librorum Septentrionalium. Accedit Edwardi Bernardi Etymologicum Britannicum," Oxon. 1689, 4to. inscribed to archbishop Sancroft. While the dean was writing the preface to this book, there were great disputes in the house of commons, and throughout the kingdom, about the original contract; which occasioned him to insert the ancient coronation oath of our Saxon kings, to shew, what was not very necessary, that there is not the least footstep of any such contract. 2. "Antiquæ literaturæ Septentrionalis libri duo: quorum primus G. Hickesii S. T. P. Linguarum Veterum Septentrionalium thesaurum grammatico-criticum & Archæologicum, ejusdem de antiquæ literaturæ Septentrionalis utilitate dissertationem epistolarum, & Andreæ Fountaine equitis aurati numismata Saxonica & Dano-Saxonica, complectitur: alter continet Humfredi Wanleii librorum Veterum Septentrionalium, qui in Angliæ Bibliothecis extant, catalogum historico-criticum, necnon multorum veterum codicum Septentrionalium alibi extantium notitiam, cum totius operis sex indicibus,"

Oxon. 1705, 2 or sometimes 3 vols. folio. Foreigners as well as Englishmen, who had any relish for antiquities, have justly admired this splendid and laborious work, which is now scarce and dear. It was originally published at 3*l.* 3*s.* the small, and 5*l.* 5*s* the large paper. The latter now rarely appears, and the former is worth 15*l.* The great duke of Tuscany's envoy sent a copy of it to his master, which his highness looking into, and finding full of strange characters, called a council of the Dotti, and commanded them to peruse and give him an account of. They did so, and reported it to be an excellent work, and that they believed the author to be a man of a particular head; for this was the envoy's compliment to Hickes, when he went to him with a present from his master. 3. Two volumes of Sermons, most of which were never before printed, with a preface by Mr. Spinckes, 1713, 8vo. After his death was published another volume of his Sermons, with some pieces relating to schism, separation, &c. 4. "A Letter sent from beyond the seas to one of the chief ministers of the nonconforming party, &c. 1674;" which was afterwards reprinted in 1684, under the title of "The judgment of an anonymous writer concerning these following particulars: first, a law for disabling a papist to inherit the crown; secondly, the execution of penal laws against protestant dissenters; thirdly, a bill of comprehension: all briefly discussed in a letter sent from beyond the seas to a dissenter ten years ago." This letter was in reality an answer to his elder brother, Mr. John Hickes, a dissenting minister, bred up in Cromwell's time at the college of Dublin; whom the doctor always endeavoured to convince of his errors, but without success. John persisted in them to his death, and at last suffered for his adherence to the duke of Monmouth; though, upon the doctor's unwearied application, the king would have granted him his life, but that he had been falsely informed that this Mr. Hickes was the person who advised the duke of Monmouth to take upon him the title of king. 5. "Ravillac Redivivus, being a narrative of the late trial of Mr. James Mitchel, a conventicle preacher, who was executed Jan. 18, 1677, for an attempt on the person of the archbishop of St. Andrew's, &c." 6. "The Spirit of Popery speaking out of the mouths of fanatical Protestants; or, the last speeches of Mr. John Kid and Mr. John King, two presbyterian ministers, who were executed for high treason at Edinburgh,

on Aug. 14, 1679." These pieces were published in 1680, and they were occasioned by his attendance on the duke of Lauderdale in quality of chaplain. The spirit of faction made them much read, and did the author considerable service with several great personages, and even with the king. 7. "Jovian; or, an answer to Julian the apostate;" printed twice in 1683, 8vo. This is an ingenious and learned tract in defence of passive obedience and non-resistance, against the celebrated Samuel Johnson, the author of "Julian." 8. "The case of Infant Baptism, 1683;" printed in the second vol. of the "London Cases, 1685," 4to. 9. "Speculum beatæ Virginis, a discourse on Luke i. 28. of the due praise and honour of the Virgin Mary, by a true Catholic of the Church of England, 1686." 10. "An apologetical Vindication of the Church of England, in answer to her adversaries, who reproach her with the English heresies and schisms, 1686," 4to; reprinted, with many additions, a large preface, and an appendix of "Papers relating to the Schisms of the Church of Rome," 1706, 8vo. 11. "The celebrated story of the Theban Legion no fable: in answer to the objections of Dr. Gilbert Burnet's Preface to his Translation of Lactantius de mortibus persecutorum, with some remarks on his Discourse of Persecution;" written in 1687, but not published till 1714, for reasons given in the preface. 12. "Reflections upon a Letter out of the country to a member of this present parliament, occasioned by a Letter to a member of the house of commons, concerning the Bishops lately in the Tower, and now under suspension, 1689." The author of the letter to which these reflections are an answer, was generally presumed to be Dr. Burnet, though that notion was afterwards contradicted. 13. "A Letter to the author of a late paper entitled A Vindication of the Divines of the Church of England, &c. in defence of the history of passive obedience, 1689." The author of the "Vindication," was Dr. Fowler, bishop of Gloucester, though his name was not to it. 14. "A Word to the Wavering, in answer to Dr. Gilbert Burnet's Inquiry into the present state of affairs, 1689." 15. "An Apology for the new Separation, in a letter to Dr. Sharp, archbishop of York, &c. 1691." 16. "A Vindication of some among ourselves against the false principles of Dr. Sherlock, &c. 1692." 17. "Some Discourses on Dr. Burnet and Dr. Tillotson, occasioned by the late funeral sermon of the former upon the latter, 1695."

It is remarkable, that in this piece Hickes has not scrupled to call Tillotson an atheist. 18. "The Pretences of the Prince of Wales examined and rejected, &c. 1701." 19. A letter in the "Philosophical Transactions," entitled, "Epistola viri Rev. D. G. Hickesii S. T P ad D. Hans Sloane, M. D. & S. R. Secr. de varia lectione inscriptionis, quæ in statua Tagis exaratur per quatuor alphabeta Hetrusca." 20. "Several Letters which passed between Dr. G. Hickes and a Popish priest, &c. 1705." The person on whose account this book was published, was the lady Theophila Nelson, wife of Robert Nelson, esq. 21. "A second collection of controversial Letters relating to the church of England and the church of Rome, as they passed between Dr. G. Hickes and an honourable lady, 1710." This lady was the lady Gratiana Carew, of Hadcomb in Devonshire. 22. "Two Treatises; one of the Christian Priesthood, the other of the dignity of the episcopal order, against a book entitled, The Rights of the Christian Church." The third edition in 1711, enlarged into two volumes, 8vo. 23. "A seasonable and modest apology in behalf of the Rev. Dr. Hickes and other nonjurors, in a letter to Thomas Wise, D. D. 1710." 24. "A Vindication of Dr. Hickes, and the author of the seasonable and modest apology, from the reflections of Dr. Wise, &c. 1712." 25. "Two Letters to Robert Nelson, esq. relating to bishop Bull," published in Bull's life. 26. "Some Queries proposed to civil, canon, and common lawyers, 1712;" printed, after several editions, in 1714, with another title, "Seasonable Queries relating to the birth and birthright of a certain person." Besides the works enumerated here, there are many prefaces and recommendations written by him, at the earnest request of others, either authors or editors.[1]

HICKMAN (HENRY), a nonconformist divine, was a native of Worcestershire, and first educated at Cambridge, which he left after taking his bachelor's degree, and removed to Oxford in 1647. Here he entered of Magdalen hall, and by favour of the parliamentary visitors, was first demy, and soon after fellow of Magdalen college, and took his master's degree. He then was licenced as a preacher, and officiated at St. Aldate's church, Oxford, and at Brackley, in Northamptonshire. In 1658 he became B. D. but

[1] Biog. Brit. vol. VII. Supplement.—Burnet's Own Times.—Birch's Life of Tillotson.—Letters by Eminent Persons, 3 vols. 8vo. 1813.—Jones's Life of Bishop Horne.

at the restoration was ejected from his fellowship, which was restored to the right owner, and went to Holland. He afterwards returned, and for some time taught logic and philosophy to a few pupils at Sturbridge, but went again to Holland, and preached for some years in the English church at Leyden, where he died in 1692. He wrote several treatises, principally of the controversial kind, in defence of the non-conformists, and against Mr. Thomas Pierce, Mr. Durell, Dr. Heylin, Mr. Scrivener, and others, who supported the cause of the established church. The best of his performances appeared without his name, under the title of "Apologia pro Ministris in Anglia (vulgo) Nonconformistis, &c." Wood, who has given a particular account of his other writings, says that "he was a person several ways learned, much conversant in books, a leading man and pillar of his party, but altogether a severe enemy to the ceremonies of the church of England." Calamy says very little of him.[1]

HICKS (FRANCIS), a man of learning of the sixteenth century, was born in 1566, at Tredington, in Worcestershire, and in 1579 entered of St. Mary hall, Oxford, which he left after taking his bachelor's degree, and appears to have lived the life of a country gentleman, relieving his agricultural pursuits by study. His favourite object was the Greek language. He died while on a visit to a relation at Sutton, in Gloucestershire, Jan. 9, 1630. His translation of "Lucian" was published by his son THOMAS HICKS, A. M. chaplain of Christ Church, Oxford, in 1634, 4to, who also presented to the library of that college manuscript translations by his father of "Thucydides" and "Herodian." The Life of Lucian and the notes were written by this son, who died young, in 1634, and had been, as Wood says, esteemed a good poet and an excellent limner.[2]

HICKS (WILLIAM). Wood gives two authors of these names, of which some brief notice may be taken. The first, the son of Nicholas Hicks, a Cornish gentleman, was born in 1620, and was for some time a commoner of Wadham college, but removed thence by his relations to join the parliamentary forces. He was a captain of the train bands, and an enthusiast and fifth monarchy man; in which spirit he wrote a folio entitled "Revelation revealed;

[1] Ath. Ox. vol. II.—Calamy. [2] Ath. Ox. vol I.

being a practical exposition on the Revelation of St. John," Lond. 1659; but this not succeeding, a new title page and a portrait of the author were added in 1661. He died in 1659.—The other William Hicks became also a captain, apparently in the recruiting service, in the beginning of Charles II.'s reign. With some it may be thought an honour, that he was the first compiler of a *jest-book*, under the title of "Oxford Jests," which was followed by others called "Oxford Drollery," and "Coffee-house Jests," and these by "Cambridge Jests," "London Jests," &c. down to our own times. Anthony Wood, who thought it no honour that Oxford should be suspected of first inventing these vulgar collections, or of educating men to compile jest-books, takes care to inform us that capt. Hicks, as he was called, owed nothing to his education there, being born in St. Thomas's parish, of poor and dissolute parents, afterwards bred a tapster at the Star inn, then a clerk to a woodmonger at Deptford, where he was living in 1669 as *capt.* Hicks, but while at Oxford "was a sharking and indigent fellow," who wrote "little trivial matters merely to get bread, and make the pot walk."[1]

HIDALGO (DON JOSEPH GARCIA), was a Spanish artist, but although he wrote his own life, the year and place of his birth remain uncertain. He was probably born about 1656, and was living in 1711. At Valencia, he tells us, he was called a Castilian; perhaps he was a Murcian, for in Murcia he applied first to the art under Villacis and Gilarte: he then travelled to Rome, and under the direction of Giacinto Brandi was making considerable progress, when declining health hastened his return to the milder climate of Valencia, from whence, after a studious residence of some years, he advanced to Madrid, and in 1674 received the commission of decorating the cloisters of S. Felipe el Real with a series of paintings; a labour often interrupted by other numerous avocations, and protracted to 1711: in the twenty-four subjects of this extensive work, he shewed himself master of composition. Garcia was made painter to the court, and knight of S. Miguel, by Philip V.; and by the tribunal of the inquisition appointed censor of public paintings. His exertions in art were chiefly directed to the improvement of style and the acquisition of a classic taste in Spain; with this view he pub-

[1] Ath. Ox. vol. II.

lished, in 1691, his "Principios para estudiar el Nobilissimo Arte de la Pintura."[1]

HIEROCLES, a great persecutor of the Christians in the beginning of the fourth century, was at first president of Bithynia, and afterwards governor of Alexandria; in both which situations he acted with great cruelty against the Christians. Lactantius relates, that at the time he was teaching rhetoric in Bithynia, and the Christian church under persecution, Hierocles was then one of the judges, and had been the chief promoter of the bloody persecution which the Christians suffered under the emperor Diocleſian; and those whom he could not crush by his power, he endeavoured to destroy with his pen. With this view he composed two small books, not indeed professedly against the Christians, lest he should seem to inveigh against them as an enemy; but addressed to the Christians, that he might be thought to advise them kindly as a friend. They were entitled "Λογοι φιλαληθεις προς Χριστιανους, Sermones veri amantes ad Christianos;" in which he endeavoured to prove that the Holy Scripture is false, by shewing it to be inconsistent with itself. He insisted upon some points, which seemed to him to contradict each other; and he collected so many peculiarities relating to Christianity, that, as Lactantius says, he may well appear to have been a Christian himself. He abused Peter and Paul, and the other disciples, as though they had been the contrivers of the cheat; and yet he confessed at the same time, that they wanted skill and learning, for that some of them gained their livelihood by fishing. He attempted also to compare the feigned miracles of Apollonius Tyanæus with those of Jesus Christ, and pretended to prove that Apollonius had performed even greater wonders. Eusebius undertook, in his book against Hierocles, to confute the latter part of this work; but, as Cave says, "he has done it very indifferently, his confutation being little more than a bare running over of Philostratus's Life of Apollonius." Lactantius did not make a particular answer to Hierocles, his design being to establish the foundations of the gospel, and to ruin those of Paganism; and he thought, as he tells us, that this would be answering at once all that the adversaries of Christianity had published, or would publish for the future.

It is reported by Eusebius, that the martyr Ædesius,

[1] Pilkington by Fuseli.

transported with an holy zeal, ventured to approach Hierocles while he was presiding at the trial of some Christians of Alexandria, and to give him a box on the ear; upbraiding him at the same time with his infamous cruelty. The remains of Hierocles were collected into one volume 8vo, by bishop Pearson, and published at London in 1654, with a learned dissertation upon him and his writings prefixed.[1]

HIEROCLES, a Platonic philosopher of Alexandria, flourished about A. D. 450. He was cruelly scourged at Constantinople for his adherence to the Pagan superstitions; and it is said that, in the midst of his torture, when he received some of the blood into his own hand, he threw it upon the face of his judge, repeating, from Homer,

> "Cyclops! since human flesh has been thy feast,
> Now drain this goblet, potent to digest."—Pope.

It appears, however, that notwithstanding this unjust treatment by the Christians at Constantinople, he afterwards philosophized at Alexandria in his usual manner; and hence we may infer, that the severities with which the Gentile people, and particularly their learned men and philosophers, were treated, were not extremely rigorous. Hierocles wrote a treatise "On Providence," of which Photius has given large extracts, and in which he appears to be an advocate for the Eclectic philosophy, labouring to reconcile the doctrines of Plato and Aristotle concerning providence, the origin of the world, the immortality of the soul, and other subjects. He pursues the same method of philosophizing in his book "On Fate," and in his "Commentary on the Golden Verses of Pythagoras," which is still extant. Besides these, there are large fragments of other works preserved in Stobæus, and generally published together with the works above-mentioned. All these are valuable, tending to recommend and promote virtue; but not with that force which flows from revelation, enjoining every part of moral righteousness by divine authority, and with the assurance of recompences in a future state. The first edition of the "Golden Verses" was published at Paris, Gr. and Lat. 1583. The best is that of Ashton and Warren, Gr. and Lat. Lond. 1742. From this an English translation was published by the rev. William Rayner, vicar of Calthorpe, Norwich, 1797, 8vo.[2]

1 Cave.—Lardner's works.—Gen. Dict.—Saxii Onomast.
2 Brucker.—Gen. Dict.—Lardner's Works.—Saxii Onomast.

HIERON (SAMUEL), an English divine and writer, was the son of Roger Hieron, a learned clergyman, vicar of Epping, in Essex, who died in 1592. His son, who was born in 1572, received his early education from his father, who afterwards sent him to Eton school, whence he was elected by the free choice of provost Goade, into a scholarship of King's college, Cambridge. On the death of his father, who probably left no great provision behind him, he was much assisted in the prosecution of his studies in the university by sir Francis Barrington, of Barrington-hall, in Essex, knt. While at Cambridge he studied divinity under Lawrence Chaderton, master of Emanuel college, and made such progress that at his first preaching at King's, he was heard with the utmost approbation, seeming, as his biographer says, "rather a bachelor in divinity than a bachelor in arts, and rather a divine of forty, than only twenty-four years of age." On his appearance as a preacher in London, he immediately became so popular that many congregations, together with the inns of court, desired to have him settled as their minister. But being offered the living of Modbury, in Devonshire, in the gift of Eton college, he preferred that, and preached with great success, both there and at other places, particularly Plympton, where, by the means of sir Ferdinand Gorges, and other gentlemen of the neighbourhood, a lecture was established, of which he became one of the preachers. His public and private character procured him the reverence both of the poor and rich, and it appears by the dedications of his works that he had many friends of high rank. He inclined to puritan principles, but with a strict adherence to the church of England; and was particularly zealous against popery. He was long afflicted with a chronical distemper, but continued his public services and private studies notwithstanding the apparent incapacity of his weak body. This disorder, however, put an end to his useful life in the forty-fifth year of his age, in 1617. He was interred in Modbury church. His works, consisting principally of sermons and commentaries, printed often separately, in 4to and 8vo, were collected by him and published in 1614 in fol. and reprinted at London in 1620, with an additional volume edited by Robert Hill, D. D. rector of St. Bartholomew, Exchange. To this Dr. Hill prefixed a life, from which the above particulars are taken.[1]

[1] Life, as above.—Cole's MS. Athenæ in Brit. Mus.—Wood's Fasti, vol. I.—Harwood's Alumni Etonenses.

HIERONYMUS. See JEROME.

HIFFERNAN (PAUL), a minor author of the last century, much patronized and befriended by Garrick, was born in the county of Dublin in 1719, and educated for a popish priest, first in Ireland, and afterwards for many years in France. Yet after all, he took his degree of bachelor in physic, and returned to Dublin that he might practise. Indolence, however, prevented his application to that or any profession, and he came to London about 1753, where he subsisted very scantily and idly, as an author, for the remainder of his life; producing several works, but none of any great merit. He was principally employed by the booksellers in various works of translation, compilement, &c. In short, with no principles, and slender abilities, he was perpetually disgracing literature, which he was doomed to follow for bread, by such a conduct as was even unworthy of the lowest and most contemptible of the vulgar. His conversation was highly offensive to decency and good manners, and his whole behaviour discovered a mind over which the opinions of mankind had no influence. He associated, however, occasionally with some of the most celebrated men of his time, Foote, Garrick, Murphy, Goldsmith, Kelly, &c. who tolerated his faults, and occasionally supplied his necessities, although when he thought their liberality insufficient, he made no scruple of writing the grossest libels on their character. One of his peculiar fancies was to keep the place of his lodging a secret, which he did so completely, that he refused to disclose it even when dying, to a friend who supported him, and actually received his last contributions through the channel of the Bedford coffee-house. When he died, which was in June 1777, it was discovered that he had lodged in one of the obscure courts near St. Martin's-lane. Dr. Hiffernan, as he was usually called, was author of the following works: 1. "The Ticklers," a set of periodical and political papers, published in Dublin about 1750. 2. "The Tuner," a set of periodical papers, published in London in 1753. 3. "Miscellanies in prose and verse," 1754. 4. "The Ladies' Choice," a dramatic petite piece, acted at Covent-garden in 1759. 5. "The Wishes of a free People," a dramatic poem, 1761. 6. "The New Hippocrates," a farce, acted at Drury-lane in 1761, but not published. 7. "The Earl of Warwick," a tragedy, from the French of La Harpe, 1764. 8. "Dramatic Genius," an essay, in

five books, 1770. 9. "The Philosophic Whim," a farce, 1774. 10. "The Heroine of the Cave," a tragedy, left unfinished by Henry Jones, author of the "Earl of Essex," completed by Hiffernan, and acted at Drury-lane in 1774. He also issued proposals for a quarto volume of additional Miscellanies in prose and verse, which we believe never appeared.[1]

HIGDEN (RANULPH or RALPH), the author of an old chronicle, not in much estimation, was a Benedictine of St. Werberg's monastery in Chester, where he died about 1360, aged between eighty and ninety. He is thought to have borrowed much from another monk of his monastery, Roger Cestrensis, but probably both were indebted to the same original materials, and both were sufficiently admirers of the marvellous to compile works rather of curiosity than of use, unless where they present us with the transactions of their own time. Higden's work was entitled "Polychronicon;" Dr. Gale published that part which relates to the Britons and Saxons among his "Quindecem Scriptores," &c." But the greatest curiosity among collectors is the English translation of the "Polychronicon," by John de Trevisa, printed by Caxton in 1482, folio, in seven books, to which Caxton added an eighth. The most magnificent copy of this work extant is in the library of earl Spencer. There are also copies in his majesty's collection, in the Bodleian and British Museum, and in Mr. Heber's library. The "Chester Mysteries," exhibited in that city in 1328, at the expence of the several trading corporations, have been ascribed to our Chronicler.[2]

HIGFORD (WILLIAM), a polite writer in the seventeenth century, was born in 1580, at or near Alderton, Gloucestershire, and became a gentleman commoner of Oriel college, Oxford, in 1595. He was soon, however, removed to Corpus Christi, where his father William Higford, esq. and his grandfather sir John Higford, had both studied, the latter under the celebrated bishop Jewell, and both, as well as the subject of the present article, became zealous puritans. At Corpus Christi, Mr. Higford was placed under the tuition of Seb. Benefield, and was accounted an accomplished scholar and gentleman. After

[1] Biog. Dram.—Davies's Life of Garrick, vol. I. p. 247.—Ireland's Life of Henderson, p. 61.

[2] Nicolson's Hist. Library.—Dibdin's Typographical Antiquities, vol. I.—Warton's Hist. of Poetry.—Biog. Dram.

taking a degree in arts, he went home, was admitted into the commission of the peace, and was much respected by the lord Chandois, and other persons of quality in his country. He died at his house at Dixton, near Allerton, April 6, 1657. He left behind him some things fit for the press, but which were lost. A manuscript, however, was preserved, entitled "Institution, or Advice to his Grandson," of which an abridgment was published by Barksdale, 1660, 12mo. This sensible volume is amply described in the "Censura Literaria." A descendant of the author's, the rev. Henry Higford, died at Dixton, aged eighty-six, March 25, 1795.[1]

HIGGINS, or HIGINS (JOHN), one of the principal writers in the fourth edition of that early collection of poetical narratives, "The Mirror for Magistrates," 1575, was a man, as it appears from his share in that work, of considerable talents in poetry, for his time. Higgins lived at Winsham in Somersetshire, was a clergyman, educated at Oxford, and was engaged in the instruction of youth. He compiled, 1. The "Flosculi of Terence," on the plan of a former collection by Udal, master of Eton. 2. He published also, "Holcot's Dictionaire, newly corrected, amended, set in order, and enlarged, with many names of men, townes, beastes, fowles, &c. by which you may find the Latine or French name of any Englishe worde you will. By John Higgins, late studeñt in Oxforde." Printed for Marshe, in 1572, folio. 3. "The Nomenclator of Adrian Junius," translated into English, in conjunction with Abraham Fleming, and published at London for Newberie and Durham, in 1585, 8vo. From the dedication to this book he seems to have been connected with the school of Ilminster, a neighbouring town in Somersetshire. He appears to have been living so late as 1602; for in that year he published, 4. An answer to a work of controversy by one William Perkins, concerning Christ's descent to Hell, which was dated at Winsham. The former editions of the "Mirror for Magistrates," were published in 1563, 1571, and 1574. His edition appeared in 1587. The dedication is dated a year earlier. In this he wrote a new induction in the octave stanza, and without assistance from friends began a new series of histories, from Albanact the youngest son of Brutus, and the first king of Albanie, or Scotland,

[1] Ath. Ox. vol. II.—Censura Literaria, vol. VII.

to the emperor Caracalla. There were also a few additions by other writers, in the poems relating to British personages, after the conquest.[1]

HIGGONS (Sir THOMAS), son of Dr. Thomas Higgons, some time rector of Westburgh in Shropshire, was born in 1624, in that county; became a commoner of St. Alban's-hall in the beginning of 1638, when he was put under the tuition of Mr. Edward Corbet, fellow of Merton college, and lodged in the chamber under him in that house. Leaving the university without a degree, he retired to his native country. He married the widow of Robert earl of Essex; and delivered an oration at her funeral, Sept. 16, 1656. "Oratione funebri, à marito ipso, more prisco laudata fuit," is part of this lady's epitaph. He married, secondly, Bridget, daughter of sir Bevil Greenvill of Stow, and sister to John earl of Bath; and removed to Grewell in Hampshire; was elected a burgess for Malmsbury in 1658, and for New Windsor in 1661. His services to the crown were rewarded with a pension of 500*l.* a year, and gifts to the amount of 4000*l.** He was afterwards knighted; and in 1669, was sent envoy extraordinary to invest John George duke of Saxony with the order of the garter. About four years after, he was sent envoy to Vienna, where he continued three years. In 1685 he was elected burgess for St. Germain's, "being then," says Wood, "accounted

* "King Charles II. sold Dunkirk to Louis XIV. and gave him English oak enough to build the very fleet that afterwards attacked and defeated one of ours in Bantry Bay on the coast of Ireland. This puts me in mind of the foresight of a gentleman, who had been some time envoy from the king to the princes and states of Italy, and who, in his return home, made the coast of France his road; in order to be as useful to his country as possible, and to his sovereign too, as he thought. In his audience of the king, he told his majesty, that the French were hard at work, building men of war in several of their ports, and that such a hasty increase of the naval power of France could not but threaten England's sovereignty of the seas, and consequently portend destruction to her trade. The gentleman was in the right, for our trade and sovereignty of the seas are dependent on each other; they must live or die together. But what a recompense do you think he met with for his fidelity? really such a one as I would hardly have believed, had I been told of it by any person but his own son, the late Mr. Bevil Higgons, whose works, both in prose and verse, have made him known to all the men of letters in Britain, and whose attachment to the family of Stuart, even to his dying day, puts his veracity in this point out of dispute. The recompense was a severe reprimand from the king, as the forerunner to the laying him aside, for talking of things which his majesty told him it was not his business to meddle with." I forget (says Mr. Nichols) from which of the political writers between 1730 and 1740 this anecdote was transcribed; most probably "The Craftsman."

[1] Ath. Ox. vol. I.—Warton's Hist. of Poetry.—Phillips's Theatrum by Sir E. Bridges.—Cooper's Muses' Library, p. 142.

a loyal and accomplished person, and a great lover of the regular clergy." He died suddenly, of an apoplexy, in the King's-bench court, having been summoned there as a witness, Nov. 24, 1691; and was buried in Winchester cathedral near the relics of his first wife. His literary productions are, 1. "A Panegyric to the King," 1660, folio. 2. "The Funeral Oration on his first Lady," 1656. 3. "The History of Isoof Bassa," 1684. He also translated into English, "The Venetian Triumph;" for which he was complimented by Waller, in his poems; who has also addressed a poem to Mrs. Higgons. Mr. Granger, who styles sir Thomas "a gentleman of great merit," was favoured by the duchess dowager of Portland with a MS copy of his Oration; and concludes, from the great scarcity of that pamphlet, that "the copies of it were, for certain reasons, industriously collected and destroyed, though few pieces of this kind have less deserved to perish. The countess of Essex had a greatness of mind which enabled her to bear the whole weight of infamy which was thrown upon her; but it was, nevertheless, attended with a delicacy and sensibility of honour which poisoned all her enjoyments. Mr. Higgons had said much, and I think much to the purpose, in her vindication; and was himself fully convinced from the tenor of her life, and the words which she spoke at the awful close of it, that she was perfectly innocent.—In reading this interesting oration, I fancied myself standing by the grave of injured innocence and beauty; was sensibly touched with the pious affection of the tenderest and best of husbands doing public and solemn justice to an amiable and worthy woman, who had been grossly and publicly defamed. Nor could I withhold the tribute of a tear; a tribute which, I am confident, was paid at her interment by every one who loved virtue, and was not destitute of the feelings of humanity. This is what I immediately wrote upon reading the oration. If I am wrong in my opinion, the benevolent reader, I am sure, will forgive me. It is not the first time that my heart has got the better of my judgment." "I am not afraid," Mr. Nichols adds, "of being censured for having transcribed this beautiful passage."[1]

HIGGONS (BEVIL), younger son of sir Thomas (and first cousin to the late earl of Granville), by Bridget his

[1] Nichols's Poems; see Index.—Ath. Ox. vol. II.

second wife, was born in 1670, and became a commoner of St. John's college, Oxford, in Lent term 1686; and went afterwards to Cambridge, and then to the Middle Temple. Wood enumerates five of his poems. He wrote some others; and was the author of a tragedy, entitled "The Generous Conqueror, or the Timely Discovery," acted at Drury-lane, and printed in 1702, 4to. He was a steady adherent to the cause of the exiled family; and accompanied king James into France, where he maintained his wit and good-humour undepressed by his misfortunes. He died in March 1735. He published a poem "on the Peace of Utrecht;" and on the publication of bishop Burnet's "History of his own Times," he wrote some strictures on it, in a volume entitled "Historical and Critical Remarks," the second edition of which was printed in 1727, 8vo; and, in the same year, published "A short View of the English History, with Reflections, political, historical, civil, physical, and moral; on the reigns of the kings; their characters, and manners; their successions to the throne, and other remarkable incidents to the Revolution 1688. Drawn from authentic Memoirs and MSS." "These papers," he tells us in his preface, "lay covered with dust 36 years, till every person concerned in the transactions mentioned were removed from the stage." [1]

HIGGS (GRIFFIN, or GRIFFITH), descended from a considerable family in Gloucestershire, was born at Stoke Abbat, or South Stoke, near Henley in Oxfordshire, in 1589. After being educated at Reading school, he was entered of St. John's college, Oxford, in 1606, and acquired very high reputation, both as an orator and disputant. Some time after taking his bachelor's degree, he wrote a life of sir Thomas White, the founder of the college, in Latin verse, which is still preserved in MS. in the college. Bound up with it, is an account of the mock ceremonies on choosing a lord of misrule, an ancient Christmas frolic in that and other colleges. In 1611 he was elected probationer fellow of Merton college, and taking his master's degree, went into holy orders, and had two small cures bestowed on him by the college.

In 1627 he was sent to the Hague as chaplain to the queen of Bohemia, sister to Charles I. in which capacity he remained for twelve years. In 1630 he took his doctor's

[1] Ath. Ox. vol. II.—Nichols's Poems.

degree at Leyden, under the celebrated Andrew Rivet. On his return home, he was promoted, by the interest of archbishop Laud, to the living of Cliffe near Dover, and was also made chanter of St. David's, and in 1638, dean of Lichfield, which cathedral, Wood says, he adorned to his great charge. When the church establishment was overthrown, he lost all his preferments, and retired to South Stoke, where he died Dec. 16, 1659. To the poor and school of Stoke he was a liberal benefactor by his will, and also to St. John's and Merton colleges. His published works are, 1. "Problemata Theologica," Leyden, 1630, 4to. 2. "Miscellaneæ Theses Theologicæ," ibid. 1630[1].

HIGHMORE (JOSEPH), an eminent painter, was born in the parish of St. James, Garlickhithe, London, June 13, 1692, being the third son of Mr. Edward Highmore *, a coal-merchant in Thames-street. Having such an early and strong inclination to painting, that he could think of nothing else with pleasure, his father endeavoured to gratify him in a proposal to his uncle, who was serjeant-painter to king William, and with whom Mr. (afterward Sir James) Thornhill † had served his apprenticeship. But this was afterwards for good reasons declined, and he was articled as clerk to an attorney, July 18, 1707; but so much against his own declared inclination, that in about three years he began to form resolutions of indulging his natural disposition to his favourite art, having continually employed his leisure hours in designing, and in the study of geometry, perspective, architecture, and anatomy, but without any instructors except books. He had afterwards an opportunity of improving himself in anatomy, by attending the lectures of Mr. Cheselden, besides entering himself at the Painters' Academy in Great Queen-street, where he drew ten years, and had the honour to be particularly noticed by sir Godfrey Kneller, who distinguished him by the name of "the Young Lawyer." On June 13, 1714, his clerkship expired; and on March 26, 1715, he

* His grandfather, Abraham, who was first cousin to Nathaniel, the celebrated physician, being a lieutenant-colonel in the royal service, had, in return for his losses, an honourable augmentation to his arms, as mentioned in the "Gentleman's Magazine for 1772," p. 442.

† The Highmores and Thornhills were connected by marriage; Edward, the uncle of sir James, marrying Susanna, the daughter of Nathaniel Highmore, rector of Purse Candell, Dorsetshire, sister to the physician.

[1] Ath. Ox. vol. II.

began painting as a profession, and settled in the city. In the same year Dr. Brook Taylor published his "Linear Perspective: or a new method of representing justly all manner of objects as they appear to the eye, in all situations." On this complete and universal theory our artist grounded his subsequent practice; and it has been generally allowed, that few, if any, of the profession at that time, were so thoroughly masters of that excellent, but intricate system. In 1716, he married miss Susanna Hiller, daughter and heiress of Mr. Anthony Hiller, of Effingham in Surrey; a young lady in every respect worthy of his choice. For Mr. Cheselden's "Anatomy of the Human Body," published in 1722, he made drawings from the real subjects at the time of dissection, two of which were engraved for that work, and appear, but without his name, in tables xii. and xiii. In the same year, on the exhibition of "The Conscious Lovers," written by sir Richard Steele, Mr. Highmore addressed a letter to the author, (published in 1760 in the Gentleman's Magazine), on the limits of filial obedience, pointing out a material defect in the character of Bevil, with that clearness and precision for which, in conversation and writing, he was always remarkable, as the pencil by no means engrossed his whole attention. His reputation and business increasing, he took a more conspicuous station, by removing to a house in Lincoln's-inn-fields, in March 1723-4; and an opportunity soon offered of introducing him advantageously to the nobility, &c. from his being desired, by Mr. Pine the engraver, to make the drawings for his prints of the Knights of the Bath, on the revival of that order in 1725. In consequence of this, several of the knights had their portraits also by the same hand, some of them whole lengths; and the duke of Richmond, in particular, was attended by his three esquires, with a perspective view of king Henry the VIIth's chapel. This capital picture is now at Goodwood. The artist was also sent for to St. James's, by George I. to paint the portrait of William duke of Cumberland, from which Smith scraped a mezzotinto.

In 1728, Mr. Hawkins Browne, then of Lincoln's-inn, who had always a just sense of Highmore's talents and abilities, addressed to him a poetical epistle "On Design and Beauty;" and, some years after, an elegant Latin ode, both now collected in his poems. In the summer of 1732, Mr. Highmore visited the continent, in company with Dr.

Pemberton, Mr. Benj. Robins, and two other friends, chiefly with a view of seeing the gallery of pictures belonging to the elector palatine at Dusseldorp, collected by Rubens, and supposed to be the best in Europe. At Antwerp also he had peculiar pleasure in contemplating the works of his favourite master. In their return they visited the principal towns in Holland. In 1734, he made a like excursion, but alone, to Paris, where he received great civilities from some of his countrymen, particularly the duke of Kingston, Dr. Hickman (his tutor), Robert Knight, esq. (the late cashier), &c. Here he had the satisfaction of being shewn, by cardinal de Polignac, his famous group of antique statues, the court of Lycomedes, then just brought from Rome, and since purchased by the king of Prussia, and destroyed at Charlottenbourg, in 1760, by the Russians. In 1742, he had the honour to paint Frederic prince and the princess of Wales, for the duke of Saxe Gotha; as he did some years after, the queen of Denmark, for that court. The publication of Pamela, in 1744, gave rise to a set of paintings by Mr. Highmore, which were engraved by two French engravers, and published by subscription, in 1745. In the same year he painted the only original of the late general Wolfe, then about 18. His Pamela introduced him to the acquaintance and friendship of the excellent author, whose picture he drew, and for whom he painted the only original of Dr. Young. In 1750 he had the great misfortune to lose his excellent wife. On the first institution of the Academy of Painting, Sculpture, &c. in 1753, he was elected one of the professors; an honour, which, on account of his many avocations, he desired to decline. In 1754 he published, "A critical examination of those two Paintings [by Rubens] on the cieling of the Banquetting-house at Whitehall, in which architecture is introduced, so far as relates to perspective; together with the discussion of a question which has been the subject of debate among painters:" printed in 4to, for Nourse. In the solution of this question he proved that Rubens, and several other great painters, were mistaken in the practice, and Mr. Kirby, and several other authors, in the theory and practice: and in the eighteenth volume of the "Monthly Review," he animadverted (anonymously) on Mr. Kirby's unwarrantable treatment of Mr. Ware, and detected and exposed his errors, even where he exults in his own superior science.

Of the many portraits which Mr. Highmore painted, in an extensive practice of 46 years, (of which several have been engraved), it is impossible and useless to discuss particulars. His principal historical pictures were: "Hagar and Ishmael," a present to the Foundling-hospital: "The Good Samaritan," painted for Mr. Shepherd of Campsey Ash: "The finding of Moses," purchased at his sale by gen. Lister: "The Harlowe Family," as described in "Clarissa," in the possession of Thomas Watkinson Payler, esq. at Heden in Kent: "Clarissa," the portrait mentioned in that work: "The Graces unveiling Nature," drawn by memory from Rubens: "The Clementina of Grandison," and "the Queen-mother of Edward IV. with her younger son, &c. in Westminster-abbey:" the three last in the possession of his son.

In 1761, on the marriage of his daughter to the Rev. Mr. Duncombe, son to one of his oldest friends, he took a resolution of retiring from business, and disposing of his collection of pictures, which he did by auction, in March 1762; and soon after removed to the house of his son-in-law at Canterbury, where he passed the remainder of his life, without ever re-visiting the metropolis. But though he had laid down the pencil, he never wanted employment: so active and vigorous was his mind, that, with a constitutional flow of spirits, and a relish for instructive society, he was "never less alone than when alone;" and, besides his professional pursuits (abovementioned), to philosophy, both natural and moral, and also divinity, he laudably dedicated his time and attention. No man had more clearness and precision of ideas, or a more ardent desire to know the truth; and, when known, conscientiously to pursue it. With strong passions, ever guided by the strictest virtue, he had a tender, susceptible heart, always open to the distresses of his fellow-creatures, and always ready to relieve them. His capital work of the literary kind was his "Practice of Perspective, on the Principles of Dr. Brook Taylor, &c." written many years before, but not published till 1763, when it was printed for Nourse, in one vol. 4to. This not only evinced his scientific knowledge of the subject, but removed, by its perspicuity, the only objection that can be made to the system of Dr. Taylor. It accordingly received, from his friends and the intelligent public, the applauses it deserved. In 1765, he published (without his name) "Observations on a pamphlet intituled,

'Christianity not founded on Argument,' [by Dodwell];" in which, after shewing that it is a continued irony, and lamenting that so ample a field should be offered the author of it for the display of his sophistry, he gives up creeds, articles, and catechisms, as out-works raised by fallible men, and, confining himself to the defence of the Gospel, or citadel, shews, that pure primitive Christianity, though assaulted by infidels, will ever remain impregnable. His opinion of Rubens may be seen in the Gent. Mag. for 1766, p. 353, under the title of "Remarks on some Passages in Mr. Webb's 'Enquiry into the Beauties of Painting,' &c." In the same year he published, with only his initials, "J. H." two small volumes of "Essays, moral, religious, and miscellaneous; with a translation in prose of Mr. Browne's Latin poem on the Immortality of the Soul," selected from a large number written at his leisure, at different periods of his life. "As such," says Dr. Hawkesworth, in his review of them in Gent. Mag. vol. XXXV. "they do the author great credit. They are not excursions of fancy, but efforts of thought, and indubitable indications of a vigorous and active mind." In the Gent. Mag. for 1769, p. 287, he communicated "A natural and obvious manner of constructing sun-dials, deduced from the situation and motion of the earth with respect to the sun," explained by a scheme: and in that for 1778, p. 526, his remarks on colouring, suggested by way of a note on the "Epistle to an eminent Painter," will shew that his talents were by no means impaired at the age of 86. He retained them indeed to the last, and had even strength and spirit sufficient to enable him to ride out daily on horseback, the summer before he died. A strong constitution, habitual temperance, and constant attention to his health in youth as well as in age, prolonged his life, and preserved his faculties to his 88th year, when he gradually ceased to breathe; and, as it were, fell asleep, on March 3, 1780. He was interred in the south aile of Canterbury cathedral, leaving one son, Anthony, educated in his own profession; and a daughter, Susanna, mentioned above.

His abilities as a painter appear in his works, which will not only be admired by his contemporaries, but by their posterity; as his tints, like those of Rubens and Vandyck, instead of being impaired, are improved by time, which some of them have now withstood above 60 years. His idea of beauty, when he indulged his fancy, was of the

highest kind; and his knowledge of perspective gave him great advantages in family-pieces, of which he painted more than any one of his time. He could take a likeness by memory as well as by a sitting, as appears by his picture of the duke of Lorrain (the late emperor), which Faber engraved; and those of king George II. (in York assembly room); queen Caroline, the two miss Gunnings, &c. Like many other great painters, he had "a poet for his friend," in the late Mr. Browne; to which may be added, a poem addressed to him in 1726, by the Rev. Mr. Bunce, at that time of Trinity-hall, Cambridge, who succeeded Mr. Highmore, and in 1780, was vicar of St. Stephen's near Canterbury.[1]

HIGHMORE (NATHANIEL), a physician and anatomist, mentioned in the preceding life, was born at Fordingbridge, in Hampshire, Feb. 6, 1613, and educated at Oxford, where he was elected a scholar of Trinity college in 1632, and took his degree of M. D. in 1642. After this he practised at Sherbourne, in Dorsetshire, with a considerable share of reputation, and died there March 21, 1684. He was buried at Candle Purse in that county, of which place his father had been rector. Though with limited opportunities of dissection, he pursued the study of anatomy with zeal, and his name has been given to some discoveries not strictly his; as that of the *antrum maxillare*, of which he obtained a view from an extracted tooth, which suggested the operation of piercing into it from the jaw, practised by Cowper. Casserius had mentioned the cavity under the name of *antrum genæ*. His principal work is, "Corporis Humani Disquisitio Anatomica," printed at the Hague in 1651, in folio, the descriptions in which are too brief, the reasonings unnecessarily copious, and the figures chiefly copied from Vesalius. His other writings are, "Exercitationes duæ, quarum prior de passione hysterica, altera de affectione hypochondriaca," Oxon. 1660, abounding with physiological remarks and hypotheses, some of which are ingenious, but being attacked by Dr. Willis, Highmore printed, in 1670, "De hysterica et hypochondriaca passione, Responsio Epistolaris ad Willisium." "A History of Generation," 8vo, 1651, which has some good figures of the embryo in the egg, during the state of incubation: "Considerations on the Scarborough Spa," and

[1] Gent. Mag. vol. L.

"Accounts of the Springs at Farindon and East Chennock," both in the Philosophical Transactions.[1]

HILARION, the founder of the monastic life in Palestine, was born at Tabatha, near Gaza, in the year 291, of a Pagan family, but embraced Christianity. He went afterwards to join St. Anthony in his solitude, from which he returned to his own country, and having distributed all his property among the poor, withdrew into a desert, where he acquired a high character for piety and devotion. The number of his disciples soon becoming very numerous, he distributed them into different establishments throughout Palestine and Syria, over which he exercised a most vigilant superintendance. He died in the year 371, at the island of Cyprus.[2]

HILARIUS, or HILARY, an ancient father of the Christian church, who flourished in the fourth century, was born, as St. Jerom tells us, at Poictiers in France; but in what year, is not known. His parents, persons of rank and substance, had him liberally educated in the pagan religion, which they themselves professed, and which Hilary did not forsake till many years after he was grown up; when reflecting upon the gross errors of paganism, he was gradually led to the truth, and confirmed in it by reading the holy Scriptures. He was then baptized, together with his wife and daughter, who were also converted with him. He was advanced to the bishopric of Poictiers in the year 355, according to Baronius; though Cave thinks he was bishop of that place some years before. As soon however as he was raised to this dignity, he became a most zealous champion of the orthodox faith, and distinguished himself particularly against the Arians, whose doctrines were at that time gaining ground in France. In 356, he was sent by Constantinus to support the party of Athanasius at the synod of Beterræ, or Beziers, against Saturninus bishop of Arles, who had just before been excommunicated by the bishops of France; but Saturninus had so much influence with the emperor, who was then at Milan, as to induce that monarch to order him to be banished to Phrygia, where Hilary continued continued four years, and applied himself during that time to the composing of several works. He wrote his twelve books upon the Trinity, which Cave calls "a noble work,"

[1] Ath. Ox. vol. II.—Gent. Mag. vol. XLII.—Rees's Cyclopædia.
[2] Moreri.

and which has been much admired in all ages. He wrote also "A Treatise concerning Synods," addressed to the bishops of France; in which he explains to them the sense of the Eastern churches upon the doctrine of the Trinity, and their manner of holding councils. This was drawn up by Hilary, after the council of Ancyra in 358, whose canons are contained in it; and before the councils of Rimini and Seleucia, which were called in the beginning of 359. Some time after he was sent to the council of Seleucia, where he defended the Gallican bishops from the imputation of Sabellianism, which the Arians had fixed upon them; and boldly asserted the sound and orthodox faith of the Western bishops. He was so favourably received, and so much respected by this council, that they admitted him as one who should give in his opinion, and assist in a determination among their bishops. Hilary, however, finding the greater part of them to be Arian, would not act, although he continued at Seleucia till the council was over; and thinking the orthodox faith in the utmost peril, followed the deputies of the council to Constantinople, when he petitioned the emperor for leave to dispute publicly with the Arians. The Arians, from a dread of his talents, contrived to have him sent to France, in which he arrived in 360, and after the catholic bishops had recovered their equal liberty and authority under Julian the Apostate, Hilary assembled several councils to reestablish the ancient orthodox faith, and to condemn the determinations of the synods of Rimini and Seleucia. He condemned Saturninus bishop of Arles, but pardoned those who acknowledged their error; and, in every respect, exerted himself so zealously, that France was in a great measure freed from Arianism by his single influence and endeavours. He extended a similar care over Italy and some foreign churches, and was particularly qualified to recover men from the error of their ways, being a man of a mild candid turn, very learned, and accomplished in the arts of persuasion, and in these respects, says the candid Dupin, "affords a very proper lesson of instruction to all who are employed in the conversion of heretics."

About 367 Hilary had another opportunity of distinguishing his zeal against Arianism. The emperor Valentinian coming to Milan, issued an edict, obliging all to acknowledge Auxentius for their bishop. Hilary, persuaded that Auxentius was in his heart an Arian, presented

a petition to the emperor, in which he declared Auxentius to be a man whose opinions were opposite to those of the church. Upon this the emperor ordered Hilary and Auxentius to dispute publicly; and Auxentius, after many subtleties and evasive shifts to save his bishopric, was forced to own, that Jesus Christ "was indeed God, of the same substance and divinity with the Father." The emperor, believing this profession sincere, embraced his communion; but Hilary still insisted that he prevaricated, on which account he was ordered to depart from Milan, as one who disturbed the peace of the church. Hilary died the latter end of this year, after many struggles and endeavours to support the catholic faith. His works have been published several times: but the best edition of them was given by the Benedictines in 1693 at Paris, fol. That of the marquis de Maffei, published at Verona in 1730, 2 vols. folio, although it contains some additions, is less esteemed. There has since appeared an edition in 4 vols. 8vo, by Oberthur, at Wurtzberg, 1785—1788. The principal articles are: the twelve books on the Trinity; the Treatise on Synods, three pieces addressed to the emperor Constantius; Commentaries on St. Matthew, and part of the Psalms. Cave has enumerated several articles improperly attributed to him. He was a man of great piety as well as abilities and learning, of which the ancient author of his life, attributed to Fortunatus, has given us some instances, mixed with superstitious prodigies and fictions. It appears that Hilary was married, and had by his wife a daughter called Abra, whose education he carefully superintended. To him the great church at Poictiers is dedicated, and in the midst of the city is a column erected to him, with an inscription expressive of their admiration of his virtues, but partaking a little of the superstitious.[1]

HILARIUS, another Romish saint of that name, bishop of Arles, was born in the year 401, of rich and noble parents, and educated under St. Honoratus, abbot of Lérins. When Honoratus was promoted to the see of Arles, Hilarius, afterwards his successor, attended him, and when he was himself promoted to that dignity, he held several councils, and presided in that at Rome in 441. In consequence of some false accusations, he was partly degraded by pope

[1] Cave, vol, I.—Dupin.—Fabric. Bibl. Lat. et Bibl. Med. Lat.—Lardner's Works.—Saxii Onomast.

Leo, but his merit was afterwards fully perceived by that prelate. He died at the age of 48, May 5, 449, and although so young, was yet worn out by his ecclesiastical labours. In sentiments he was a Semi-Pelagian, yet he bore the highest character for piety, and all virtues. His works are, 1. "Homilies," under the name of Eusebius of Emesa, which are in the library of the fathers, 2. "The Life of St. Honoratus," his predecessor, Paris, 1578, 8vo; 3. Various smaller works, but no collection has been made of them.[1]

HILDERSHAM (ARTHUR), a very eminent and learned puritan divine, was descended from the royal family of England. He was the son of Thomas Hildersham, a gentleman of an ancient family, by Anne Pole (or Poole), his second wife, daughter to sir Jeffery Pole, fourth son of sir Richard Pole, cousin-german to Henry VII. This sir Richard Pole's wife was Margaret countess of Salisbury, daughter to George duke of Clarence, second brother to king Edward IV. by Isabella, eldest daughter and co-heiress of Richard earl of Warwick and Salisbury. All this will appear from the pedigree of cardinal Pole (who was Mr. Hildersham's great uncle), as given from the Heralds office, by the cardinal's biographer, Mr. Phillips, but we might perhaps have passed it over, unless for a remarkable coincidence of descent which we shall soon have to notice in our account of bishop *Hildesley*.

Mr. Hildersham was born at Stechworth in Cambridgeshire, Oct. 6, 1563, and educated at Christ's college, Cambridge. His parents were zealous papists, but during his abode at the university, he embraced the doctrines of the reformed church with a cordiality and decision which nothing could shake, and when his father found him so resolute, he disinherited him. He soon, however, obtained a liberal patron in his relation Henry earl of Huntingdon, lord president of the north, who sent him to the university, which he had been obliged to leave, and generously supported him. Being disappointed of a fellowship of Christ's college, owing to the partiality of Dr. Barwell, the master, for another candidate, he was nearly about the same time, in 1586, chosen fellow of Trinity-hall, by the influence of lord Burleigh, chancellor of the university. This fellowship, however, he did not hold above two years, and having unguardedly began to preach without being admitted

[1] Cave, vol. I.—Dupin.—Saxii Onomast.

into orders, he received a check from archbishop Whitgift, although this irregularity was not in those days very uncommon. In 1593, however, every obstacle of this kind being removed, the earl of Huntingdon presented him to the living of Ashby-de-la-Zouch in Leicestershire, where he remained the whole of his life. Being dissatisfied with some points of ecclesiastical discipline, such as wearing the surplice, baptizing with the cross, and kneeling at the sacrament, he often incurred the penalties of the law, and more than once was suspended from his functions; but always restored by the intervention of some friend, or the prevalence of his own excellent character. The wonder is that a man of his learning, piety, and good sense, should have adhered with such pertinacity to matters of comparatively little consequence, when he found the law and the general sentiments of his brethren against him, and when, what was of more importance to him, those labours were interrupted in which he delighted, and in which he was eminently successful. With these interruptions, however, he continued in the exercise of his ministry at Ashby until his death, March 4, 1631. He was interred in the south-side of the chancel of Ashby church, with an inscription which, after adverting to his noble descent, says that he was "more honoured for his sweet and ingenuous disposition, his singular wisdom in settling peace, advising in secular affairs, and satisfying doubts; his abundant charity, and especially his extraordinary knowledge and judgment in the Holy Scriptures, his painful and zealous preaching, &c." This character is amply illustrated by his biographers, and may in part be confirmed by his works, which in point of style and matter are equal, if not superior to those of his contemporaries. Those which are best known are his "Lectures on John iv." 1628, fol. and his "CLII Lectures on Psalm 51," 1635, fol. In all these his steady adherence to the doctrines of the church is visible, and his aversion to sectarianism and popery. He was particularly an opponent of the Brownists, or first independents. Echard justly says he was "a great and shining light of the puritan party, and celebrated for his singular learning and piety." He was the author also of "Lectures on Psalm 34," 1632, 4to; and "A Treatise on the Lord's Supper," which we have never seen. He left in MS. a paraphrase on the whole Bible, from which was extracted a paraphrase on the Song of Solomon,

printed, 1672, in 12mo. His son, Samuel, was ejected, for nonconformity, from the living of West Felton in Shropshire, and died in 1674. He was editor of his father's Lectures.[1]

HILDESLEY (MARK), a worthy prelate, appears by his pedigree given by his biographer, compared with that of the preceding Mr. Hildersham, to have been descended in the same line from the royal family of England, but as this circumstance seems to have escaped Mr. Butler's notice, we are unable to say whether the name Hildersham and Hildesley were originally the same. It is certain that Hildersham occurs in the descents in cardinal Pole's pedigree, and that Hildesley does not. The subject of this article was the eldest surviving son of the rev. Mark Hildesley, rector of the valuable living of Houghton, held with the chapel of Witton, or Wyton All Saints, in the county of Huntingdon, who died in 1729. He was born Dec. 9, 1698, at Murston, near Sittingbourne, in Kent, of which his father was at that time rector. He was educated at the Charter-house, and at the age of nineteen was sent to Trinity-college, Cambridge, where he took his degree of A. B. in 1720, and of A. M. in 1724, having been elected a fellow the year preceding. He was ordained deacon in 1722, and in 1723 was appointed domestic chaplain to lord Cobham. In 1725 he was nominated a preacher at Whitehall, by Dr. Gibson, bishop of London; and from 1725 to 1729 held the curacy of Yelling in Huntingdonshire. In Feb. 1731 he was presented by his college to the vicarage of Hitchin in Hertfordshire, and the same year married miss Elizabeth Stoker, with whom he lived in the utmost conjugal affection for upwards of thirty years, but by whom it does not appear that he had any issue.

At Hitchin, the value of which would not admit the expence of a curate, he began that attention to the duties of his function which predominated through his life, and having advanced considerably to repair the vicarage-house, he was obliged to add to his labours by undertaking the education of from four to six select pupils, as boarders. It was his general custom at this time to preach either from memory, or short notes; and at a visitation at Baldock he delivered a discourse to the clergy from memory alone,

[1] Clark's Lives, bound up with his Martyrology.—Neal's Puritans.—Nichols's Leicestershire.

with very singular and agreeable address. In Oct. 1735, he succeeded to the neighbouring rectory of Holwell, in the county of Bedford, upon the presentation of Ralph Radcliffe, esq. This living he held about thirty-two years, and during the twenty years of his residence, executed all the duties of his important function with a truly primitive fidelity, not only by frequent public preaching, but by private visiting, exhortation, and catechising, distributing good books, &c. At length his exemplary conduct became known to the duke of Athol, lord and patron of the bishopric of Sodor and Mann, who justly considered him as a proper person to succeed the excellent and venerable bishop Wilson, who died in 1755. He was accordingly consecrated in Whitehall chapel in April of that year, after being created D. D. by archbishop Herring; and on Aug. 6, was installed in the cathedral of St. German on Peel, in the Isle of Mann.

His removal took place, as he terms it in one of his letters, at a critical juncture, when the double charge of his pupils, and a large parochial cure together, began to be too heavy for his "weak shoulders." He added, that he had "in his new province, as much *care*, but not quite so much *labour*." For some time after his promotion to the diocese, he had been obliged to retain by commendam the rectory of Holwell, on account of the smallness of his episcopal income, which was too slender to support the dignity of his station. Indeed it appears that the expences, fees, and other charges attendant or consequent on his acceptance of the bishopric, amounted to no less than 928*l.* a sum which must have greatly embarrassed him. As soon, however, as was possible, he resigned Holwell, and the same year, 1767, was presented by the bishop of Durham, Dr. Trevor, to the mastership of Sherburn hospital; and he had also a prebend of Lincoln given him, but at what time does not appear.

Having thus succeeded bishop Wilson, he made it the invariable rule of his conduct to tread as nearly as possible in the steps of his truly excellent predecessor, of whom, both in his letters and conversation, he always spoke with a kind of filial respect and veneration. He accordingly devoted himself to the various duties of his charge with a generous assiduity, and amongst the very chief of those duties, undertook to execute the arduous task of getting the Holy Scriptures translated into the Manks language,

and printed for the use of the native inhabitants. This had been already begun by bishop Wilson, who, at his own expence, proceeded so far as to print the gospel of St. Matthew; and had also prepared for the press a manuscript version of the other evangelists, and the Acts of the Apostles, which afterwards underwent a very careful revision. Impressed, therefore, with deep solicitude and concern for the spiritual welfare of a flock, which providence had so unexpectedly entrusted to his care, bishop Hildesley could have no rest till he had accomplished this glorious design. It lay, indeed, so much at his heart, that he was often heard to say, "he only wished to live to see it finished; and he then should be happy, die when he would;" and his wish was accomplished. He lived to see the work completed, by the divine blessing on his own endeavours, and on those of his clergy, in consequence of a successful application made to the society for promoting Christian knowledge; who, immediately, and in the most liberal manner, espoused the cause; together with the aid of many persons of eminence and distinction, who were pleased to honour themselves by patronizing the undertaking.

At first, with the sanction and support of the society, Dr. Hildesley printed only the New Testament; the "Book of Common Prayer" translated, under his direction, by the clergy of his diocese; "The Christian Monitor;" Mr. Lewis's "Exposition of the Catechism," and bishop Wilson's "Form of Prayer" for the use of the Herring-fishery. But the benefactions came in so far beyond their expectation, that about 1766 they were encouraged to set on foot a Manks version of the Old Testament, which had scarcely been accomplished, when the good prelate's health, which was always delicate, showed alarming symptoms of approaching dissolution, and although he had alternations of apparent recovery, and in June 1772 had gained firmness enough to visit his hospital near Durham, yet his usual vivacity was visibly much reduced, and application to business of any kind proved rather irksome. This continued till about the middle of November following, when he was again enabled to dispatch common affairs without apparent fatigue, and performed the duties of his ministerial office with great alacrity. On Saturday, Nov. 28, he received the last part of the translation of the Bible, so long the object of his ardent prayers; upon which occasion, accord-

ing to his own repeated promise, he very emphatically sang *Nunc, Domine, Dimittis*, in the presence of his congratulating family. Next Sunday he officiated in his own chapel, and preached "on the uncertainty of human life," which subject he repeated in private exhortation to his family in the evening. On the Monday following, Nov. 30, after dining and cheerfully conversing in his palace, with his family and one of the neighbouring clergy around him, he was seized with a stroke of apoplexy on the left side, which in a moment deprived him of his intellectual powers, and in that situation he remained, until Dec. 7, when he calmly expired, deeply regretted by the clergy and inhabitants of his diocese, to whom his amiable manners and active benevolence had endeared him. In the work to which we are indebted for the particulars of this sketch, may be found many proofs of his piety, liberality, and anxiety for the best concerns of his flock. A narrative, indeed, like that of Mr. Butler's, strengthened by so much authentic and minute information, and interesting correspondence, cannot be too frequently consulted by the junior clergy. Bishop Hildesley is known as an author, only by a small tract which he published without his name, entitled "Plain Instructions for young persons in the principles of the Christian religion; in six conferences, between a minister and his disciple; designed for the use of the isle and diocese of Mann. By a resident clergyman," in two parts, 1762 and 1767.[1]

HILDUIN is recorded as a celebrated abbot of St. Denys in France, in the ninth century, in the reigns of Louis le Débonnaire, and Lothaire his son. He became despicable by his attachment to the latter, and by frequently violating the oath of fidelity which he swore to the emperor Louis, whenever he was reconciled to his children. As a writer he was the first who confounded St. Denys, or Dionysius, bishop of Paris, with Dionysius the Areopagite, in his life of St. Dionysius entitled "Areopagitica," Paris, 1565, 8vo, which is replete with fabulous absurdities.[2]

HILL (AARON), an English poet and dramatic writer of some celebrity in his day, was born in Beaufort-buildings in the Strand, February 10, 1685. He was the eldest son

[1] Memoirs of Mark Hildesley, D. D. by the rev. Weeden Butler, 1799, 8vo.
[2] Dupin.—Moreri.—Saxii Onomast.

of George Hill, esq. of Malmsbury-abbey in Wiltshire; and, in consequence of this descent, the legal heir to an entailed estate of about 2000*l.* per annum; but the misconduct of his father having, by a sale of the property, which he had no right to execute, rendered it of no advantage to the family, our author was left, together with Mr. Hill's other children, to the care of, and a dependence on, his mother and grandmother; the latter of whom (Mrs. Anne Gregory) was more particularly anxious for his education and improvement. The first rudiments of learning he received from Mr. Reyner, of Barnstaple in Devonshire, to whom he was sent at nine years old, and, on his removal from thence, was placed at Westminster-school, under the care of the celebrated Dr. Knipe. After remaining here until he was fourteen years of age, he formed a resolution singular enough in one so young, of paying a visit to his relation lord Paget, then ambassador at Constantinople; and accordingly embarked for that place, March 2, 1700. When he arrived, lord Paget received him with much surprise, as well as pleasure; wondering, that a person so young should run the hazard of such a voyage, to visit a relation whom he only knew by character. The ambassador immediately provided for him a very learned ecclesiastic in his own house; and, under his tuition, sent him to travel, so that he had an opportunity of seeing Egypt, Palestine, and a great part of the East. With lord Paget he returned home about 1703, and in his journey saw most of the courts in Europe, and it is probable that his lordship might have provided genteelly for him at his death, had he not been dissuaded by the misrepresentations of a female about him, which in a great measure prevented his good intentions. The young man's well known merit, however, soon recommended him to sir William Wentworth, a Yorkshire baronet, who being inclined to make the tour of Europe, his relations engaged Mr. Hill to accompany him as a travelling tutor, which office he performed, for two or three years, to their entire satisfaction.

In 1709, he commenced author, by the publication of an "History of the Ottoman Empire," compiled from the materials which he had collected in the course of his different travels, and during his residence at the Turkish court. This work, though it met with success, Mr. Hill frequently afterwards repented the having printed, and would himself, at times, very severely criticize it; and indeed, to say

the truth, there are in it a great number of puerilities, which render it far inferior to the merit of his subsequent writings; in which correctness has ever been so strong a characteristic, that his critics have even attributed it to him as a fault; whereas, in this work, there at best appears the labour of a juvenile genius, rather choosing to give the full reign to fancy, and indulge the imagination of the poet, than to aim at the plainness and perspicuity of the historian. About the same year he published his first poetical piece, entitled "Camillus," in vindication and honour of the earl of Peterborough, who had been general in Spain. This poem was printed without any author's name; but lord Peterborough, having made it his business to find out to whom he was indebted, appointed Mr. Hill his secretary; which post, however, he quitted the year following, on occasion of his marriage.

In 1709, he, at the desire of Mr. Booth, wrote his first tragedy of "Elfrid; or, The Fair Inconstant." This play was composed in little more than a week, on which account it is no wonder that it should be, as he himself has described it, "an unpruned wilderness of fancy, with here and there a flower among the leaves; but without any fruit of judgment." This, however, he altered, and brought on the stage again about twenty years afterwards, under the title of "Athelwold." Yet, even in its first form, it met with sufficient encouragement to induce him to a second attempt in the dramatic way, though of another kind, viz. the opera of "Rinaldo," the music of which was the first piece of composition of that admirable master Mr. Handel, after his arrival in England. This piece, in 1710, Mr. Hill brought on the stage at the king's theatre in the Haymarket, of which he was at that time director, and where it met with very great and deserved success.

It appears, from the above account, that Mr. Hill was, at this period, manager of the theatre, which he conducted entirely to the satisfaction of the public; and, indeed, no man seemed better qualified for such a station, if we may be allowed to form our opinion from the judgment he displays on the subject, not only in a poem, entitled "The Art of Acting," and in the course of his periodical essays entitled the Prompter, which appeared in his life-time, but also in many parts of an epistolary correspondence which he maintained with various persons of taste and genius, and which have since been published among his

posthumous works, in four volumes in 8vo. This post, however, he relinquished in a few months, from some misunderstanding; and though he was not long after very earnestly solicited to take the charge on him again, yet he could not be prevailed on, by any means, to re-accept it.

It is probable, however, that neither pride, nor any harboured resentment, were the motives of this refusal, but that spirit of projecting new schemes which seems to have more or less animated him throughout life, however unfortunate he might be in indulging it. Among the Harleian MSS. 7524, is a letter from him to the lord-treasurer, dated April 12, 1714, on a subject by which "the nation might gain a million annually." In 1715, he undertook to make an oil, as sweet as that from olives, of the beech-nuts, and obtained a patent for the purpose: but, after having formed a joint-stock company to be called the "Beech Oil Company," who were to act in concert with the patentee, disputes arose among them, and the whole design was overthrown, without any benefit having accrued either to the patentee, or the sharers. He was next concerned with sir Robert Montgomery in a design for establishing a plantation of a vast tract of land in the south of Carolina, for which purpose a grant had been purchased from the lords proprietors of that province; but here again the want of a larger fortune than he was master of, stood as a bar in his way; for, though it has many years since been extensively cultivated under the name of Georgia, yet it never proved of any advantage to him.

Another project he set on foot about 1727, was the turning to a great account many woods of very large extent in the north of Scotland, by applying the timber, produced by them, to the uses of the navy, for which it had been long erroneously imagined they were totally unfit. The falsity of this supposition, however, he clearly evinced; for one entire vessel was built of it, and, on trial, was found to be of as good timber as that brought from any part of the world; and although, indeed, there were not many trees in these woods large enough for masts to ships of the largest burthen, yet there were millions fit for those of all smaller vessels, and for every other branch of ship-building. In this undertaking, however, he met with various obstacles, not only from the ignorance of the natives of that country, but even from Nature herself; yet Mr. Hill's assiduity and perseverance surmounted them all. For when

the trees were by his order chained together into floats, the unexperienced Highlanders refused to venture themselves on them down the river Spey; nor would have been prevailed on, had not he first gone himself to convince them that there was no danger. And now the great number of rocks, which choaked up different parts of this river, and seemed to render it impassable, were another impediment to his expedition. But, by ordering great fires to be made upon them at the time of low tide, when they were most exposed, and throwing quantities of water upon them, they were, by the help of proper tools, broken to pieces and thrown down, and a free passage opened for the floats.

This design was, for some time, carried on with great vigour and advantage, till some of the persons concerned in it thought proper to call off the men and horses from the woods of Abernethy, in order to employ them in their lead mines in the same country, from whence they promised themselves to reap a still more considerable profit. What private emolument Mr. Hill received from this affair, or whether any at all, seems unknown. However, the magistrates of Inverness, Aberdeen, &c. paid him the compliment of the freedom of their towns, and entertained him with much respect. Yet, notwithstanding these honours, which were publicly paid to our author, and the distinguished civilities which he met with from the duke and duchess of Gordon, and other persons of rank to whom he became known during his residence in the Highlands, this Northern expedition was near proving of very unhappy consequences to his fortune; for, in his return, his lady being at that time in Yorkshire for the recovery of her health, he made so long a continuance with her in that county, as afforded an opportunity to some persons into whose hands he had confided the management of some important affairs, to be guilty of a breach of trust, that aimed at the destruction of the greatest part of what he was worth. He happily, however, returned in time to frustrate their intentions.

In 1731, he met with a very great shock in the loss of a wife, to whom he had been married twenty years. She was the only daughter of Edmund Morris, esq. of Stratford in Essex, by whom he had nine children, and also a handsome fortune. After this he appears to have continued in London until 1738, when he retired to Plaistow

in Essex, and devoted himself to study, and to the concerns of his family. One more project he attempted here, and with some success, although not to himself; viz. the art of making pot-ash equal to that brought from Russia. Here also he wrote several poetical pieces, particularly an heroic poem, entitled "The Fanciad," another of the same kind, "The Impartial," a "Poem upon Faith," and three books of an epic poem on the story of Gideon. He also adapted to the English stage, Voltaire's tragedy of "Merope," which was the last work he lived to complete. This he just lived to see introduced to the public; but the day before it was, by command of Frederic prince of Wales, to have been represented for his benefit, he died, in the very minute of the memorable earthquake, Feb. 8, 1750, of the shock of which, it is said, he appeared sensible. He was interred near lord Godolphin's monument, in the great cloister of Westminster-abbey, in the same grave with his wife.

With regard to Mr. Hill's private character, all who have written of him say he was in every respect perfectly amiable. His person was, in his youth, extremely fair and handsome. He was tall, not too thin, yet genteelly made. His eyes were a dark blue, bright and penetfating; his hair brown, and his face oval. His countenance was most generally animated by a smile, which was more particularly distinguishable whenever he entered into conversation; in the doing which his address was most engagingly affable, yet mingled with a native unassumed dignity, which rendered him equally the object of admiration and respect with those who had the pleasure of his acquaintance. His voice was sweet, and his conversation elegant; and so extensive was his knowledge in all subjects, that scarcely any could occur on which he did not acquit himself in a most masterly and entertaining manner. His temper, though naturally warm when roused by injuries, was equally noble in a readiness to forgive them; and so much inclinable was he to repay evil with good, that he frequently exercised that Christian lesson, even to the prejudice of his own circumstances. He was a generous master, a sincere friend, an affectionate husband, and an indulgent and tender parent; and indeed so benevolent was his disposition in general, even beyond the power of the fortune he was blessed with, that the calamities of those he knew, and valued as deserving, affected him more

deeply than his own. In consequence of this we find him bestowing the profits of many of his works for the relief of his friends, and particularly his dramatic ones, none of which he could ever be prevailed on to accept of a benefit for, till at the very close of his life, when his narrow circumstances compelled him to solicit the acting of his "Merope," for the relief of its author from those difficulties out of which he had frequently been the generous instrument of extricating others. His manner of living was temperate to the greatest degree in every respect but that of late hours, which, as the night is less liable to interruptions than the day, his indefatigable love of study frequently drew him into. No labour deterred him from the prosecution of any design which appeared to him to be praise-worthy and feasible; nor was it in the power of the greatest misfortunes to overcome, or even shake, his fortitude of mind.

As a writer, we cannot follow his panegyrists so far, as to allow him to stand in a very exalted rank of merit. The rigid correctness with which he constantly re-perused his works for alteration, the frequent use of compound epithets, and an *ordo verborum* in great measure peculiar to himself, have justly laid him open to the charge of being very generally turgid and obscure; yet he is not in some parts without a portion of nervous power, and of intrinsic sterling sense. The æra of his fame, however, is gone by, and although four volumes of his works, in 8vo, have been published since his death, they have never been in much favour with the public. His quarrel with Pope would have scarcely been worth reviving in this place, if a recent publication had not thrown new light on Hill's conduct. He seems to have lived in perfect harmony with all the writers of his time excepting Pope, with whom he had a short paper war, occasioned by that gentleman's introducing him in the "Dunciad," as one of the competitors for the prize offered by the goddess of Dulness, in the following lines:

> "Then Hill essay'd; scarce vanish'd out of sight,
> He buoys up instant, and returns to light;
> He bears no token of the sabler streams,
> And mounts, far off, among the swans of Thames."

This, though far the gentlest piece of satire in the whole poem, and conveying at the same time a very elegant compliment, roused Hill to the taking some notice of it, which

he did by a poem, written during his peregrination in the North, entitled "The Progress of Wit, a Caveat for the use of an eminent writer," which he begins with the following eight lines, in which Pope's too well-known disposition is elegantly, yet very severely characterized:

"Tuneful Alexis, on the Thames' fair side,
The ladies' play-thing, and the Muse's pride;
With merit popular, with wit polite,
Easy, tho' vain, and elegant, tho' light;
Desiring, and *deserving* others' praise,
Poorly *accepts* a fame he ne'er *repays:*
Unborn to cherish, *sneakingly approves,*
And wants the soul to *spread* the worth he *loves.*"

The "sneakingly approves," in the last couplet, Pope was much affected by; and, indeed, through their whole controversy afterwards, in which it was generally thought Hill had considerably the advantage, Pope seems rather to express his repentance by denying the offence, than to vindicate himself, supposing it to have been given.

All this, however, might have passed among two of the *genus irritabile* without creating perpetual animosity, and indeed we have been told that the parties were afterwards reconciled; but from Hill's letters, published in "The Correspondence of Samuel Richardson," we find him expressing sentiments of Pope, which not only detract from his memory as a man of taste, but even lessen much of that respect which the character his friends gave him has a tendency to create. In these letters he gravely tells Richardson that Pope's "popularity arose from meditated little personal assiduities, and a certain bladdery swell of management;" and again exclaims, "But rest his *memory* in peace! It will very rarely be disturbed by that time he himself is in ashes."[1]

HILL (ABRAHAM), a learned English gentleman, fellow and treasurer of the royal society, one of the lords of trade, and comptroller to the archbishop of Canterbury, was descended of an ancient and honourable family of that name, seated at Shilston, in Devonshire, and was the son of Richard Hill, of Shilston, esq. His father was bred to mercantile business, which he pursued with great success, was chosen an alderman of London, and was much in the con-

[1] Biog. Brit. Supplement, vol. VII.—Biog. Dram.—Cibber's Lives.—Johnson's and Pope's Works.—Davies's Life of Garrick.—Richardson's Correspondence.—Ruffhead's Life of Pope, p. 270, 451.

fidence of the Long-parliament, and of Cromwell and his statesmen. Abraham, his eldest son, was born April 18, 1633, at his father's house, in St. Botolph's parish by Billingsgate, and after a proper education, was introduced into his business. He was also an accomplished scholar in the Greek, Latin, French, Dutch, and Italian languages, and was considered as one of very superior literary attainments. On his father's death in 1659, he became possessed of an ample fortune, and that he might, with more ease, prosecute his studies, he hired chambers in Gresham college, where he had an opportunity of conversing with learned men, and of pursuing natural philosophy, to which he was much attached. He was one of the first encouragers of the royal society, and on its first institution became a fellow, and in 1663 their treasurer, which office he held for two years. His reputation, in the mean time, was not confined to his native country, but by means of the correspondence of his learned friends, was known over most part of Europe. Having, like his father, been biassed in favour of the republican party, from which he recovered by time and reflection, his merit was in consequence overlooked during the reigns of Charles II. and James II. but on the accession of king William, he was called to a seat at the board of trade, where his knowledge of the subject made his services of great importance; and when Dr. Tillotson was promoted to the see of Canterbury in 1691, he prevailed on Mr. Hill to take on him the office of his comptroller, which he accordingly accepted, and lived in high favour with that distinguished prelate, who would frequently term him "his learned friend and his instructing philosopher." On the accession of queen Anne, Mr. Hill resigned his office in the Board of Trade, and retired to his seat of St. John's in Sutton, at Hone in the county of Kent, which he had purchased in 1665, and which was always his favourite residence. Here he died Feb. 5, 1721. In 1767 a volume of his "Familiar Letters" was published, which gives us a very favourable idea of his learning, public spirit, and character; and although the information these letters contain is not of such importance now as when written, there is always an acknowledged charm in unreserved epistolary correspondence, which makes the perusal of this and all such collections interesting.[1]

[1] Life prefixed to the "Familiar Letters."

HILL (Sir JOHN), an English writer, and most extraordinary character, was the son of a Mr. Theophilus Hill, a clergyman of Peterborough or Spalding, and born about the year 1716. He was bred an apothecary, and set up in St. Martin's-lane, Westminster; but marrying early, and without a fortune on either side, he was obliged to look round for other resources than his profession. Having, therefore, in his apprenticeship, attended the botanical lectures which are periodically given under the patronage of the apothecary's company, and being possessed of quick natural parts, he soon made himself acquainted with the theoretical as well as practical parts of botany; after which, being recommended to the duke of Richmond and lord Petre, he was by them employed in the inspection and arrangement of their botanic gardens. Assisted by the liberality of these noblemen, he executed a scheme of travelling over several parts of this kingdom, to gather some of the most rare and uncommon plants, accounts of which he afterwards published by subscription. But, after great researches, and the exertion of uncommon industry, which he possessed in a peculiar degree, this undertaking turned out by no means adequate either to his merits or expectations.

The stage next presented itself, as a soil in which genius might stand a chance of flourishing; but this plan proved likewise abortive; and, after two or three unsuccessful attempts at the Haymarket and Covent-garden, he was obliged to apply again to his botanical inquiries, and his business as an apothecary. In the course of these pursuits, he was introduced to the acquaintance of Martin Folkes and Henry Baker, esqrs. both of the Royal Society, and through them to the literary world; where he was received and entertained on every occasion with much candour and friendly warmth, being considered by them as a young man of great natural and acquired knowledge, struggling against the tide of misfortune, and in this view pitied and encouraged.

At length, about 1746 (at which time he had the trifling appointment of apothecary to one or two regiments in the Savoy) he translated from the Greek a small tract of Theophrastus, "On Gems," which he published by subscription; and this, being well executed, procured him friends, reputation, and money. Encouraged by this success, he engaged in works of greater extent and importance. The

first he undertook was "A General Natural History," three vols. folio. He next engaged, in conjunction with George Lewis Scott, esq. for a "Supplement to Chambers's Dictionary." At the same time he undertook the "British Magazine;" and when engaged in these and a number of other works, some of which seemed to require a man's whole attention, he carried on a daily essay under the title of "Inspector." Notwithstanding all this employment, he was a constant attendant upon every place of public amusement; where he collected, by wholesale, a great variety of private intrigue, and personal scandal, which he as freely retailed again to the public in his "Inspectors" and "Magazines." It would make a folio, instead of an article in this work, were we to trace Dr. Hill (for he had now obtained a diploma from the college of St. Andrew's, in Scotland) through all his various pursuits in life. Let it suffice to say, that from this successful period he commenced a man of fashion, kept his equipage, dressed, went into all polite companies, and in every respect claimed the character of a man of *bon ton*. His writings supported him in all this for a time; and, notwithstanding the graver part of them were only compilations, and the lighter part such as could produce no great copy-money, yet there is no doubt that he made, for several years, a considerable income.

But the disposition of Dr. Hill was greatly changed with his circumstances: from being humble and diffident, he had become vain and self-sufficient. There appeared in him a pride, which was perpetually claiming a more than ordinary homage, and a vindictive spirit, which could never forgive the refusal of it. Hence his writings abounded with attacks on the understandings, morals, or peculiarities of others, descending even to personal abuse and scurrility. This licence of his pen engaged him frequently in disputes and quarrels; and an Irish gentleman of the name of Browne, supposed to be ridiculed in an "Inspector," proceeded so far as to cane him in the public gardens at Ranelagh. He had a paper war with Woodward the comedian; was engaged with Henry Fielding in the affair of Elizabeth Canning; and concerned in a contest with the Royal Society. Of this, the origin and progress has been thus detailed by one who had every opportunity of knowing the circumstances. When Mr. Hill had started all at once as before related, from a state of indigence and distress, to taste the comforts of very considerable emoluments from

his labour, giddy with success, and elated beyond bounds with the warm sunshine of prosperity, he seemed to be seized with a kind of infatuation. Vanity took entire possession of his bosom, and banished from thence every consideration but of self. His conversation turned on little else, and even his very writings were tainted with perpetual details of every little occurrence that happened to him. His raillery, both in company and in his writings, frequently turned on those who closely attached themselves to philosophical investigations, especially in the branches of natural philosophy. The common-place wit of abusing the medal-scraper, the butterfly-hunter, the cockle-shell-merchant, &c. now appeared in some of his Magazines and Inspectors, and in two or three places he even indulged some distant glances of satire at the Royal Society. Notwithstanding which, however, when the Supplement to "Chambers's Dictionary" was nearly finished, the proprietors of that work, very sensible of the weight of an F. R. S. annexed to the author's name, were very desirous that Dr. Hill should have this addition as well as Mr. Scott, his colleague in the work. In consequence of this design, Dr. Hill procured Mr. Scott to propose him for election into that honourable body; but the doctor's conduct for some time past having been such as had rendered him the object of contempt to some, of disgust to others, and of ridicule to almost all the rest of his former grave and philosophical acquaintances, he now stood but a very indifferent chance for carrying an election, where an opposition of one third was sufficient to reject the candidate; and as the failing in that attempt might have done our author more essential prejudice than the succeeding in it could even have brought him advantage, the late ingenious and worthy president, Martin Folkes, esq. whose remembrance must ever live in the highest estimation with all who ever had the honour of knowing him, notwithstanding that Dr. Hill had given him personal occasion of offence against him, yet with the utmost generosity and candour, advised Mr. Scott to dissuade his friend, for his own sake, against a design which there appeared so little probability of his succeeding in. This advice, however, Dr. Hill, instead of considering in the generous light it was meant, misinterpreted into a prejudiced opposition against his interest, and would have persisted in his intention even in despite of it, had not his being unable to obtain the subscription of the

requisite number of members to his recommendation, obliged him to lay it aside, from a conviction that he could not expect to carry an election in a body composed of three hundred members, of which he could not prevail on three to set their names to the barely recommending him as a candidate. Thus disappointed, his vanity piqued, and his pride lowered, no relief was left him but railing and scurrility, for which purpose, declaring open war with the society in general, he first published a pamphlet entitled "A Dissertation on Royal Societies," in a letter from a Sclavonian nobleman in London to his friend in Sclavonia; which, besides the most ill-mannered and unjust abuse on the whole learned body he had been just aiming, in vain, to become a member of, is interlarded with the grossest personal scurrility on the characters of Mr. Folkes and Mr. Henry Baker, two gentlemen to whom Dr. Hill had formerly been under the greatest obligations, and whose respective reputations in both the moral and literary *world* had long been too firmly established for the weak efforts of a disappointed scribbler to shake or undermine. Not contented with this, he proceeded to compile together a large quarto volume entitled "A Review of the Works of the Royal Society," in which, by the most unfair quotations, mutilations, and misrepresentations, numbers of the papers read in that illustrious assembly, and published under the title of the "Philosophical Transactions," are endeavoured to be rendered ridiculous. This work is ushered into the world with a most abusive and infamous dedication to Martin Folkes, esq. against whom and the afore-mentioned Mr. Henry Baker the weight of this furious attack was chiefly aimed; but the whole recoiled upon himself; and by such personal abuse, malignant altercation, proud and insolent behaviour, together with the slovenliness and inaccuracy of careless and hasty productions, he wrote himself out of repute both with booksellers and the town; and, after some time, sunk in the estimation of the public nearly as fast as he had risen. He found, however, as usual, resources in his own invention. He applied himself to the preparation of certain simple medicines; namely, "the Essence of Water-dock; Tincture of Valerian; Pectoral Balsam of Honey; and Tincture of Bardana." The well-known simplicity of these preparations led the public to judge favourably of their effects; they had a rapid sale, and once more enabled the doctor to live in splendour.

Soon after the publication of the first of these medicines, he obtained the patronage of the earl of Bute; under which he published a very pompous and voluminous botanical work, entitled "A System of Botany;" but is said to have been a very considerable loser by this speculation. His botanical works, however, had a favourable influence in promoting the science in general. To wind up the whole of so extraordinary a life, having a year or two before his death presented an elegant set of his botanical works to the king of Sweden, that monarch invested him with one of the orders of his court, that of Vasa, in consequence of which he assumed the title of Sir John. He died Nov. 22, 1775, of the gout, which he professed to cure others. As to his literary character, and the rank of merit in which his writings ought to stand, Hill's greatest enemies could not deny that he was master of considerable abilities, and an amazing quickness of parts. The rapidity of his pen was ever astonishing, and he has been known to receive within one year, no less than 1500*l.* for the works of his own single hand; which, as he was never in such estimation as to be entitled to any extraordinary price for his copies, is, we believe, at least three times as much as ever was made by any one writer in the same period of time. But, had he written much less, his works would probably have been much more read. The vast variety of subjects he handled, certainly required such a fund of universal knowledge, and such a boundless genius, as were never perhaps known to centre in any one man; and it is not therefore to be wondered, if, in regard to some he appears very inaccurate, in some very superficial, and in others altogether inadequate to the task he had undertaken. His works on philosophical subjects seemed most likely to have procured him fame, had he allowed himself time to digest the knowledge he possessed, or preserved that regard to veracity which the relation of scientific facts so rigidly demands. His novels, of which he has written many, such as "The History of Mr. Lovell," (in which he had endeavoured to persuade the world he had given the detail of his own life), "The Adventures of a Creole," "The Life of Lady Frail," &c. have, in some parts of them, incidents not disagreeably related, but the most of them are merely narratives of private intrigues, containing throughout the grossest calumnies, and endeavouring to blacken and undermine the private characters of many worthy persons.

In his "Essays," which are by much the best of his writings, there is, in general, a liveliness of imagination, and adroitness in the manner of extending, perhaps some very trivial thought, which at first may by many be mistaken for wit; but, on a nearer examination, will be found to lose much of its value. A continued use of smart short periods, bold assertions, and bolder egotisms, produces a transient effect, but seldom tempts the spectator to take a second glance. The utmost that can be said of Hill is, that he had talents, but that, in general, he either greatly misapplied them, or most miserably hackneyed them for profit. As a dramatic writer he stands in no estimation, nor has he been known in that view by any thing but three very insignificant pieces: namely, 1. "Orpheus," an opera, 1740. 2. "The Critical Minute," a farce, published in 1754, but not acted, 3. "The Rout," a farce, 1754*. A large volume might be written on the life and adventures of this extraordinary man, as affording a complete history of literary quackery, every branch of which he pursued with a greater contempt for character than perhaps any man in our time.[1]

HILL (JOSEPH), an English divine and lexicographer, was born Oct. 1625, at Bromley, near Leeds, where his father, Joshua Hill, was a puritan preacher. He was carefully educated in classical learning, and sent to Cambridge in 1644, where he was admitted of St. John's college. In 1649, he was chosen fellow of Magdalen college, and became a favourite tutor. In 1658 he served the office of senior proctor, and in 1660 kept the act for the degree of bachelor of divinity, and having declared his sentiments in favour of nonconformity, his fellow-collegians erased his name from their books, that he might be enabled to retire without suffering a formal ejectment. He then retired to London, and preached for a while at the church

* Some smart epigrams, by Garrick and others, on his joint occupations of poet and physician, will be remembered longer than his own dramas. Some of them run thus:

"For physic and farces, his equal there scarce is; [is."

His farces are physic, his physic a farce

Another.

"Thou essence of dock, of valerian, and sage,
At once the disgrace and the pest of this age,
The worst that we wish thee, for all thy vile crimes,
Is to take thy own physic, and read thy own rhymes."

Answer.

"The wish must be in form revers'd
To suit the doctor's crimes;
For if he takes his physic first,
He'll never read his rhymes!"

[1] Gent. Mag. see Index.—Biog. Dram.—Davies's Life of Garrick.—Dilly's Repository.—D'Israeli's Quarrels, vol. ii. &c. &c.

of Allhallows Barking, but in 1663 went abroad, and, after visiting various parts of the continent, passed three years at the university of Leyden. In 1667 he was invited to be minister of the English church at Middleburgh in Zealand, where he continued till 1673, when his too late publishing his "Defence of the Zealander's choice," occasioned the governors of that province to order him to leave the place. On his arrival in England, however, and waiting on Charles II. he rewarded him for writing that book with a sinecure of 80*l.* and, according to Calamy, offered him a bishopric if he would conform. But this being against his principles, he accepted an invitation to the English church at Rotterdam in 1678, where he exercised the office of pastor until his death, Nov. 5, 1707. Mr. Hill was much esteemed as a preacher, and has left one or two specimens of his talents; but he is more noticeable as the editor of Schrevelius's Lexicon, which he augmented with 8000 words, and purged of nearly as many faults. He published his edition in 1676, since which it has often been reprinted, sometimes with improvements, and is still a standard book. Mr. Hill had accumulated a very fine library, in which he employed his leisure hours to the last.[1]

HILL (ROBERT) was a man remarkable for his perseverance and talent in learning many languages by the aid of books alone, and that under every disadvantage of laborious occupation and extreme poverty. His extraordinary character was made known to the world by Mr. Spence in 1757, who, in order to promote a subscription for him, published a comparison between him and the famous Magliabecchi, with a short life of each. From this account it appears that he was born January 11, 1699, at Miswell near Tring in Hertfordshire, that he was bred a taylor, which trade and that of a staymaker he practised throughout life, sometimes adding to them that of a schoolmaster. He was three times married, and the increase of his family, with the extravagance of his second wife, kept him always in great penury. He worked in general, or taught by day, and studied by night; in which way he acquired the Latin, Greek, and Hebrew languages, with a good knowledge of arithmetic. As he could proceed only as he accidentally picked up books in a very cheap way, his progress was slow, but by his unremitting diligence very steady. Ac-

[1] Calamy.—Cole's MS Athenæ Cantab. in Brit. Mus.

cording to his own account, he was seven years acquiring Latin, twice as much in learning Greek, but Hebrew he found so easy that it cost him little time. He wrote, 1. "Remarks on Berkeley's 'Essay on Spirit'." 2. "The Character of a Jew." 3. "Criticisms on Job." He was a modest sensible man, fond of studying the Scriptures, and a zealous member of the church of England. He died at Buckingham in July 1777, after having been confined to his bed about a year and a half. During this time he employed the hours in which he was able to sit up, in his favourite study of the Old Testament in Hebrew, which he frequently said now more than repaid him for the trouble he had taken to acquire the language. It is probable, that the notice into which he was brought by Mr. Spence secured him afterwards from the extremities of poverty.[1]

HILL (WILLIAM), a learned annotator on Dionysius Periegetes, was born in 1619, at Cudworth in Warwickshire, and educated at Merton college, Oxford, of which he was made one of the post-masters. He was elected probationer-fellow of that house in 1639, and afterwards bachelor-fellow, and thence was promoted to a free-school at Sutton-Colfield in his own county, which school he brought into considerable credit during his abode there. He then removed to London, and practised physic, and in 1649 and 1652, had leave from the delegates of the university to accumulate the degrees in physic, but Wood could not discover that he took the benefit of this licence; it is probable he did not, as in his "Dionysius" he styles himself only master of arts. After this he removed to Ireland to resume the art of teaching, and became chief master of the great school of St. Patrick's, Dublin, but at the restoration, as he had sided with the parliamentary interest, or at least was indebted to it for his promotion, he was ejected from this office, and went to Finglass, near Dublin, where he taught and boarded children of people of quality, and was made minister of the church there. Before his death he was created D. D. by the university of Dublin. He died of a pestilential fever in Nov. 1667. His edition of Dionysius is entitled "Dionisii orbis descriptio, annotationibus Eustathii, et Hen. Stepheni, nec non Gul. Hill commentario critico et geographico, ac tabulis illustrata," Lond. 1658, 8vo, reprinted 1659, 1663, 1678, 1688, which

[1] Parallel between Magliabecchi, &c.

last Harwood reckons a valuable edition. He is said also to have epitomized some of the works of Lazarus Riverius, a physician. As his wife was brought to bed seven months after their marriage, he wrote a treatise to prove the child lawfully begotten, and submitted the MS. to two physicians, who returned it with apparent approbation, but seriously considered it as not very conclusive.[1]

HILLEL, the elder, surnamed Hassaken, was born at Babylon, of poor parents, but of the royal stock of David, in the year 112 B. C. After residing forty years in Babylon, where he married, and had a son, he removed with his family to Jerusalem, for the purpose of studying the law. Shemaiah and Abdalion were at that time eminent doctors in Jerusalem. Hillel, unable on account of his poverty to gain a regular admission to their lectures, spent a considerable part of the profits of his daily labour in bribing the attendants to allow him a place at the door of the public hall, where he might gather up the doctrine of these eminent masters by stealth; and when this expedient failed him, he found means to place himself at the top of the building near one of the windows. By such unwearied perseverance he acquired a profound knowledge of the most difficult points of the law; in consequence of which his reputation gradually rose to such an height, that he became the master of the chief school in Jerusalem. In this station he was universally regarded as an oracle of wisdom scarcely inferior to Solomon, and had many thousand followers. He had such command of his temper, that no one ever saw him angry. The name of Hillel is in the highest esteem among the Jews for the pains which he took to perpetuate the knowledge of the traditionary law. He arranged its precepts under six general classes; and thus laid the foundation of that digest of the Jewish law which is called the Talmud. Hillel is said to have lived to the great age of one hundred and twenty years. Shammai, one of the disciples of Hillel, deserted his school, and formed a college of his own, in which he taught dogmas contrary to those of his master. He rejected the oral law, and followed the written law only, in its literal sense. Hence he has been ranked among the Karæites. The schools of Hillel and Shammai long disturbed the peace of the Jewish church by violent contests, in which, however,

[1] Ath. Ox. vol. II.—Harris's edition of Ware's Ireland.

the party of Hillel was at last victorious. Hillel, we have yet to mention, laboured much to give a correct edition of the sacred text, and there is an ancient MS Bible which bears his name ascribed to him, part of which is among the MSS. of the Sorbonne. [1]

HILLEL, the Nasi, or prince, another famous Jew, was great grandson of Judas Hakkadosh, or the holy, author of the Misna. This latter Hillel lived in the fourth century, was the first compiler of the present Jewish calendar, and was one of the principal doctors of the Gemara. That correct edition of the Hebrew text which bears the name of Hillel, and is mentioned in the preceding article, is attributed to him by most of the Jewish writers, among whom, however, there have been several others named Hillel. [2]

HILLIARD (NICHOLAS), an English artist, the son of Nicholas Hilliard of Exeter, was born in that city in 1547; and for want of a proper instructor, studied the works of Hans Holbein, which to him seemed preferable to all others, but he was incapable of acquiring the force and nature which that great master impressed on all his smaller performances. He could never arrive at any strength of colouring; his carnations were always pale, and void of any variety of tints; yet his penciling was exceedingly neat, the jewels and ornaments of his portraits were expressed with lines incredibly slender, and even the hairs of the head and of the beard were almost distinctly to be counted. He was exact in describing the dress of the times, but he rarely attempted more than a head; and yet his works were much admired and highly prized. He painted the portrait of the queen of Scots, which gained him universal applause; and queen Elizabeth sat to him for her portrait several times. He was this queen's goldsmith, carver, and portrait-painter. He was very much employed by the nobility and gentry, and was admired and highly prized in his time. Enjoying his reputation to the age of seventy-two, he died in 1619. Donne has celebrated him in a poem called "The Storm;" where he says,

"An hand, an eye,
By Hilliard drawn, is worth an history."

Lord Orford, who has given some anecdotes of this painter, concludes with observing, that the greatest obligation we

[1] Moreri.—Brucker. [2] Moreri.—Dict. Hist.

have to Hilliard is his having contributed to form the celebrated Isaac Oliver.[1]

HIMERIUS, a Greek sophist and grammarian, who flourished under the emperors Constantius and Julian, and was living, after the death of the latter, in the year 363, was a native of Prusias in Bithynia, and a rival of Anatolius and Proæresius, after whose death he established himself in the school of rhetoric at Athens. Eunapius, who writes some account of him, commends his style, which was formed on that of Aristides. He delighted in making clandestine attacks upon the Christians. Photius describes his declamations, and gives some extracts; but a copy of them has been found, and an edition published by Wernsdorf in 1790, under the title "Himerii Sophistæ eclogæ et declamationes," Gr. Lat. Gottingen, 8vo.[2]

HINCHLIFFE (JOHN), a learned English prelate, was born in Swallow-street, Westminster, in 1731, where his father was in the humble employment of a stable-keeper. He was educated, however, at Westminster-school at the same time with Smith and Vincent, who were afterwards his successors in the headship of that celebrated academy. In 1750 he was elected to Trinity college, Cambridge, where he took his bachelor's degree in 1754, and about the same time became usher of Westminster-school, then entered into holy orders, and officiated as morning preacher of South Audley street chapel. He continued in these employments (taking his master's degree in 1757) until 1760, when he travelled into Germany, Italy, and France with Mr. Crewe, afterwards member of parliament for Cheshire, who, when returned from his tour, settled on Dr. Hinchliffe three hundred pounds a year, and made him his domestic chaplain. With this gentleman the doctor lived, with the attention and respect which were justly due to his merit. During his residence in Italy, where he conducted himself in every respect agreeable to his station and character, he was favoured with an introduction to the late duke of Grafton, who had been contemporary with him at Cambridge, and soon after, in 1764, by the interest of his grace, he was appointed head-master of Westminster school, on the resignation of Dr. Markham, late archbishop of York, but his ill state of health not being suited to such

1 Walpole's Anecdotes.—Pilkington and Strutt's Dictionaries.
2 Cave, vol. I.—Lardner's Works.—Saxii Onomast.

a laborious employ, he was obliged to resign in a few months after he had accepted it. He declined several advantageous offers that were made him if he would travel again; and being made very easy in circumstances by the generosity of his friend and pupil, Mr. Crewe, he intended to return and reside at college, when he was solicited by his noble patron to undertake for a few years the care of the late duke of Devonshire.

In consequence of this, Dr. Hinchliffe was appointed tutor and domestic chaplain to the duke of Devonshire, with whom he continued at Devonshire-house till his grace went abroad; and, by the joint interest of his two noble patrons he was presented to the vicarage of Greenwich, in 1766. About this time, Miss Elizabeth, the sister of his pupil Mr. Crewe, a young lady about twenty-one years of age, was courted by an officer of the guards, who not being favoured with the approbation of Mr. Crewe, this latter gentleman applied to Dr. Hinchliffe, requesting him to dissuade his sister from encouraging the addresses of her suitor. This he did so effectually, that the lady not only gratified her brother's wishes, but her own, by giving both her heart and hand to the doctor. Mr. Crewe acquiesced immediately in his sister's choice, encreasing her fortune from five thousand, the sum originally bequeathed to her, to fifteen thousand pounds; but at the same time withdrawing the three hundred per annum before mentioned. Dr. Hinchliffe, it is said, was offered the tuition of the prince of Wales, which important trust he declined, from his predilection, as it is supposed, to what were called Whig principles. On the death of Dr. Smith, in 1768, his lordship was elected, through the recommendation of the duke of Grafton, master of Trinity college, Cambridge; and scarce a year had elapsed, when he was raised to the bishopric of Peterborough on the death of Dr. Lamb, in 1769, by the interest of the duke of Grafton, then prime minister. It is probable his lordship might have obtained other preferment, had he not uniformly joined the party in parliament who opposed the principle and conduct of the American war. The only other change he experienced was that of being appointed dean of Durham, by which he was removed from the mastership of Trinity college. He died at his palace at Peterborough Jan. 11, 1794, after a long illness, which terminated in a paralytic stroke. His lordship, although a man of considerable learning, published

only three sermons, preached on public occasions. He was a graceful orator in parliament, and much admired in the pulpit. Mr. Jones, in his Life of bishop Horne, says that "he spake with the accent of a man of sense (such as he really was in a superior degree), but it was remarkable, and, to those who did not know the cause, mysterious, that there was not a corner of the church, in which he could not be heard distinctly." The reason Mr. Jones assigns, was, that he made it an invariable rule, "to do justice to every consonant, knowing that the vowels will be sure to speak for themselves. And thus he became the surest and clearest of speakers: his elocution was perfect, and never disappointed his audience." Two years after his death, a volume of bishop Hinchliffe's "Sermons" were published, but, probably from a want of judgment in the selection, did not answer the expectations of those who had been accustomed to admire him in the pulpit.[1]

HINCKLEY (JOHN), son of Robert Hinckley of Coton in Warwickshire, was born in that county in 1617. His parents being puritanically inclined, he was bred in that persuasion under Mr. Vynes, a celebrated schoolmaster of Hinckley. In Midsummer or April term, 1634, he was admitted a student in St. Alban's-hall, Oxford, under the tuition of Mr. Robert Sayer; but before he became B. A. was induced by the preaching of Dr. Wentworth, to quit the opinions he had imbibed in infancy. About the time he had completed the degree of M. A. he entered into orders, was patronized by the family of Purefoy of Wadley near Faringdon, Berks; and promoted to be vicar of Coleshill in that county, afterwards of Drayton in Leicestershire, on the presentation of George Purefoy, esq. in 1662, rector of Northfield in Worcestershire; and in 1679, accumulated the degrees of B. and D. D. He died April 13, 1695, and was buried in the chancel of Northfield church, where several epitaphs record part of the history of his family.

The publications of Dr. Hinckley are, 1. "Four Sermons; viz. 1. at the assizes at Reading; 2. at Abingdon; 3. and 4. at Oxford, 1657," 8vo. 2. "Matrimonial instruction to persons of honour," printed with the "Four Sermons." 3. "Epistola veridica ad homines φιλοπραλεύονλας, 1659," 4to, (reprinted in his "Fasciculus Literarum").

1 Gent. Mag. LXIV.

4. "Oratio pro statu ecclesiæ fluctuantis," printed with art. 3. 5. "Sermon at the funeral of George Purefoy the elder, of Wadley in Berks, esq. who was buried by his ancestors at Drayton in Leicestershire, 21 April, 1661;" 1661, 4to. 6. "A persuasive to Conformity, by way of letter to the dissenting brethren, 1670," 8vo. 8. "Fasciculus literarum; or Letters on several occasions, 1680," 8vo. The first half of this book contains letters between Mr. Baxter and Dr. Hinckley, in which many things are discussed which are repeated in Baxter's plea for the nonconformists. There are four in number, written by each, and our author's third letter was written soon after Baxter's book "Of Church Divisions" came forth; he having not only obliquely reflected on Dr. Hinckley's second letter, but particularly signified his discontent both with Hinckley and his book. The reason of the publication of these letters five years after their first penning, was occasioned by the account which Baxter had given in many of his writings of Hinckley's Letters: the last of which Letters was answered by Baxter in his third, "Of the Cause of Peace, &c."[1]

HINCMAR, a celebrated archbishop of Rheims, and one of the most learned men of his time, was originally a monk of St. Denys in France. He was elected archbishop in the year 845, and shewed great zeal for the rights of the Gallican church. He also acquired much influence at court, and among the clergy, but made a tyrannical use of it to accomplish his designs. He condemned Gotescalc, and deposed Hincmar bishop of Laon his nephew. He died in 882, at Epernay, to which place he had escaped from the Normans in a litter. Several of his works remain, the best edition of which is by Sirmond, 1645, 2 vols. fol. useful as to ecclesiastical history, and learned in theology and jurisprudence, but the style is harsh and barbarous. What Hincmar wrote concerning St. Remi of Rheims, and St. Dionysius of Paris, is not in this edition, but may be found in Surius. There is also something more of his in Labbe's Councils, and in the Council of Douzi, 1658, 4to.[2]

HINCMAR, nephew of the preceding on the mother's side, was made bishop of Laon before the age prescribed by the canons. His irregular conduct, injustice, and violent proceedings against his clergy, occasioned the coun-

[1] Ath. Ox. vol. II.—Nichols's Leicestershire. [2] Dupin.—Mosheim.—Cave.

cil of Verberie, in which he was accused by Charles the Bald; but the proceeding was suspended by an appeal to the pope. Hincmar was less fortunate in the council of Douzi in 871, where being accused of sedition, calumny, and disobedience to the king by open force, his uncle pronounced sentence against him, and he was banished, confined in irons, and his eyes put out. Another bishop was appointed in his room: however in 878 he was reinstated, but died soon after. His vindications may be found in the History of the Council of Douzi, 1658, 4to.[1]

HIPPARCHIA.—See CRATES.

HIPPARCHUS, a celebrated ancient astronomer, was born at Nice in Bithynia, and flourished between the 154th and 163d olympiads; or between 160 and 125 B. C. as we learn from the astronomical observations he made in that space of time. He is supposed to have been the first who, from vague and scattered observations, reduced astronomy to a science, and prosecuted the study of it systematically. Pliny, who always mentions him in terms of high commendation, says he was the first who attempted to take the number of the fixed stars, and his catalogue is preserved in Ptolemy's "Almagest," where they are all noted according to their longitudes and apparent magnitudes. Pliny places him amongst those men of a sublime genius, who, by foretelling the eclipses, taught mankind, that they ought not to be frightened at these phænomena. Thales was the first among the Greeks, who could discover when there was to be an eclipse. Sulpitius Gallus among the Romans began to succeed in this kind of prediction; and gave an essay of his skill very seasonably, the day before a battle was fought. "After these two, Hipparchus foretold the course of the sun and moon for 600 years, calculated according to the different manner of reckoning the months, days, and hours, used by several nations, and for the different situations of places. Pliny admires him for taking an account of all the stars, and for acquainting us with their situations and magnitudes. Hipparchus is also memorable for being the first who discovered the precession of the equinoxes.

The first observations he made were in the isle of Rhodes, which gained him the name Rhodius, and has made some moderns imagine, that there were two ancient

[1] Cave, vol. II.—Dupin.

astronomers of that name: but afterwards he cultivated this science in Bithynia and Alexandria only. One of his works still extant, his "Commentary upon Aratus's Phænomena," is properly a criticism upon Aratus, whom he charges with having plundered Eudoxus's books, and transcribed even those observations in which Eudoxus was mistaken. He makes the same remarks against Aratus the grammarian, who wrote "A Commentary on Aratus's Phænomena." Peter Victorius is the first who published this "Commentary" of Hipparchus, Florence, 1567, fol. Petavius gave afterwards a more correct edition of it: to which he added a Latin translation made by himself. Hipparchus composed several other works, of which honourable mention is made by many writers of antiquity; and upon the whole, it is universally agreed, that astronomy is greatly obliged to him for laying originally that rational and solid foundation, on which all succeeding professors of this science have built their improvements. Very ample justice is done to his merit in Bailly's History of Astronomy.[1]

HIPPOCRATES, usually called the father of physic, was born in the island of Cos, about 460 B. C. He is said to have descended from Æsculapius, through a line of physicians who had all promoted the fame of the Coan school, and by his mother's side he was the eighteenth lineal descendant from Hercules. He appears to have devoted himself to the medical art that he might perpetuate the honours of his family, and he has eclipsed them. Besides the empirical practice which was hereditary among them, he studied under Herodicus, who had invented the gymnastic medicine, and was instructed in philosophy and eloquence by Gorgias, a celebrated sophist and brother of Herodicus. He is also said to have been a pupil of Democritus, which appears improbable, and a follower of the doctrines of Heraclitus. In whatever study, however, he engaged, he appears to have pursued a rational plan, upon actual experience, discarding the theories of those who never had practised the art, and hence is said to have been the first who separated the science of medicine from philosophy, or rather from mere speculation, which then assumed that name. Of the events of his life little is known with certainty. He spent a great part of his time in travelling: during which he resided for a considerable period, at va-

[1] Bailly, ubi supra.—Martin's Biog. Philos.—Gen. Dict.—Hutton's Dict.

rious places, in which he was occupied in the practise of his art. His chief abode was in the provinces of Thessaly and Thrace, especially at Larissa, the capital of Thessaly, where he composed several books. According to Soranus, he spent some time at the court of Macedon, where he signalized himself, in consultation with Euryphon, a senior physician, by detecting the origin of the malady of the young Perdiccas. His observation of the emotion of the prince on the appearance of Phila, a mistress of his father, led him to pronounce that love alone was capable of curing the disease which it had occasioned. His fame caused him to receive invitations from different cities of Greece. He is said to have been requested by the inhabitants of Abdera to go and cure their celebrated fellow-citizen, Democritus, of the madness under which they supposed him to labour, whom he pronounced not mad; but, the wisest man in their city. In a speech ascribed to his son Thessalus, still extant, we are told that Illyria and Pæonia being ravaged by the plague, the inhabitants of those countries offered large sums of money to induce Hippocrates to come to their relief; but forseeing that the pestilence was likely to penetrate into Greece, he refused to quit his own country, but sent his two sons, and his son-in-law, through the different provinces, to convey the proper instructions for avoiding the infection; he himself went to Thessaly, and thence to Athens, where he conferred such eminent services on the citizens, that they issued a decree honouring him with a crown of gold, and initiating him and his family in the sacred mysteries of Ceres and Proserpine. Hippocrates is likewise reported to have refused an invitation from Artaxerxes, king of Persia, accompanied by a promise of every reward and honour which he might desire, to repair to his dominions during a season of pestilence, which he refused; and that when the enraged king ordered the inhabitants of Cos to deliver up Hippocrates, they declared their resolution to defend the life and liberty of their valued countryman at all hazards, and nothing was attempted by the Persian. Most of these stories, however, are deemed fictitious by the most intelligent critics. The cure of the young Perdiccas probably originated from the report of a similar cure ascribed to Erasistratus; and the interview with Democritus is not supported by any satisfactory evidence. The relation of the services of Hippocrates, during the plague at Athens,

is altogether irreconcileable with the accounts of Galen and of Thucydides: besides, that plague commenced during the Peloponnesian war, in the second year of the 87th olympiad, at which time Hippocrates was about thirty years old, and therefore could not have had two sons or a son-in-law in a condition to practise. Dr. Ackerman justly conjectures, that these fables were all invented after the death of Hippocrates, and ascribed to him by the followers of the dogmatic sect, of which he was regarded as the founder. The letters and other pieces, which are preserved with the works of Hippocrates, and on the authority of which these anecdotes are related, are generally deemed spurious.

After a long life spent in the successful practice of his art, in perfecting his rational system of medical inquiry, and in forming disciples worthy to supply his place, Hippocrates died at Larissa in Thessaly, at the age of 85, or 90, or, as others affirm, of 104, or even 109 years. He was buried between that city and Gyrtona. Besides two sons, Thessalus and Draco, both eminent practitioners, he left a daughter, married to his favourite pupil, Polybus, who arranged and published the works of his great master; he left also a number of disciples.

How dubious soever many of the circumstances of the life of Hippocrates may be, it is not questioned that he acquired a reputation, which has ranked him high among the great men of Greece, and which may be traced from age to age, from the time in which he flourished through all succeeding periods. He has not only passed, by almost universal consent, for the father of physic and the prince of physicians, but his opinions were every where respected as oracles, not only in the schools of medicine, but in the courts of law. Philosophers of every sect were eager to read, to quote, and to comment upon his writings. He has shared with Plato the title of *divine*; and not only statues, but temples were erected to his memory, and his altars were covered with incense, like those of Æsculapius himself. Indeed the qualifications and duties required in the character of the physician, were never more fully exemplified than in his conduct, or more eloquently described than by his pen. He had formed a very exalted notion of the dignity and usefulness of his profession, which is only lowered, he said, in the public estimation, by the ignorance of its professors; and he supported this dignity in his own

person by the most rigid attention to the morality of private life, by great simplicity, candour, and benevolence in all his intercourse with the sick, and by unwearied zeal in investigating the nature and progress of diseases, and in administering to their cure. He is said to have admitted no one to his instructions without the solemnity of an oath, the form of which is transmitted to us among his writings*.

The books attributed to Hippocrates amount to seventy-two in number, of which, however, a considerable part are regarded as spurious; some containing opinions which were not prevalent till long after the age of Hippocrates, and some differing altogether in style and composition from the genuine writings of that master, which are composed in the Ionic dialect, and are distinguished by a remarkable conciseness, and, as it were, compression of language, which at times, indeed, borders upon obscurity. Some pieces have been obviously written after the commencement of the Christian æra; and Galen affirms that several interpolations and alterations were made by Dioscorides and Artemidorus, surnamed Capito, in the time of Adrian. Polybus, the son-in-law of Hippocrates, who collected and edited his works, is believed to have written some of the pieces, and Thessalus and Draco, his sons, as well as Hippocrates III. and IV., his grandsons, are supposed to have written others, especially several of the books of "Epi-

* The following is a copy of this singular oath: "I swear by Apollo the physician, by Æsculapius, by his daughters Hygeia and Panacea, and by all the Gods and Goddesses, that, to the best of my power and judgment, I will faithfully observe this oath and obligation. The master that has instructed me in the art, I will esteem as my parents; and supply, as occasion may require, with the comforts and necessaries of life. His children I will regard as my own brothers; and if they desire to learn, I will instruct them in the same art, without any reward or obligation. The precepts, the explanations, and whatever else belongs to the art, I will communicate to my own children, to the children of my master, to such other pupils as have subscribed the Physicians Oath, and to no other persons. My patients shall be treated by me, to the best of my power and judgment, in the most salutary manner, without any injury or violence: neither will I be prevailed upon by another to administer pernicious physic, or be the author of such advice myself: nor will I recommend to women a pessary to procure abortion: but will live and practise chastely and religiously. Cutting for the stone I will not meddle with, but will leave it to the operators in that way. Whatever house I am sent for to attend, I will always make the patient's good my principal aim, avoiding as much as possible all voluntary injury and corruption, especially all venereal matters, whether among men or women, bond or free. And whatever I see or hear in the course of a cure, or otherwise, relating to the affairs of life, nobody shall ever know it, if it ought to remain a secret. May I be prosperous in life and business, and for ever honoured and esteemed by all men, as I observe this solemn oath: and may the reverse of all this be my portion, if I violate it, and forswear myself."

demics." The following, however, are generally deemed original productions of Hippocrates the Coan: namely, 1. The essay "On Air, Waters, and Soils;" 2. The first and third books of "Epidemics;" 3. The book "On Prognostics;" 4. The first and second books of "Predictions;" and 5. The books of "Aphorisms;" but the two last contain many interpolations; 6. The treatise "On the Diet in acute diseases;" 7. That "On Wounds of the Head." Haller includes several more treatises in the list of genuine works of Hippocrates, which have been disputed, even from ancient times; such as those "On the Nature of Man;" "On the Humours;" "On Fractures;" "On the Joints;" and one or two others.

The prodigious degree of authority, so long attached to the writings of Hippocrates, has occasioned such a multitude of editions, versions, commentaries, dissertations, &c. that many pages would be required to enumerate them. The principal Greek editions are those of Aldus, at Venice, in 1526, folio; and of Frobenius at Basle, in 1538, folio; and the Latin editions are those of Cratander, at Basle, in 1526, folio, translated by several hands; of M. F. Calous, at Rome, 1525 and 1549, translated from MSS. in the Vatican, by order of pope Clement VII.; of J. Cornarius, at Venice, in 1545, 8vo, whose version has been frequently reprinted; and the version of Anutius Foësius, at Francfort, 1596, 8vo, by Wechel. The Greek and Latin editions are those of Hieronymus Mercurialis, at Venice, 1578, folio; of Zwinger, with the version of Cornarius, at Basle, 1579, folio; of Anutius Foësius, at Francfort, 1595, several times reprinted; of J. A. Vander Linden, also with the Latin version of Cornarius, at Leyden, 1665, 2 vols. 8vo. reprinted at Venice, 1757, in 2 vols. 4to.; of Renatus Chartrier, together with the works of Galen, at Paris, in 14 vols. folio; and of Steph. Mack, at Vienna, 1743, 1749, and 1759, 2 vols. folio.[1]

HIPPOLYTUS (St.), was an eminent bishop and martyr, who, after becoming very distinguished in the church by his writings, shed his blood for the Christian faith about the year 230, in the reign of Alexander Severus. It is certain that he was author of many works much esteemed by the ancients, but it is by no means certain that what re-

[1] Rees's Cyclopædia, where is a masterly analysis of the doctrines of Hippocrates.—Fab. Bibl. Græc. edit. by Harles, vol. II.—Haller Bibl. Med. Pract. &c.

main under his name, and are ascribed to him, were really written by him. Fabricius has published an elegant edition of them in Greek and Latin, 1716 and 1718, 2 vols. fol. Some may be also found in the library of the Fathers.[1]

HIPPONAX was an Ephesian satiric poet, who flourished in the sixtieth olympiad, about 540 years B. C. He was so remarkably ugly and deformed, that certain painters and sculptors amused themselves by displaying representations of him to public ridicule, and Hipponax was so offended at the insult, that he exercised against the offenders all the force of his satyric vein with such effect, that two of them, sculptors of Chios, Bupalus and Anthernus, are said to have hanged themselves; but Pliny contradicts the story, Hist. Nat. xxxvi. 5. Hipponax is said to be the inventor of the scazontic verse, which is an iambic, terminating with a spondee, instead of an iambic foot.[2]

HIRE (PHILIP DE LA), an eminent French mathematician and astronomer, was born at Paris, March 18, 1640. His father Laurence, who was painter in ordinary to the king, professor in the academy of painting and sculpture, and much celebrated, intended him also for the same occupation; and with that view taught him the principles of design, and some branches of mathematics, but died when Philip was no more than seventeen. Falling afterwards into a bad habit of body, he projected a journey into Italy; which he conceived might contribute not less to the recovery of his health, than to bring him to perfection in his art. He accordingly set out in 1660, and soon found himself well enough to contemplate the remains of antiquity, with which Italy abounds, and also to study geometry, to which he had indeed more propensity than to painting, and which soon afterwards engrossed him entirely. The retired manner in which he spent his time in Italy, very much suited his disposition; and he would willingly have continued longer in that country, but for the importunity of his mother, who prevailed upon him to return, after an absence of about four years.

Being again settled in Paris, he continued his mathematical studies with the utmost intenseness: and published some works, which gained him so much reputation, that he was made a member of the academy of sciences in

[1] Cave, vol. I.—Lardner's Works.—Saxii Onomast.
[2] Gen. Dict.—Moreri.

1678. The minister Colbert having formed a design of a better chart or map of the kingdom than any which had hitherto been taken, de la Hire was nominated, with Picard, to make the necessary observations. He went to Bretagne, in 1679, to Guyenne in 1680, to Calais and Dunkirk in 1681, and into Provence in 1682. In these peregrinations he did not confine his attention to their main object, but philosophized upon every thing that occurred, and particularly upon the variations of the magnetic needle, upon refractions, and upon the height of mountains, as determined by the barometer. In 1683 he was employed in continuing the meridian line, which Picard had begun in 1669. De la Hire continued it to the north of Paris, while Cassini pushed it on to the south; but Colbert dying the same year, the work was left unfinished. He was next employed, with other geometricians of the academy, in taking the necessary levels for those grand aqueducts which Louis XIV. was about to make.

Geometry, however, did not take up all his time and labour; he employed himself upon other branches of mathematics and philosophy. Even painting itself, which he may seem to have discarded so long ago, had a place in those hours which he set apart for amusement. The great number of works which he published, together with his continual employments as professor of the royal college, and of the academy of architecture, to which places his merit had raised him, give us a very great idea of the labours he underwent. His days were always spent in study, his nights very often in astronomical observations; and he seldom sought any other relief from his labours, but a change of one for another. He was twice married, and had eight children. He had the exterior politeness, circumspection, and prudence of Italy, for which country he had a singular regard; and on this account appeared in the eyes of the French, too reserved. He is also said to have been a very honest disinterested man, and a good Christian. He died April 21, 1718, aged 78.

The principal of his works are: "Nouvelle Methode en Geometrie pour les sections des superficies coniques & cylindriques," 1673, 4to. 2. "De la Cycloide," 1677, 12mo. 3. "Nouveaux Elemens des sections coniques: les lieux Geometriques; la construction ou effection des equations," 1679, 12mo. 4. "La Gnomonique," &c. 1682, 12mo. 5. "Sectiones Conicæ in novem libros distributæ," 1655,

folio. This was considered as an original work, and gained the author a great reputation all over Europe. 6. "Tabulæ Astronomicæ," 1687 and 1702, 4to. 7. "Veterum Mathematicorum Opera, Græcè & Latinè, pleraque nunc primum edita," 1693, folio. This edition had been begun by M. Thevenot; who dying, the care of finishing it was committed to de la Hire. It shews that the author's strong application to mathematical and astronomical studies, had not hindered him from acquiring a very competent knowledge of the Greek tongue. Besides these and other smaller works, there are a vast number of his pieces scattered up and down in journals, and particularly in the "Memoirs of the Academy of Sciences." M. de Fontenelle wrote an eulogium upon him.[1]

HIRTIUS (AULUS), was an officer under Julius Cæsar, and wrote a supplementary part of the Commentaries published in his name, *viz.* the eighth of the Gallic war, and those of the Alexandrine and African wars. Of the two latter he received his information partly from Cæsar's own mouth, but he is a less perspicuous writer, although his style is good. He was made consul, together with Vibius Pansa, in the year B. C. 43, and was killed in a battle with Antony in the neighbourhood of Mutina.[2]

HOADLY (BENJAMIN), a prelate celebrated for his controversial talents, was the son of the rev. Samuel Hoadly, who kept a private school many years, and was afterwards master of the public grammar-school at Norwich. He was born at Westerham in Kent, Nov. 14, 1676. In 1691 he was admitted a pensioner of Catherine hall, Cambridge, and after taking his bachelor's degree, was chosen fellow; and when M. A. became tutor. He took orders under Dr. Compton, bishop of London, and next year quitting his fellowship (vacated most probably by his marriage) he was chosen lecturer of St. Mildred in the Poultry, London, which he held ten years, but does not appear to have been very popular, as he informs us himself that he *preached* it down to 30*l.* a-year, and then thought it high time to resign it. This was not, however, his only employment, as in 1702 he officiated at St. Swithin's in the absence of the rector, and in 1704 was presented to the rectory of St. Peter-le-Poor, Broad-street. By this time

[1] Niceron, vols. V. and X.—Martin's Biog. Philos.—Hutton's Dict.—Saxii Onomast. [2] Moreri.—Vossius Hist. Lat.—Fabric. Bibl. Lat.

he had begun to distinguish himself as a controversial author, and his first contest was with Mr. Calamy, the biographer of the non-conformists. Several tracts passed between them, in which Hoadly endeavoured to prove the reasonableness of conformity to the Church of England. How well he was qualified to produce that influence on the non-conformists appears, among other instances, from what the celebrated commentator Matthew Henry says of the effect of his writings on his own mind: "I have had much satisfaction this year (1703) in my non-conformity, especially by reading Mr. Hoadly's books, in which I see a manifest spirit of Christianity unhappily leavened by the spirit of conformity." In 1705, Hoadly produced his opinions on the subject of civil government, in a sermon before the lord-mayor, and from this time, as he says, "a torrent of angry zeal began to pour itself out upon him." His attention to this subject was, however, diverted for some time by another controversy into which he entered with Dr. Atterbury. In 1706 he published "Some Remarks on Dr. Atterbury's Sermon at the Funeral of Mr. Bennet;" and two years afterwards "Exceptions" against another Sermon by the same author, on the power of "Charity to cover Sin." In 1709, a dispute arose between these combatants, concerning the doctrine of non-resistance, occasioned by the sermon we just mentioned before the lord-mayor, and Hoadly's defence of it, entitled "The Measures of Obedience;" some positions in which Atterbury endeavoured to confute in a Latin Sermon, preached that year before the London clergy. Hoadly's politics were at this time so acceptable to the ruling powers, that the house of commons gave him a particular mark of their regard, by representing in an address to the queen, the signal services he had done to the cause of civil and religious liberty. At this time, when his principles were unpopular, (which was indeed the case the greater part of his life), Mrs. Howland spontaneously presented him to the rectory of Streatham in Surrey. Soon after the accession of George I. his influence at court became so considerable, that he was made bishop of Bangor in 1715, which see, however, from an apprehension of party fury, as was said, he never visited, but still remained in town, preaching against what he considered as the inveterate errors of the clergy. Among other discourses he made at this crisis, one was upon these words, "My kingdom is not

of this world:" which, producing the famous Bangorian controversy, as it was called, employed the press for many years. The manner in which he explained the text was, that the clergy had no pretensions to any temporal jurisdictions; but this was answered by Dr. Snape; and, in the course of the debate, the argument insensibly changed, from the rights of the clergy to that of princes, in the government of the church. Bishop Hoadly strenuously maintained, that temporal princes had a right to govern in ecclesiastical polities. His most able opponent was the celebrated William Law, who, in some material points, may be said to have gained a complete victory. He was afterwards involved in another dispute with Dr. Hare, upon the nature of prayer: he maintained, that a calm, rational, and dispassionate manner of offering up our prayers to heaven, was the most acceptable method of address. Hare, on the contrary, insisted, that the fervour of zeal was what added merit to the sacrifice; and that prayer, without warmth, and without coming from the heart, was of no avail. This dispute, like the former, for a time excited many opponents, but has long subsided. From the bishopric of Bangor, he was translated successively to those of Hereford, Salisbury, and Winchester, of which last see he continued bishop more than 26 years. His latter days were in some measure disturbed by a fraud attempted to be practised on him by one Bernard Fournier, a popish convert, who pretended to have received a note-of-hand from the bishop for the sum of 8800*l.*; but this was proved in court to be a forgery. It produced the last, and one of the best written of the bishop's tracts, "A Letter to Clement Chevallier, esq." a gentleman who had too much countenanced Fournier in his imposture. This appeared in 1758, when our prelate had completed his eighty-first year. He died April 17, 1761, aged eighty-five, and was buried in Winchester cathedral, where there is an elegant monument to his memory. His first wife was Sarah Curtis, by whom he had two sons, Benjamin, M. D. and John, LL. D. chancellor of Winchester. His second wife was Mary Newey, daughter of the rev. Dr. John Newey, dean of Chichester.

As a writer, he possessed uncommon talents; his greatest defect was in his style, extending his periods to a disagreeable length, for which Pope has thus recorded him:

"———— Swift for closer style,
But Hoadly for a period of a mile."

In his character he was naturally facetious, easy, and complying, fond of company, from which, however, he would frequently retire, for the purposes of study; happy in every place, but peculiarly so in his own family, where he took all opportunities of instructing by his influence and by example. In his tenets he was far from adhering strictly to the doctrines of the church; so far, indeed, that it is a little to be wondered on what principles he continued throughout life to profess conformity, and his attempt to gain over the dissenters, who was himself the greatest dissenter that ever was preferred in the church, is one of those inconsistencies which his admirers have never explained. But as he took great latitude himself, so he was ready also to allow it to others. His doctrine, that sincerity is sufficient for acceptance, whatever be the nature of opinions, is favourable to such indulgence, but far from defensible on the genuine principles of Christianity *. He was of course in high favour with all who wished to mould religion according to their own imaginations.

A complete edition of his works in 3 vols. folio, was published by his son, Dr. John Hoadly, in 1773, with a short life of the author, originally printed in the Biographia Britannica. The appendix contains some parts of his lordship's correspondence with lady Sundon, formerly Mrs. Clayton, bed-chamber woman to queen Caroline; to this lady he appears to have been not a little indebted, at various periods, for his influence at court.[1]

HOADLY (Benjamin), M. D. eldest son of the bishop of Winchester, was born Feb. 10, 1705-6, in Broad-street, and educated, as was his younger brother, at Dr. Newcome's at Hackney, and Benet-college, Cambridge; being admitted pensioner April 8, 1722, under archbishop Herring, then tutor there. Here he took a degree in physic in 1727; and, particularly applying to mathematical and philosophical studies, was well known (along with the learned and ingenious doctors David Hartley and Davies, both late of Bath, who with him composed the whole class) to make a greater progress under the blind professor Saunderson than any student then in the university. When his late majesty was at Cambridge in April 1728, he was upon

* Archbishop Secker one day, at his table, when the Monthly Reviewers were said, by one of the company, to be Christians, replied, "If they were, it was certainly 'secundum usum Winton'."

[1] Biog. Brit. Supplement.—Nichols's Bowyer; see Index.

the list of persons to be created doctors of physic: but either by chance or management, his name was not found in the last list; and he had not his degree of M. D. till about a month after, by a particular mandamus. He was elected F. R. S. in 1726, when he was very young, and had the honour of being made known to the learned world as a philosopher, by "A Letter from the rev. Dr. Samuel Clarke to Mr. Benjamin Hoadly, F. R. S. occasioned by the present controversy among the mathematicians concerning the proportion of Velocity and Force in bodies in motion." He was made registrar of Hereford while his father filled that see; and was appointed physician to his majesty's household so early as June 9, 1742. It is remarkable, that he was for some years physician to both the royal households; having been appointed to that of the prince of Wales, Jan. 4, 1745-6, in the place of Dr. Lamotte, a Scotch physician, whom the prince had himself ordered to be struck out of the list, on some imprudent behaviour at the Smyrna coffee-house at the time of the rebellion in 1745. The appointment was attended with some circumstances of particular honour to Dr. Hoadly. The prince himself, before the warrant could be finished, ordered the style to be altered; and that he should be called physician to the household, and not extraordinary, as the other had been: observing, that this would secure that place to him in case of a demise, and be a bar against any one getting over him. Nay, not content with this, his royal highness voluntarily wrote a letter to the bishop with his own hand—"that he was glad of this opportunity of giving him a token of his gratitude for his services formerly to his family; and that he was his affectionate FREDERIC, P." Dr. Hoadly is said to have filled these posts with singular honour. He married, 1. Elizabeth, daughter of Henry Betts, esq. of Suffolk, counsellor at law, by whom he had one son, Benjamin, that died an infant. 2. Anne, daughter and co-heiress of the honourable general Armstrong, by whom he left no issue. He died in the lifetime of his father, Aug. 10, 1757, at his house at Chelsea, which he had built ten years before. He published, 1. "Three Letters on the Organs of Respiration, read at the royal college of physicians, London, A. D. 1737, being the Gulstonian lectures for that year. To which is added, an Appendix, containing remarks on some experiments of Dr. Houston, published in the Transactions of the Royal

Society for the year 1736, by Benjamin Hoadly, M. D. fellow of the college of physicians, and of the royal society, London," 1740, 4to. 2. "Oratio anniversaria in Theatro Coll. Medicor. Londinensium, ex Harveii instituto habita die 18° Oct. A. D. 1742, à Benj. Hoadly, M. D. Coll. Med. & S. R. S." 1742, esteemed a very elegant piece of Latin. 3. "The Suspicious Husband, a Comedy." 4. "Observations on a Series of Electrical experiments, by Dr. Hoadly and Mr. Wilson, F. R. S." 1756, 4to. The doctor was, in his private character, an amiable humane man, and an agreeable sprightly companion. In his profession he was learned and judicious; and, as a writer, has been long known in the theatrical world as the author of a comedy, "The Suspicious Husband," which appeared first in 1747, and has kept its place on every stage since with undiminished attractions.[1]

HOADLY (JOHN), LL. D. the youngest son of Dr. Benjamin Hoadly, bishop of Winchester, was born in Broad-street, Oct. 8, 1711, and educated at Mr. Newcome's school in Hackney, where he gained great applause by performing the part of Phocyas in "The Siege of Damascus." In June 1730 he was admitted at Corpus Christi college in Cambridge, and about the same time at the Temple, intending to study the law. This design, however, he soon abandoned; for in the next year we find he had relinquished all thoughts of the law as a profession. He took the degree of LL. B. in 1735; and, on the 29th of November following was appointed chancellor of Winchester, ordained deacon by his father Dec. 7, and priest the 21st of the same month. He was immediately received into the prince of Wales's household as his chaplain, as he afterwards was in that of the princess dowager, May 6, 1751.

His several preferments he received in the following order of time: the rectory of Michelmersh, March 8, 1737; that of Wroughton in Wiltshire, Sept. 8, 1737; and that of Alresford, and a prebend of Winchester, 29th of November in the same year. On June 9, 1743, he was instituted to the rectory of St. Mary near Southampton, and on Dec. 16, 1746, collated to that of Overton. He was the first person on whom archbishop Herring conferred the degree of a doctor. In May 1760, he was appointed to the mastership

[1] Biog. Dram.—Biog. Brit.

of St. Cross; and all these preferments he enjoyed until his death, except the living of Wroughton and the prebend of Winchester. He wrote some poems in "Dodsley's Collection," and is supposed very materially to have assisted his brother in "The Suspicious Husband." He likewise published, as we have already noticed, his father's works in 3 vols. folio. After living to the age of 64, the delight of his friends, he died March 16, 1776, and with him the name of Hoadly became extinct. He was the author of five dramas: 1. "The Contrast," a comedy, acted at Lincoln's-inn-fields, 1731, but not printed. 2. "Love's Revenge," a pastoral, 1737. 3. "Phœbe," another pastoral, 1748. 4. "Jephtha," an oratorio, 1737. 5. And another entitled "The Force of Truth," 1764. He also revised Lillo's "Arden of Feversham," and wrote the fifth act of Miller's "Mahomet." He left several dramatic works in MS. behind him, and among the rest, "The Housekeeper, a farce," on the plan of "High Life below Stairs," in favour of which piece it was rejected by Mr. Garrick, together with a tragedy on a religious subject. So great, however, was the doctor's fondness for theatrical exhibitions, that no visitors were ever long in his house before they were solicited to accept a part in some interlude or other. He himself, with Garrick and Hogarth, once performed a laughable parody on the scene in "Julius Cæsar" where the ghost appears to Brutus. Hogarth personated the spectre; but so unretentive was his memory, that, although his speech consisted only of a few lines, he was unable to get them by heart. At last they hit on the following expedient in his favour. The verses he was to deliver were written in such large letters on the outside of an illuminated paper lanthorn, that he could read them when he entered with it in his hand on the stage. Hogarth prepared the play-bill on this occasion, with characteristic ornaments, the original drawing of which is still preserved.

Dr. Hoadly's tragedy was on the story of lord Cromwell, and he once intended to give it to the stage. In a letter dated June 27, 1765, he says, "My affair with Mr. Garrick is coming upon the carpet again;" Aug. 1, 1765, he thus apologizes to Mr. Bowyer, to whom he intended to present the copy-right: "Your kind concern, &c. demanded an earlier acknowledgment, had I not delayed till an absolute answer came from my friend David Garrick, with his fixed resolution never more 'to strut and fret his hour upon the

stage again.' This decree has unhinged my schemes with regard to lord Cromwell, for nothing but the concurrence of so many circumstances in my favour (his entire disinterested friendship for me and the good doctor's memory; Mrs. Hoadly's bringing on a piece of the doctor's at the same time; the story of mine being on a religious subject, &c.; and the peculiar advantage of David's unparalleled performance in it) could have persuaded me to break through the prudery of my profession, and (in my station in the church) produce a play upon the stage." For the prudery of his profession, however, he appears to have had very little regard, and on that profession conferred very little honour. With all his preferments, which were very valuable, he is known only as the author of the dramatic pieces above-mentioned, nor do they entitle him to a very high rank among writers for the stage.[1]

[1] Biog. Dram.—Dodsley's Poems.

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THE GENERAL

BIOGRAPHICAL DICTIONARY.

A NEW EDITION.

VOL. XVIII.

THE GENERAL

BIOGRAPHICAL DICTIONARY:

CONTAINING

AN HISTORICAL AND CRITICAL ACCOUNT

OF THE

LIVES AND WRITINGS

OF THE

MOST EMINENT PERSONS

IN EVERY NATION;

PARTICULARLY THE BRITISH AND IRISH;

FROM THE EARLIEST ACCOUNTS TO THE PRESENT TIME.

A NEW EDITION,

REVISED AND ENLARGED BY

ALEXANDER CHALMERS, F. S. A.

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A NEW AND GENERAL

BIOGRAPHICAL DICTIONARY.

HOARE (WILLIAM), an ingenious and amiable English artist, was born about the year 1707, at Eye, near Ipswich, in Suffolk. His father was possessed of considerable property, holding a farm of large extent in his own hands. William shewing very early a disposition to study, was sent to a school at Faringdon in Berkshire, where the master enjoyed a high reputation for classical learning. The pupil eagerly availed himself of every opportunity of improvement, and in the course of a few years attained such a degree of proficiency as to assist his master occasionally in the tuition of the other scholars. To these acquirements he added no indifferent skill in drawing, which was also taught in the school; and he soon distinguished himself above his competitors in the prize exhibitions, which took place once a year. Indulging the bent of his mind to this art, he solicited and obtained his father's permission to follow his studies in painting with a professional view. For this purpose, after having completed the school courses with great credit to himself, he was removed to London, where he was placed under the care of Grisoni, an Italian painter of history, the best, and perhaps the only one, which that time afforded. Grisoni, however, was at the best a very poor painter, and the example of his works was little calculated to produce eminence in his scholar. But he was a man of sound judgment and benevolent disposition, and it is probable that the sense of his own insufficiency induced him to persuade young William to seek a more satisfactory guidance in the pursuit to which he devoted himself so earnestly. The schools of Italy appeared to him the place to which a learner should resort for the means of accomplishment in his art. William

caught the suggestion with eagerness, and the father's permission was again earnestly sought, for visiting the foreign treasures of painting and sculpture, which were then known to the English only through the communications of such of our gentlemen and nobility as travelled on the continent for the purposes of polite accomplishment. William Hoare was the first English painter who visited Rome for professional study.

At the time of his departure from London he had formed a friendship with Scheemackers, the celebrated Flemish sculptor, and with Delvaux, his pupil, who were both on their way to Rome, and on his arrival at that city he hastened to rejoin them, and lodged in the same house with them. His next care was to place himself in the school of Francesco Imperiale, the disciple of Carlo Maratti, and the most eminent master then living. In this school he was a fellow-student with Pompeo Battoni, with whom he maintained through life a cordial friendship, and with others of the same profession. Here he acquired a thorough knowledge of all that could be taught in his art, and a perfect acquaintance with the system and method of study adopted in the Roman school ever since the time of Raffaelle; to which method he at all times adhered in the execution of historical works.

Under the direction of Imperiale, Mr. Hoare made many copies from the most celebrated works of the great painters in the Roman palaces; a circumstance which became of great utility to him in a very different manner from that which was intended; for the circumstances of his family having been unfortunately impaired by the explosion of the South Sea adventure, he now found it necessary to turn the skill he had gained to a provision for his own maintenance. This was no difficult task, and he continued his studies at Rome for the term of nine years, when he finally returned to London, bringing with him the few copies of the finest works which he had been able to preserve for himself, and the most enthusiastic feelings in regard of his art.

In London the young painter looked around in vain for the encouragement which he had hoped to find in the historical department of his profession; and the impoverished state of his family not allowing him any alternative, he immediately resorted to portrait-painting, in which, from his superior talents, he was sure to find an unfailing re-

source. In this situation of his circumstances he formed a matrimonial engagement with a young lady of the name of Barker, between whose relations and his own there had long subsisted the most cordial intimacy, arising from mutual respect. Among the connexions of Miss Barker's family were some who were established at Bath, and Mr. Hoare soon received an invitation to settle at that city, where, as there was no person of any eminence in his profession, he might reasonably look to the highest prospects of success. He accordingly accepted the invitation, and fully realized the expectations of his friends in every point. His painting-room was the resort of all that could boast the attractions either of beauty or fashion; and the number of his sitters was for a long time so great, as scarcely to allow him a momentary interval of relaxation, much less sufficient leisure for such an attention to the higher performances of his art as formed the constant object of his wishes.

His eminent success in his portraits brought to his gallery all the distinguished characters of the time, who occasionally visited Bath for health or pleasure; among whom were Mr. Pitt, the Duke of Newcastle, Mr. Legge, Mr. Grenville, Lord Chesterfield, &c. &c. and his acquaintance with them was improved into friendship on their part, by the variety of his learning, the amenity of his manners, the ingenuousness of his mind, and the high respectability of his domestic establishment. To the list of his friends and patrons were soon added the virtuous Allen, and his learned nephew-in-law, Warburton; and Mr. Allen's house, where he was always a welcome visitor, gave him also an introduction to Pope, and other distinguished inmates of Prior-park.

In the midst of such society and such success, life might have been passed with sufficient enjoyment and ease; but the indulgences attendant on so prosperous a career did not diminish his ardour for higher excellence in his art: he made a voluntary offer of an altar-piece to the church of St. Michael, and his offer being accepted, he painted for it a figure larger than life, of our Saviour holding a cross, which now occupies one side of the wall of the chancel.

On the building of the octagon chapel, he received an application from the proprietors to paint a large altar-piece for their church, leaving the subject entirely to his own

decision. He chose the appropriate subject of the Pool of Bethesda, and found in it the long wished-for opportunity of displaying his knowledge of historical composition and character. The picture forms one of the principal ornaments of the chapel.

It should be noticed, that in an early part of his successful practice at Bath, finding a general desire prevailing for pictures in crayons, he sent an order to Rosalba, the celebrated Venetian paintress, for two heads of fancy painted in that manner, and he received from that eminent mistress of her art two of her most studied performances; the one "Apollo with his lyre," the other "A Nymph crowned with vernal flowers." These beautiful works became the models of the Bath painter in his first efforts in crayons, in which mode of painting he afterwards carried the practice of the art to so high a degree as to be scarcely excelled by Rosalba herself. On the formation of the Royal Academy in London, his long-established reputation secured him an election among its original members, and he was a constant exhibitor for many years.

During this long course of professional industry, he had shewn himself a no less diligent guardian of a numerous family. At an early period of its increase he maintained a regular correspondence on the subject of "parental duties" with Mr. Chandler, a brother of the dissenting minister of that name, and distinguished among his friends for the integrity of his mind and conduct. Many of these letters and replies still exist. He extended to all his children the most unwearied attention, and bestowed on them every advantage of education which Bath could supply. He expended on them all that his long life of diligence had amassed, and left them, at his death, which happened in 1792, scarcely any other possessions than the remembrance of his virtues and his useful labours.

He retained the vigour of health and the strength of his mind till a few years previous to his dissolution. There is a copy of Guido's "Aurora," painted by him (the figures nearly as large as life) when he was upwards of seventy years of age. The picture is finished with great firmness and precision of pencil.[1]

HOBBES, or HOBBS (THOMAS), an eminent English philosopher and miscellaneous writer, was born at Malmsbury in Wiltshire, April 5, 1588, his father being minister

[1] From information obligingly communicated by his son, Prince Hoare, esq. foreign secretary to the Royal Academy.

of that town. The Spanish Armada was then upon the coast of England; and his mother is said to have been so alarmed on that occasion, that she was brought to bed of him before her time. After having made a considerable progress in the learned languages at school, he was sent, in 1603, to Magdalen-hall, Oxford; and, in 1608, by the recommendation of the principal, taken into the family of the right honourable William Cavendish lord Hardwicke, soon after created earl of Devonshire, as tutor to his son William lord Cavendish. Hobbes ingratiated himself so effectually with this young nobleman, and with the peer his father, that he was sent abroad with him on his travels in 1610, and made the tour of France and Italy. Upon his return with lord Cavendish, he became known to persons of the highest rank, and eminently distinguished for their abilities and learning. The chancellor Bacon admitted him to a great degree of familiarity, and is said to have made use of his pen for translating some of his works into Latin. He was likewise much in favour with lord Herbert of Cherbury; and the celebrated Ben Jonson had such an esteem for him, that he revised the first work which he published, *viz.* his "English Translation of the History of Thucydides." This Hobbes undertook, as he tells us himself, "with an honest view of preventing, if possible, those disturbances in which he was apprehensive his country would be involved, by shewing, in the history of the Peloponnesian war, the fatal consequences of intestine troubles." This has always been esteemed one of the best translations that we have of any Greek writer, and the author himself superintended the maps and indexes. But while he meditated this design, his patron, the earl of Devonshire, died in 1626; and in 1628, the year his work was published, his son died also. This loss affected him to such a degree, that he very willingly accepted an offer of going abroad a second time with the son of sir Gervase Clifton, whom he accordingly accompanied into France, and staid there some time. But while he continued there he was solicited to return to England, and to resume his concern for the hopes of that family, to which he had attached himself so early, and owed many and great obligations.

In 1631, the countess dowager of Devonshire was desirous of placing the young earl under his care, who was then about the age of thirteen; a trust very suitable to his

inclinations, and which he discharged with great fidelity and diligence. In 1634 he republished his translation of Thucydides, and prefixed to it a dedication to that young nobleman, in which he gives a high character of his father, and represents in the strongest terms his obligations to that illustrious family. The same year he accompanied his noble pupil to Paris, where he applied his vacant hours to natural philosophy, especially mechanism, and the causes of animal motion. He had frequent conversations upon these subjects with father Mersenne, a man deservedly famous, who kept up a correspondence with almost all the learned in Europe. From Paris he attended his pupil into Italy, and at Pisa became known to Galileo, who communicated to him his notions very freely. After having seen all that was remarkable in that country, he returned in 1637 with the earl of Devonshire into England. The troubles in Scotland now grew high, and began to spread themselves southward, and to threaten disturbance throughout the kingdom. Hobbes, seeing this, thought he might do good service by composing something by way of antidote to the pestilential opinions which then prevailed. This engaged him to commit to paper certain principles, observations, and remarks, out of which he composed his book "De Cive," and which grew up afterwards into that system which he called his "Leviathan."

Not long after the meeting of the long parliament, Nov. 3, 1640, when all things fell into confusion, he withdrew, for the sake of living in quiet, to Paris; where he associated himself with those learned men, who, under the protection of Cardinal Richelieu, sought, by conferring their notions together, to promote every kind of useful knowledge. He had not been long there, when by the good offices of his friend Mersenne, he became known to Des Cartes, and afterwards held a correspondence with him upon mathematical subjects, as appears from the letters of Hobbes published in the works of Des Cartes. But when that philosopher printed afterwards his "Meditations," in which he attempted to establish points of the highest consequence from innate ideas, Hobbes took the liberty of dissenting from him; as did also Gassendi, with whom Hobbes contracted a very close friendship, which was not interrupted till the death of the former. In 1642, he printed a few copies of his book "De Cive," which raised him many adversaries, by whom he was charged with in-

stilling principles of a dangerous tendency. Immediately after the appearance of this book, Des Cartes said of it to a friend, "I am of opinion that the author of the book 'De Cive,' is the same person who wrote the third objection against my 'Meditations.' I think him a much greater master of morality, than of metaphysics or natural philosophy; though I can by no means approve of his principles or maxims, which are very bad and extremely dangerous, because they suppose all men to be wicked, or give them occasion to be so. His whole design is to write in favour of monarchy, which might be done to more advantage than he has done, upon maxims more virtuous and solid. He has wrote likewise greatly to the disadvantage of the church and the Roman catholic religion, so that if he is not particularly supported by some powerful interest, I do not see how he can escape having his book censured." The learned Conringius censures him very severely for boasting, in regard to this performance, "that though physics were a new science, yet civil philosophy was still newer, since it could not be styled older than his book 'De Cive;' whereas," says Conringius, "there is nothing good in that work of his that was not always known." But vanity was throughout life a prevailing foible with Hobbes.

Among many illustrious persons who upon the shipwreck of the royal cause retired to France for safety, was sir Charles Cavendish, brother to the duke of Newcastle, who, being skilled in every branch of mathematics, proved a constant friend and patron to Hobbes: and Hobbes himself, by embarking, in 1645, in a controversy about the quadrature of the circle, became so celebrated, although certainly undeservedly as a mathematician, that, in 1647, he was recommended to instruct Charles prince of Wales, afterwards Charles II. in that branch of study. His care in the discharge of this office gained him the esteem of that prince in a very great degree: and though he afterwards withdrew his public favour from Hobbes on account of his writings, yet he always retained a sense of the services he had done him, shewed him various marks of his favour after he was restored to his dominions, and, as some say, had his picture hanging in his closet. This year also was printed in Holland, by the care of M. Sorbiere, a second and more complete edition of his book "De Cive," to which are prefixed two Latin letters to the editor, one by Gassendi, the other by Mersenne, in commendation of it.

While Hobbes was thus employed at Paris, he was attacked by a violent fit of illness, which brought him so low that his friends began to despair of his recovery. Among those who visited him in this weak condition was his friend Mersenne, who, taking this for a favourable opportunity, began, after a few general compliments of condolence, to mention the power of the church of Rome to forgive sins; but Hobbes immediately replied, "Father, all these matters I have debated with myself long ago. Such kind of business would be troublesome to me now; and you can entertain me on subjects more agreeable; when did you see Mr. Gassendi?" Mersenne easily understood his meaning, and, without troubling him any farther, suffered the conversation to turn upon general topics. Yet some days afterwards, when Dr. Cosin, afterwards bishop of Durham, came to pray with him, he very readily accepted the proposal, and received the sacrament at his hands, according to the forms appointed by the church of England.

In 1650 was published at London a small treatise by Hobbes entitled "Human Nature," and another, "De corpore politico, or, of the Elements of the Law." The latter was presented to Gassendi, and read by him a few months before his death; who is said first to have kissed it, and then to have delivered his opinion of it in these words: "This treatise is indeed small in bulk, but in my judgment the very marrow of science." All this time Hobbes had been digesting with great pains his religious, political, and moral principles into a complete system, which he called the "Leviathan," and which was printed in English at London in that and the year following. He caused a copy of it, very fairly written on vellum *, to be presented to Charles II.; but after that monarch was informed that the English divines considered it as a book tending to subvert both religion and civil government, he is said to have withdrawn his countenance from the author, and by the marquis of Ormond to have forbidden him to come into his presence. After the publication of his "Leviathan," Hobbes returned to England, and passed the summer commonly at his patron the earl of Devonshire's seat in Derbyshire, and his

* This copy appears to be now in the library of the late earl of Macartney, at Lissanoure in Ireland, if the one very accurately described by the Rev. W. H. Pratt, in the Gentleman's Magazine for January 1813, p. 30. How it came there has not been discovered. The library is now in the possession of a lady, the late earl's representative, who probably knew little of its history.

winters in town; where he had for his intimate friends some of the greatest men of the age; such as Dr. Harvey, Selden, Cowley, &c. In 1654, he published his "Letter upon Liberty and Necessity," which occasioned a long controversy between him and Bramhall, bishop of Londonderry. About this time he began the controversy with Wallis, the mathematical professor at Oxford, which lasted as long as Hobbes lived, and in which he had the misfortune to have all the mathematicians against him. It is indeed said, that he came too late to this study to excel in it; and that though for a time he maintained his credit, while he was content to proceed in the same track with others, and to reason in the accustomed manner from the established principles of the science, yet when he began to digress into new paths, and set up for a reformer, inventor, and improver of geometry, he lost himself extremely. But notwithstanding these debates took up much of his time, yet he published several philosophical treatises in Latin.

Such were his occupations till 1660, when upon the king's restoration he quitted the country, and came up to London. He was at Salisbury-house with his patron, when the king passing by one day accidentally saw him. He sent for him, gave him his hand to kiss, inquired kindly after his health and circumstances; and some time after directed Cooper, the celebrated miniature-painter, to take his portrait. His majesty likewise afforded him another private audience, spoke to him very kindly, assured him of his protection, and settled a pension upon him of 100*l.* per annum out of his privy purse. Yet this did not render him entirely safe; for, in 1666, his "Leviathan," and treatise "De Cive," were censured by parliament, which alarmed him much; as did also the bringing of a bill into the House of commons to punish atheism and profaneness. When this storm was a little blown over, he began to think of procuring a beautiful edition of his pieces that were in Latin; but finding this impracticable in England, he caused it to be undertaken abroad, where they were published in 1668, 4to, from the press of John Bleau. In 1669, he was visited by Cosmo de Medicis, then prince, afterwards duke of Tuscany, who gave him ample marks of his esteem; and having received his picture, and a complete collection of his writings, caused them to be deposited, the former among his curiosities, the latter in his library at Florence. Similar visits he received from several

foreign ambassadors, and other strangers of distinction; who were curious to see a person, whose singular opinions and numerous writings had made so much noise all over Europe. In 1672, he wrote his own Life in Latin verse, when, as he observes, he had completed his eighty-fourth year: and, in 1674, he published in English verse four books of Homer's "Odyssey," which were so well received, that it encouraged him to undertake the whole "Iliad" and "Odyssey," which he likewise performed, and published in 1675. These were not the first specimens of his poetic genius which he had given to the public: he had published many years before, about 1637, a Latin poem, entitled "De Mirabilibus Pecci, or, Of the Wonders of the Peak." But his poetry is below criticism, and has been long exploded*. In 1674, he took his leave of London, and went to spend the remainder of his days in Derbyshire; where, however, he did not remain inactive, notwithstanding his advanced age, but published from time to time several pieces to be found in the collection of his works, namely, in 1676, his "Dispute with Laney bishop of Ely, concerning Liberty and Necessity;" in 1678, his "Decameron Physiologicum, or, Ten Dialogues of Natural Philosophy;" to which he added a book, entitled "A Dialogue between a Philosopher and a Student of the Common Law of England." June 1679, he sent another book, entitled "Behemoth, or, A History of the Civil Wars from 1640 to 1660," to an eminent bookseller, with a letter setting forth the reasons for his communication of it, as well as for the request he then made, that he would not publish it till a proper occasion offered. The book, however, was published as soon as he was dead, and the letter along with it; of which we shall give a curious extract:—"I would fain have published my Dialogue of the Civil Wars of England long ago, and to that end I presented it to his majesty; and some days after,

* "Hobbes could construe a Greek author; but his skill in words must have been all derived from the dictionary; for he seems not to have known, that any one articulate sound could be more agreeable, or any one phrase more dignified, than any other. In his Iliad and Odyssey, even when he hits the author's sense (which is not always the case), he proves by his choice of words, that of harmony, elegance, or energy of style, he had no manner of conception. And hence that work, though called a translation of Homer, does not even deserve the name of poem; because it is in every respect unpleasing, being nothing more than a fictitious narrative delivered in mean prose, with the additional meanness of harsh rhime, and untuneable measure." Beattie's Essay on Poetry and Music.

when I thought he had read it, I humbly besought him to let me print it. But his majesty, though he heard me graciously, yet he flatly refused to have it published: therefore I brought away the book, and gave you leave to take a copy of it; which when you had done, I gave the original to an honourable and learned friend, who about a year after died. The king knows better, and is more concerned in publishing of books than I am; and therefore I dare not venture to appear in the business, lest I should offend him. Therefore I pray you not to meddle in the business. Rather than to be thought any way to further or countenance the printing, I would be content to lose twenty times the value of what you can expect to gain by it. I pray do not take it ill; it may be I may live to send you somewhat else as vendible as that, and without offence. I am, &c." However he did not live to send his bookseller any thing more, this being his last piece. It is in dialogue, and full of paradoxes, like all his other writings. More philosophical, political, says Warburton, or any thing rather than historical, yet full of shrewd observations. In October following, he was afflicted with a suppression of urine; and his physician plainly told him, that he had little hopes of curing him. In November, the earl of Devonshire removing from Chatsworth to another seat called Hardwick, Hobbes obstinately persisted in desiring that he might be carried too, though this could no way be done but by laying him upon a feather-bed. He was not much discomposed with his journey, yet within a week after lost, by a stroke of the palsy, the use of his speech, and of his right side entirely; in which condition he remained for some days, taking little nourishment, and sleeping much, sometimes endeavouring to speak, but not being able. He died Dec. 4, 1679, in his ninety-second year. Wood tells us, that after his physician gave him no hopes of a cure, he said, "Then I shall be glad to find a hole to creep out of the world at." He observes also, that his not desiring a minister, to receive the sacrament before he died, ought in charity to be imputed to his being so suddenly seized, and afterwards deprived of his senses; the rather, because the earl of Devonshire's chaplain declared, that within the two last years of his life he had often received the sacrament from his hands with seeming devotion.

His character and manners are thus described by Dr. White Kennet, in his "Memoirs of the Cavendish Family;"

"The earl of Devonshire," says he, "for his whole life entertained Mr. Hobbes in his family, as his old tutor rather than as his friend or confidant. He let him live under his roof in ease and plenty, and in his own way, without making use of him in any public, or so much as domestic affairs. He would often express an abhorrence of some of his principles in policy and religion; and both he and his lady would frequently put off the mention of his name, and say, 'he was a humourist, and nobody could account for him.' There is a tradition in the family of the manners and customs of Mr. Hobbes somewhat observable. His professed rule of health was to dedicate the morning to his exercise, and the afternoon to his studies. At his first rising, therefore, he walked out, and climbed any hill within his reach; or, if the weather was not dry, he fatigued himself within doors by some exercise or other, to be in a sweat: recommending that practice upon this opinion, that an old man had more moisture than heat, and therefore by such motion heat was to be acquired, and moisture expelled. After this he took a comfortable breakfast; and then went round the lodgings to wait upon the earl, the countess, and the children, and any considerable strangers, paying some short addresses to all of them. He kept these rounds till about twelve o'clock, when he had a little dinner provided for him, which he eat always by himself without ceremony. Soon after dinner he retired to his study, and had his candle with ten or twelve pipes of tobacco laid by him; then shutting his door, he fell to smoaking, thinking, and writing for several hours. He retained a friend or two at court, and especially the lord Arlington, to protect him if occasion should require. He used to say, that it was lawful to make use of ill instruments to do ourselves good: 'If I were cast,' says he, 'into a deep pit, and the devil should put down his cloven foot, I would take hold of it to be drawn out by it.' Towards the end of his life he had very few books, and those he read but very little; thinking he was now able only to digest what he had formerly fed upon. If company came to visit him, he would be free in discourse till he was pressed or contradicted; and then he had the infirmities of being short and peevish, and referring to his writings for better satisfaction. His friends, who had the liberty of introducing strangers to him, made these terms with them before their admission, that they should not dispute with the old man, nor contradict him."

After mentioning the apprehensions Hobbes was under, when the parliament censured his book, and the methods he took to escape persecution, Dr. Kennet adds, "It is not much to be doubted, that upon this occasion he began to make a more open shew of religion and church communion. He now frequented the chapel, joined in the service, and was generally a partaker of the holy sacrament: and whenever any strangers in conversation with him seemed to question his belief, he would always appeal to his conformity in divine services, and referred them to the chaplain for a testimony of it. Others thought it a mere compliance to the orders of the family, and observed, that in city and country he never went to any parish church; and even in the chapel upon Sundays, he went out after prayers, and turned his back upon the sermon; and when any friend asked the reason of it, he gave no other but this, 'they could teach him nothing, but what he knew.' He did not conceal his hatred to the clergy; but it was visible that the hatred was owing to his fear of their civil interest and power. He had often a jealousy, that the bishops would burn him: and of all the bench he was most afraid of the bishop of Sarum, because he had most offended him; thinking every man's spirit to be remembrance and revenge. After the Restoration, he watched all opportunities to ingratiate himself with the king and his prime ministers; and looked upon his pension to be more valuable, as an earnest of favour and protection, than upon any other account. His following course of life was to be free from danger. He could not endure to be left in an empty house. Whenever the earl removed, he would go along with him, even to his last stage, from Chatsworth to Hardwick. When he was in a very weak condition, he dared not to be left behind, but made his way upon a feather-bed in a coach, though he survived the journey but a few days. He could not bear any discourse of death, and seemed to cast off all thoughts of it: he delighted to reckon upon longer life. The winter before he died, he made a warm coat, which he said must last him three years, and then he would have such another. In his last sickness his frequent questions were, Whether his disease was curable? and when intimations were given that he might have ease, but no remedy, he used this expression, 'I shall be glad to find a hole to creep out of the world at;' which are reported to have been his last sensible words; and his lying

some days following in a silent stupefaction, did seem owing to his mind more than to his body. The only thought of death that he appeared to entertain in time of health, was to take care of some inscription on his grave. He would suffer some friends to dictate an epitaph, among which he was best pleased with this humour, 'This is the philosopher's stone'." A pun very probably from the hand which wrote for Dr. Fuller, "Here lies Fuller's earth."

After this account of Hobbes, which, though undoubtedly true in the main, may be thought too strongly coloured, it will be but justice to subjoin what lord Clarendon has said of him. This noble person, during his banishment, wrote a book in 1670, which was printed six years after at Oxford with this title, "A brief View of the dangerous and pernicious Errors to Church and State in Mr. Hobbes's book entitled Leviathan." In the introduction the earl observes, that Mr. Hobbes's "Leviathan" "contains in it good learning of all kinds, politely extracted, and very wittily and cunningly digested in a very commendable, and in a vigorous and pleasant style: and that Mr. Hobbes himself was a man of excellent parts, of great wit, some reading, and somewhat more thinking; one who has spent many years in foreign parts and observations; understands the learned as well as the modern languages; hath long had the reputation of a great philosopher and mathematician; and in his age hath had conversation with very many worthy and extraordinary men: to which it may be, if he had been more indulgent in the more vigorous part of his life, it might have had greater influence upon the temper of his mind; whereas age seldom submits to those questions, inquiries, and contradictions, which the laws and liberty of conversation require. And it hath been always a lamentation among Mr. Hobbes's friends, that he spent too much time in thinking, and too little in exercising those thoughts in the company of other men of the same, or of as good faculties; for want whereof his natural constitution, with age, contracted such a morosity, that doubting and contradicting men were never grateful to him. In a word, Mr. Hobbes is one of the most ancient acquaintance I have in the world; and of whom I have always had a great esteem, as a man, who, besides his eminent parts, learning, and knowledge, hath been always looked upon as a man of probity, and of a life free from scandal."

There have been few persons, whose writings have had a more pernicious influence in spreading irreligion and infidelity than those of Hobbes; and yet none of his treatises are directly levelled against revealed religion. He sometimes affects to speak with veneration of the sacred writings, and expressly declares, that though the laws of nature are not laws as they proceed from nature, yet "as they are given by God in Holy Scripture, they are properly called laws; for the Holy Scripture is the voice of God, ruling all things by the greatest right*." But though he seems here to make the laws of Scripture the laws of God, and to derive their force from his supreme authority, yet elsewhere he supposes them to have no authority, but what they derive from the prince or civil power. He sometimes seems to acknowledge inspiration to be a supernatural gift, and the immediate hand of God: at other times he treats the pretence to it as a sign of madness, and represents God's speaking to the prophets in a dream, to be no more than the prophets dreaming that God spake unto them. He asserts, that we have no assurance of the certainty of Scripture but the authority of the church†, and this he resolves into the authority of the commonwealth; and declares, that till the sovereign ruler had prescribed them, "the precepts of Scripture were not obligatory laws, but only counsel or advice, which he that was counselled might without injustice refuse to observe, and being contrary to the laws could not without injustice observe;" that the word of the interpreter of Scripture is the word of God, and that the sovereign magistrate is the interpreter of Scripture, and of all doctrines, to whose authority we must stand. Nay, he carries it so far as to pronounce ‡, that Christians are bound in conscience to obey the laws of an infidel king in matters of religion; that "thought is free, but when it comes to confession of faith, the private reason must submit to the public, that is to say, to God's lieutenant." Accordingly he allows the subject, being commanded by the sovereign, to deny Christ in words, holding the faith of him firmly in his heart; it being in this "not he, that denieth Christ before men, but his governor and the laws of his country." In the mean time he acknowledges the existence of God §, and that we must of necessity ascribe

* De Cive, c. iii. s. 33.
† Leviathan, p. 196.
‡ De Cive, c. 17. Leviathan, pp. 169, 283, 284.
§ Leviathan, pp. 228, 272.

the effects we behold to the eternal power of all powers, and cause of all causes; and he reproaches those as absurd, who call the world, or the soul of the world, God. But then he denies that we know any thing more of him than that he exists, and seems plainly to make him corporeal; for he affirms, that whatever is not body is nothing at all. And though he sometimes seems to acknowledge religion and its obligations, and that there is an honour and worship due to God; prayer, thanksgivings, oblations, &c. yet he advances principles, which evidently tend to subvert all religion. The account he gives of it is this, that "from the fear of power invisible, feigned by the mind, or imagined from tales, publicly allowed, ariseth religion; not allowed, superstition:" and he resolves religion into things which he himself derides, namely, "opinions of ghosts, ignorance of second causes, devotion to what men fear, and taking of things casual for prognostics." He takes pains in many places to prove man a necessary agent, and openly derides the doctrine of a future state: for he says, that the belief of a future state after death, "is a belief grounded upon other men's saying, that they knew it supernaturally; or, that they knew those, that knew them, that knew others that knew it supernaturally." But it is not revealed religion only, of which Hobbes makes light; he goes farther, as will appear by running over a few more of his maxims. He asserts, "that, by the law of nature, every man hath a right to all things, and over all persons; and that the natural condition of man is a state of war, a war of all men against all men: that there is no way so reasonable for any man, as by force or wiles to gain a mastery over all other persons that he can, till he sees no other power strong enough to endanger him: that the civil laws are the only rules of good and evil, just and unjust, honest and dishonest; and that, antecedently to such laws, every action is in its own nature indifferent; that there is nothing good or evil in itself, nor any common laws constituting what is naturally just and unjust: that all things are measured by what every man judgeth fit, where there is no civil government, and by the laws of society, where there is: that the power of the sovereign is absolute, and that he is not bound by any compacts with his subjects: that nothing the sovereign can do to the subject, can properly be called injurious or wrong; and that the king's word is sufficient to take any

thing from the subject if need be, and that the king is judge of that need." This scheme evidently strikes at the foundation of all religion, natural and revealed. It tends not only to subvert the authority of Scripture, but to destroy God's moral government of the world. It confounds the natural differences of good and evil, virtue and vice. It destroys the best principles of the human nature; and instead of that innate benevolence and social disposition which should unite men together, supposes all men to be naturally in a state of war with one another. It erects an absolute tyranny in the state and church, which it confounds, and makes the will of the prince or governing power the sole standard of right and wrong.

Such principles in religion and politics would, as it may be imagined, raise adversaries. Hobbes accordingly was attacked by many considerable persons, and, what may seem more strange, by such as wrote against each other. Harrington, in his "Oceana," very often attacks Hobbes; and so does sir Robert Filmer in his "Observations concerning the Original of Government." We have already mentioned Bramhall and Clarendon; the former argued with great acuteness against that part of his system which relates to liberty and necessity, and afterwards attacked the whole in a piece, called "The Catching of the Leviathan," published in 1685; in which he undertakes to demonstrate out of Hobbes's own works, that no man, who is thoroughly an Hobbist, can be "a good Christian, or a good commonwealth's man, or reconcile himself to himself." Tenison, afterwards archbishop of Canterbury, gave a summary view of Hobbes's principles, in a book called "The Creed of Mr. Hobbes examined, 1670;" to which we may add the two dialogues of Dr. Eachard between Timothy and Philautus, and Dr. Parker's book, entitled "Disputationes de Deo & Divina Providentia." Dr. Henry More has also in different parts of his works canvassed and refuted several positions of Hobbes; and the philosopher of Malmesbury is said to have been so ingenuous as to own, that "whenever he discovered his own philosophy to be unsustainable, he would embrace the opinions of Dr. More." But the two greatest works against him were, Cumberland's book "De legibus Naturæ," and Cudworth's "Intellectual System:" for these authors do not employ themselves about his peculiar whimsies, or in vindicating revealed religion from his exceptions and cavils, but

endeavour to establish the great principles of all religion and morality, which his scheme tended to subvert, and to shew that they have a real foundation in reason and nature.

There is one peculiarity related of Hobbes, which we have not yet mentioned in the course of our account of him—his dread of apparitions and spirits. His friends indeed have called this a fable. "He was falsely accused," say they, "by some, of being afraid to be alone, because he was afraid of spectres and apparitions; vain bugbears of fools, which he had chased away by the light of his philosophy." They do not, however, deny, that he was afraid of being alone; they only insinuate, that it was for fear of being assassinated; but the fact probably was, that he had that tenacity of life which is observable in men whose religious principles are unsettled. Upon the whole, we may conclude, with the intelligent Brucker, that Hobbes was certainly possessed of vigorous faculties, and had he been sufficiently careful to form and improve his judgment, and to preserve his mind free from the bias of prejudice and passion, would undoubtedly have deserved a place in the first class of philosophers. The mathematical method of reasoning which he adopted, greatly assisted him in his researches; but he was often led into error, by assuming false or uncertain principles or axioms. The vehemence with which he engaged in political contests biassed his judgment on questions of policy, and led him to frame such maxims and rules of government, as would be destructive of the peace and happiness of mankind. An arrogant contempt of the opinions of others, an impatience of contradiction, and a restless ambition to be distinguished as an innovator in philosophy, were qualities which appear to have contributed in no small degree to the perversion of his judgment. It is also to be remarked, that though he had the precept and example of lord Bacon to guide him, he neglected the new and fertile path of experimental philosophy. So little was he aware of the value of this kind of knowledge, that he censured the royal society of London, at its first institution, for attending more to minute experiment than general principles, and said, that if the name of a philosopher was to be obtained by relating a multifarious farrago of experiments, we might expect to see apothecaries, gardeners, and perfumers rank among philosophers.

A list of the works of this remarkable man, in the order

of publication, seems not unnecessary to close our account of him, 1. His "Translation of Thucydides," Lond. 1628, and 1676, fol. reprinted in 2 vols. 8vo. 2. "De Mirabilibus Pecci," a Latin poem, Lond. 1636, 8vo, 1666, 4to. 3. "Elementa philosophica seu politica de Cive," Paris, 1642, 4to, Amst. 1647, 12mo. 4. "An Answer to sir William Davenant's Epistle or Preface to Gondibert," Paris, 1650, 12mo, afterwards printed with Gondibert. 5. "Human Nature; or the fundamental elements of policy," Lond. 1650, 12mo. 6. "De Corpore Politico; or the Elements of the Law," Lond. 1650, 12mo. 7. "Leviathan; or the matter, form, and power of a Commonwealth," ibid. 1651, and 1680, fol. 8. "A Compendium of Aristotle's Rhetoric, and Ramus's Logic." 9. "A Letter about Liberty and Necessity," Lond. 1654, 12mo. This was answered by Dr. Laney and bishop Bramhall. 10. "The Questions concerning Liberty, and Necessity, and Chance, stated and debated between Mr. Hobbes and Dr. Bramhall, bishop of London-Derry," Lond. 1656, 4to. 11. "Elementorum Philosophiæ sectio prima de Corpore," ibid. 1655, 8vo; in English, 1656, in 4to. "Sectio secunda," London, 1657, 4to; Amsterdam, 1668, in 4to. 12. "Six Lessons to the professors of mathematics of the institution of sir Henry Savile," ibid. 1656, 4to, written against Mr. Seth Ward, and Dr. John Wallis. 13. "The Marks of the absurd Geometry, rural Language, &c. of Dr. John Wallis," ibid. 1657, 8vo. 14. "Examinatio et emendatio Mathematicæ hodiernæ, sex Dialogis comprehensa," ibid. 1660, 4to; Amsterdam, 1668, 4to. 15. "Dialogus Physicus, sive de Naturâ Aeris," Lond. 1661, 4to; Amsterdam, 1668, 4to. 16. "De Duplicatione Cubi," London, 1661, 4to; Amsterdam, 1668, 4to. 17. "Problemata Physica, una cum magnitudine circuli," Lond. 1662, 4to; Amsterdam, 1688, 4to. 18. "De principiis et ratiocinatione Geometrarum, contra fastuosum professorem," Lond. 1666, 4to; Amsterdam, 1668, 4to. 19. "Quadratura Circuli, cubatio sphæræ, duplicatio cubi; unà cum responsione ad objectiones geometriæ professoris Saviliani Oxoniæ editas anno 1669." Lond. 1669, 4to. 20. "Rosetum Geometricum, sive prōpositiones aliquot frustra antehac tentatæ, cum censurâ brevi doctrinæ Wallisianæ de motu," London, 1671, 4to, of which an account is given in the Philosophical Transactions, No. 72, for the year 1671. 21. Three Papers presented to the royal society against

Dr. Wallis, with considerations on Dr. Wallis's Answer to them," Lond. 1671, 4to. 22. "Lux Mathematica, &c. censura doctrinæ Wallisianæ de Libra: Rosetum Hobbesii," Lond. 1672, 4to. 23. "Principia et Problemata aliquot Geometrica ante desperata, nunc breviter explicata et demonstrata," London, 1674, 4to. 24. "Epistola ad Dom. Anton. à Wood, Authorem Historiæ et Antiquitat. Universit. Oxon.:" dated April the 20th, 1674, printed in half a sheet on one side. "It was written to Mr. Wood," says Wood himself, "upon his complaint made to Mr. Hobbes of several deletions and additions made in and to his life and character (which he had written of him in that book) by the publisher (Dr. Jo. Fell) of the said Hist. and Antiq. to the great dishonour and disparagement of the said Mr. Hobbes. Whereupon, when that history was finished, came out a scurrilous answer to the said epistle, written by Dr. Fell, which is at "the end of the said history." In this Answer Dr. Fell styles Mr. Hobbes, "irritabile illud et vanissimum Malmsburiense animal;" and tells us, that one Mr. J. A. had sent a magnificent eulogium of Mr. Hobbes drawn up by him, or more probably by Hobbes himself, in order to be inserted in the Hist et Antiq. Univers. Oxon.; but the editor finding in this eulogium a great many things foreign to the design of that work, and far from truth, he suppressed what he thought proper. 25. "A Letter to William duke of Newcastle, concerning the Controversy had with Dr. Laney, bishop of Ely, about Liberty and Necessity," Lond. 1670, 12mo. 26. "Decameron Physiologicum; or ten dialogues of natural philosophy, &c." London, 1678, 8vo. To this is added "The Proportion of a strait line to hold the Arch of a Quadrant." 27. "His last words and dying Legacy:" printed on one side of a sheet of paper in December 1679, and published by Charles Blunt, esq. from the "Leviathan," in order to expose Mr. Hobbes's doctrine. 28. His "Memorable Sayings in his books and at the table;" printed on one side of a broad sheet of paper, with his picture before them. 29. "Behemoth: The History of the Civil Wars of England from 1640 to 1660," Lond. 1679, 8vo. 30. "Vita Thomæ Hobbes," a Latin poem written by himself, and printed at London in 4to, in the latter end of December 1679; and a fortnight after that, viz. about the 10th of January, it was published in English verse by another hand, at London 1680, in five sheets in folio. The Latin copy was

reprinted and subjoined to "Vitæ Hobbianæ Auctarium." 31. "Historical narration of Heresy, and the punishment thereof," London, 1680, in four sheets and an half in folio; and in 1682 in 8vo. This is chiefly extracted out of the second chapter De Hæresi of his Appendix to the Leviathan. 32. "Vita Thomæ Hobbes," written by himself in prose, and printed at Caropolis, i. e. London, and prefixed to "Vitæ Hobbianæ Auctarium," 1681, 8vo, and 1682, 4to. 33. "A Brief of the art of Rhetoric, containing in substance all that Aristotle hath written in his three books of that subject," 12mo, without a date. It was afterwards published in two books, London, 1681, in 8vo, the first bearing the title of "The Art of Rhetoric," and the other of "The Art of Rhetoric plainly set forth; with pertinent examples for the more ready understanding and practice of the same." To which is added, 34. "A Dialogue between a philosopher and a student of the Common Laws of England." Mr. Barrington in his Observations on the Statute of Treasons, says it appears by this dialogue, that Hobbes had considered most of the fundamental principles of the English law with great care and attention. 35. "An Answer to archbishop Bramhall's Book called The catching of the Leviathan," London, 1682, 8vo. 36. "Seven philosophical Problems, and two Propositions of Geometry," London, 1682, 8vo, dedicated to the king in 1662. 37. "An Apology for himself and his Writings." 38. "Historia Ecclesiastica carmine elegiaco concinnata." Aug. Trinob. i. e. London, 1688, 8vo. 39. "Tractatus Opticus," inserted in Mersennus's "Cogitata Physico-Mathematica," Paris, 1644, 4to. 40. "Observationes in Cartesii de primâ Philosophiâ Meditationes." These objections are published in all the editions of Des Cartes's "Meditations." 41. "The Voyage of Ulysses; or Homer's Odysses," book 9, 10, 11, 12. London, 1674, in 8vo. And 42. "Homer's Iliads and Odysses," London, 1675 and 1677, 12mo.[1]

HOBBIMA (MINDERHOUT), a very eminent painter, is supposed to have been born about 1611, at Antwerp; but the master from whom he received his instruction is not known. He studied entirely after nature, sketching every

[1] Biog. Brit.—Gen. Dict.—Burnet's Own Times.—Life prefixed to Wood's Annals, 4to, p. 18.—Ath. Ox. vol. II.—Leland's Deistical Writers.—Letters from the Bodleian Library, 3 vols. 8vo, 1813.—D'Israeli's Quarrels of Authors, vol. III. p. 1—89.

scene that afforded him pleasure, and his choice was exceedingly picturesque His grounds are always agreeably broken, and he was particularly fond of describing slopes diversified with shrubs, plants, or trees, which conducted the eye to some building, ruin, grove, or piece of water, and frequently to a delicate remote distance; every object perspectively contributing to delude our observation to that point. The forms of his trees are not unlike Ruysdael and Dekker; and in all his pictures he shews an admirable knowledge of the chiaroscuro. His colouring is extremely good, and his skies evidently shew that he made nature his principal director, by the shape and disposition of his clouds, as also by those peculiar tints, by which he expressed the rising and setting of the sun, the morning and evening. His touch is light, free, and firm; and his paintings have a very striking effect, by the happy distribution of his light and shadow. The figures which he himself designed are but indifferent, which was a defect imputable to Claude Lorraine and Gaspar Poussin, as well as to Hobbima; but the latter, conscious of his inability in that respect, admitted but few figures into his designs, and those he usually placed somewhat removed from the immediate view, at a prudent distance from the front line. However, most of his pictures were supplied with figures by Ostade, Teniers, and other very famous masters, which must always give them a great additional value. The works of Hobbima are now exceedingly scarce, and industriously sought for. A very fine landscape of his, the property of the late Edward Coxe, esq. was sold a few years ago for nearly 700*l.*[1]

HOCCLEVE, or OCCLEVE (THOMAS), an ancient English poet, who scarcely, however, deserves the name, was born probably about 1370, and has been styled Chaucer's disciple. He studied law at Chester's Inn, in the Strand, and was a writer to the privy seal for above twenty years. When he quitted this office, or what means of subsistence he afterwards had, cannot be easily determined. Pits seems wrong in asserting that he was provided for by Humphrey duke of Gloucester. Nor is Bale more correct in saying that he had imbibed the religious tenets of Wickliff. From his poems the following scanty particulars of his history have been communicated by a learned friend: "He dwelt in the office of the privy seal, a writer 'unto the seal twenty-four years come Easter, and

[1] Pilkington.

that is nigh.' The king granted him an annuity of twenty marks in the exchequer, which it appears he had much difficulty in getting paid. He expresses much doubt of obtaining it from 'yere to yere:' fears it may not be continued when he is no longer able to 'serve' (i. e. as a writer in the privy seal office). Besides this annuity he has but six marks coming in yearly 'in noo tide.' Speaks of dwelling at home in his 'pore coote,' and that more than two parts of his life are spent—he is ignorant of husbandry; 'scarcely could skare away the kite;' can neither use plough or harrow, knows not 'what land is good for what corn;' unable to fill a cart or barrow from long use to writing; descants on the troubles and difficulties attending *writing;* says that 'hit is welle grett laboure,' and contrasts very happily the life of an husbandman or artificer with that of a *writer*, adding that he has continued in writing twenty years and more. He 'whilom' thought to have been a priest, but now is married, having long waited for a benefice; describes the corruption in his office, but that no share of the bribes come to the clerks. Name 'Okkleve' acquainted with Chaucer—has small knowledge of Latin and of French. He is advised to complain to the prince that he cannot get paid in the *exchequer*, and petition that his patent be removed into the haniper, but observes this cannot be done because of the 'ordinance,' for 'longe after this shall noo graunt be chargeable.' He says 'my lorde the prince is good lorde' to him, and is advised to write him 'a goodlie tale or two,' therein to avoid flattery, and write 'nothinge that sowneth to vice,'" &c.

Hoccleve is supposed to have died in 1454. Some of his poems were printed by Mr. George Mason, in 1796, 4to, from a MS. in his possession, and a preface, notes, and glossary. The glossary is useful, but the attempt to revive the poems impotent. Instead, indeed, of removing, they confirm Warton's objection to him as a feeble poet, "whose chief merit seems to be, that his writings contributed to propagate and establish those improvements in our language, which were in his time beginning to take place." The most favourable specimen of Hoccleve's poetry is his "Story of Jonathas," which the reader will find in the "Shepherd's Pipe," by William Browne, author of Britannia's Pastorals.[1]

[1] Preface to Mason's edition.—Extracts communicated by Mr. Archdeacon Nares from Mr. Sharp of Coventry.—Ellis's Specimens.—Warton's Hist. of Poetry.

HOCHSTETTER (ANDREW-ADAM), a protestant divine, was born at Tubingen, July 1688. After studying with credit in the principal universities of Germany, he became successively professor of eloquence, of moral philosophy, of divinity, and finally rector of Tubingen. He died at the same place, April 27, 1717. His principal works are, 1. "Collegium Puffendorfianum." 2. "De Festo Expiationis, et Hirco Azazel." 3. "De Conradino, ultimo ex Suevis duce." 4. "De rebus Elbigensibus." His historical works are in most esteem.[1]

HODGES (NATHANIEL), an English physician, was the son of Dr. Thomas Hodges, dean of Hereford, of whom there are three printed sermons. He was educated in Westminster-school, and became a student of Christ-church, Oxford, in 1648. In 1651 and 1654, he took the degrees of B. and M. A. and, in 1659, accumulated the degrees of B. and M. D. He settled in London, and was, in 1672, made fellow of the College of Physicians. He remained in the metropolis during the continuance of the plague in 1665, when most of the physicians, and Sydenham among the rest, retired to the country: and, with another of his brethren, he visited the infected during the whole of that terrible visitation. These two physicians, indeed, appear to have been appointed by the city of London to attend the diseased, with a stipend. Dr. Hodges was twice taken ill during the prevalence of the disease; but by the aid of timely remedies he recovered. His mode of performing his perilous duty was to receive early every morning, at his own house, the persons who came to give reports of the sick, and convalescents, for advice; he then made his forenoon visits to the infected, causing a pan of coals to be carried before him with perfumes, and chewing troches while he was in the sick chamber. He repeated his visits in the afternoon. His chief prophylactic was a liberal use of Spanish wine, and cheerful society after the business of the day. It is much to be lamented that such a man afterwards fell into unfortunate circumstances, and was confined for debt in Ludgate prison, where he died in 1684. His body was interred in the church of St. Stephen's, Walbrook, London, where a monument is erected to him. He is author of two works: 1. "Vindiciæ Medicinæ et Medicorum: An Apology for the Profession and Professors

[1] Dict. Hist.

of Physic, &c. 1660," 8vo. 2. "Λοιμολογια: sive, pestis nuperæ apud populum Londinensem grassantis narratio historica," 1672, 8vo. A translation of it into English was printed at London in 1720, 8vo, under the following title: "Loimologia, or, an Historical Account of the Plague of London in 1665, with precautionary Directions against the like Contagion. To which is added, an Essay on the different causes of pestilential diseases, and how they become contagious. With remarks on the infection now in France, and the most probable means to prevent its spreading here;" the latter by John Quincy, M. D. In 1721, there was printed at London, in 8vo, "A collection of very valuable and scarce pieces relating to the last plague in 1665;" among which is "An account of the first rise, progress, symptoms, and cure of the Plague; being the substance of a letter from Dr. Hodges to a person of quality, dated from his house in Watling-street, May the 8th, 1666." The author of the preface to this collection calls our author "a faithful historian and diligent physician;" and tells us, that "he may be reckoned among the best observers in any age of physic, and has given us a true picture of the plague in his own time."[1]

HODGES (WILLIAM), an English landscape painter, was born in London, in 1744, and received his tuition in the art from Wilson, whom he assisted for some time, and under whom he acquired a good eye for colouring, and great freedom and boldness of hand; but unluckily, like too many pupils, he caught the defects of his master more powerfully than his beauties; and was, in consequence, too loose in his definition of forms, by which means, that which added grace to the works of the master, became slovenliness in the pupil. "Hodges," says Fuseli, "had the boldness and neglect of Wilson, but not genius enough to give authority to the former, or make us forgive the latter: too inaccurate for scene-painting, too mannered for local representation, and not sublime or comprehensive enough for poetic landscape; yet, by mere decision of hand, nearer to excellence than mediocrity; and, perhaps, superior to some who surpassed him in perspective, or diligence of execution." He accepted an appointment to go out draughtsman with captain Cook on his second voyage to the South Seas, from which he returned after an ab-

[1] Ath. Ox. vol. II.—Gen. Dict.—Rees's Cyclopædia.

sence of three years, and painted some pictures for the admiralty, of scenes in Otaheite and Ulietea. Afterwards, under the patronage of Warren Hastings, he visited the East Indies, where he acquired a decent fortune. On his return home, after practising the art some time, he engaged in commercial and banking speculations; which not proving successful, he sunk under the disappointment, and died in 1797.[1]

HODY (HUMPHREY), an eminent English divine, was born Jan. 1, 1659, at Odcombe in the county of Somerset, of which place his father was rector. He discovered while a boy, a great propensity to learning; and, in 1676, was admitted into Wadham-college, Oxford, of which he was chosen fellow in 1684. When he was only in his twenty-first year he published his "Dissertation against Aristeas's History of the Seventy-two Interpreters." The substance of that history of Aristeas, concerning the seventy-two Greek interpreters of the Bible, is this: Ptolemy Philadelphus, king of Egypt, and founder of the noble library at Alexandria, being desirous of enriching that library with all sorts of books, committed the care of it to Demetrius Phalereus, a noble Athenian then living in his court. Demetrius being informed, in the course of his inquiries, of the Law of Moses among the Jews, acquainted the king with it; who signified his pleasure, that a copy of that book, which was then only in Hebrew, should be sent for from Jerusalem, with interpreters from the same place to translate it into Greek. A deputation was accordingly sent to Eleazar the high-priest of the Jews at Jerusalem; who sent a copy of the Hebrew original, and seventy-two interpreters, six out of each of the twelve tribes, to translate it into Greek. When they were come to Egypt the king caused them to be conducted into the island of Pharos near Alexandria, in apartments prepared for them, where they completed their translation in seventy-two days. Such is the story told by Aristeas, who is said to be one of king Ptolemy's court. Hody shews that it is the invention of some Hellenist Jew; that it is full of anachronisms and gross blunders; and, in short, was written on purpose to recommend and give greater authority to the Greek version of the Old Testament, which from this story has received the name of the Septuagint. This dissertation was received with the

[1] Pilkington, by Fuseli.—Edwards's Continuation of Walpole.

highest applause by all the learned, except Isaac Vossius. Charles du Fresne spoke highly of it in his observations on the "Chronicon Paschale," published in 1688; and Menage, in his notes upon the second edition of "Diogenes Laertius," gave Hody the titles of "eruditissimus, doctissimus, elegantissimus, &c." but Vossius alone was greatly dissatisfied with it. He had espoused the contrary opinion, and could not bear that such a boy as Hody should presume to contend with one of his age and reputation for letters. He published therefore an appendix to his "Observations on Pomponius Mela," and subjoined an answer to this dissertation of Hody's; in which, however, he did not enter much into the argument, but contents himself with treating Hody very contemptuously, vouchsafing him no better title than Juvenis Oxoniensis, and sometimes using worse language. When Vossius was asked afterwards, what induced him to treat a young man of promising hopes, and who had certainly deserved well of the republic of letters, so very harshly, he answered, that he had received some time before a rude Latin epistle from Oxford, of which he suspected Hody to be the author; and that this had made him deal more severely with him than he should otherwise have done. Vossius had indeed received such a letter; but it was written, according to the assertion of Creech, the translator of Lucretius, without Hody's knowledge or approbation. When Hody published his "Dissertation, &c." he told the reader in his preface, that he had three other books preparing upon the Hebrew text, and Greek version; but he was now so entirely drawn away from these studies by other engagements, that he could not find time to complete his work, and to answer the objections of Vossius, till more than twenty years after. In 1704, he published it altogether, with this title, "De Bibliorum textibus originalibus, versionibus Græcis, et Latina Vulgata, libri IV. &c." The first book contains his dissertation against Aristeas's history, which is here reprinted with improvements, and an answer to Vossius's objections. In the second he treats of the true authors of the Greek version called the Septuagint; of the time when, and the reasons why, it was undertaken, and of the manner in which it was performed. The third is a history of the Hebrew text, the Septuagint version, and of the Latin Vulgate; shewing the authority of each in different ages, and that the Hebrew text has been always most

esteemed and valued. In the fourth he gives an account of the rest of the Greek versions, namely, those of Symmachus, Aquila, and Theodotion; of Origen's "Hexapla," and other ancient editions; and subjoins lists of the books of the Bible at different times, which exhibit a concise, but full and clear view of the canon of Holy Scripture.—Upon the whole, he thinks it probable, that the Greek version, called the Septuagint, was done in the time of the two Ptolemies, Lagus and Philadelphus; and that it was not done by order of king Ptolemy, or under the direction of Demetrius Phalereus, in order to be deposited in the Alexandrine library, but by Hellenist Jews for the use of their own countrymen.

In 1689, he wrote the "Prolegomena" to John Malela's "Chronicle," printed at Oxford; and the year after was made chaplain to Stillingfleet bishop of Worcester, being tutor to his son at Wadham college. The deprivation of the bishops, who had refused the oaths to king William and queen Mary, engaged him in a controversy with Dodwell, who had till now been his friend, and had spoken handsomely and affectionately of him, in his "Dissertations upon Irenæus," printed in 1689. The pieces Hody published on this occasion were, in 1691, "The Unreasonableness of a Separation from the new bishops: or, a Treatise out of Ecclesiastical History, shewing, that although a bishop was unjustly deprived, neither he nor the church ever made a separation, if the successor was not an heretic. Translated out of an ancient manuscript in the public library at Oxford," one of the Baroccian MSS. He translated it afterwards into Latin, and prefixed to it some pieces out of ecclesiastical antiquity, relating to the same subject. Dodwell publishing an answer to it, entitled "A Vindication of the deprived bishops," &c. in 1692, Hody replied, in a treatise which he styled "The Case of Sees vacant by an unjust or uncanonical deprivation stated; in answer to a piece intituled, A Vindication of the deprived Bishops, &c. Together with the several pamphlets published as answers to the Baroccian Treatise, 1693." The part he acted in this controversy recommended him so powerfully to Tillotson, who had succeeded Sancroft in the see of Canterbury, that he made him his domestic chaplain in May 1694. Here he drew up his dissertation "concerning the Resurrection of the same body," which he dedicated to Stillingfleet, whose chaplain he had been from

1690. Tillotson dying November following, he was continued chaplain by Tenison his successor; who soon after gave him the rectory of Chart near Canterbury, vacant by the death of Wharton. This, before he was collated, he exchanged for the united parishes of St. Michael's Royal and St. Martin's Vintry, in London, being instituted to these in August 1695. In 1696, at the command of Tenison, he wrote "Animadversions on two pamphlets lately published by Mr. Collier, &c." When sir William Perkins and sir John Friend were executed that year for the assassination-plot, Collier, Cook, and Snatt, three nonjuring clergymen, formally pronounced upon them the absolution of the church, as it stands in the office for the visitation of the sick, and accompanied this ceremony with a solemn imposition of hands. For this imprudent action they were not only indicted, but also the archbishops and bishops published "A Declaration of their sense concerning those irregular and scandalous proceedings." Snatt and Cook were cast into prison. Collier absconded, and from his privacy published two pamphlets to vindicate his own, and his brethren's conduct; the one called, "A Defence of the Absolution given to sir William Perkins at the place of execution;" the other, "A Vindication thereof, occasioned by a paper, intituled, A Declaration of the sense of the archbishops and bishops, &c."; in answer to which Hody published the "Animadversions" above-mentioned.

March 1698, he was appointed regius professor of Greek in the university of Oxford; and instituted to the archdeaconry of Oxford in 1704. In 1701, he bore a part in the controversy about the convocation, and published upon that occasion, "A History of English Councils and Convocations, and of the Clergy's sitting in Parliament, in which is also comprehended the History of Parliaments, with an account of our ancient laws." He died Jan. 20, 1706, and was buried in the chapel belonging to Wadham-college, where he had received his education, and to which he had been a benefactor: for, in order to encourage the study of the Greek and Hebrew languages, of which he was so great a master himself, he founded in that college ten scholarships of ten pounds each; now increased to fifteen pounds each; and appointed that four of the scholars should apply themselves to the study of the Hebrew, and six to the study of the Greek language. He

left behind him in MS. a valuable work formed from the lectures which he had read in the course of his professorship, containing an account of those learned Grecians who retired to Italy before and after the taking of Constantinople by the Turks, and restored the Greek tongue and learning in these western parts of the world. This was published in 1742, by Dr. S. Jebb, under this title, "De Græcis illustribus linguæ Græcæ literarumque humaniorum instauratoribus, eorum vitis, scriptis, et elogiis libri duo. E Codicibus potissimum MSS. aliisque authenticis ejusdem ævi monimentis deprompsit Humfredus Hodius, S. T. P. haud ita pridem Regius Professor et Archidiaconus Oxon." Prefixed is an account in Latin of the author's life, extracted chiefly from a manuscript one written by himself in English. [1]

HOE (MATTHIAS DE HOENEGG), of a noble family at Vienna, was born Feb. 24, 1580. After being eight years superintendant of Plaven in Saxony, he took holy orders at Prague in 1611. In 1613 he left Prague, and was appointed principal preacher to the elector of Saxony at Dresden, where he died March 4, 1645. He was a strenuous Lutheran, and wrote with as much zeal against Calvinists as Papists. His works, which are very numerous both in Latin and German, are not at this day much esteemed, or indeed known. Their titles, however, are given by the writers of his life, and among them we find, "Solida detestatio Papæ et Calvinistarum," 4to. "Apologia pro B. Luthero contra Lampadium," Leipsic, 1611, 4to. "Philosophiæ Aristotelicæ, partes tres." "Septem verborum Christi explicatio." The greater part of his tracts appear evidently, from their titles, to be controversial. [2]

HOELTZLINUS (JEREMIAS), a philologer, was born at Nuremberg, but settled at Leyden, and is best known by his edition of Apollonius Rhodius, which was published there in 1641. This edition is generally esteemed for the beauty of the printing; but Ruhnkenius, in his second Epistola Critica, calls the editor "tetricum et ineptum Apollonii Commentatorem;" and his commentary has been censured also by Harwood, Harles, and other learned men. He published in 1628, a German translation of the

[1] Life as above.—Biog. Brit.—Birch's Tillotson.—Chalmers's Hist. of Oxford.
[2] Freheri Theatrum.—Gen. Dict.—Mosheim.—Saxii Onomast.

Psalms, which has the credit of being accurate. He died in 1641.[1]

HOESCHELIUS (DAVID), a learned German, was born at Augsburg in 1556; and spent his life in teaching the youth in the college of St. Anne, of which he was made principal by the magistrates of Augsburg, in 1593. They made him their library-keeper also, and he acquitted himself with true literary zeal in this post: for he collected a great number of MSS. and printed books, especially Greek, and also of the best authors and the best editions, with which he enriched their library; and also published the most scarce and curious of the MSS. with his own notes. His publications were very numerous, among which were editions of the following authors, or at least of some part of their works; Origen, Philo Judæus, Basil, Gregory of Nyssen, Gregory of Nazianzen, Chrysostom, Hori Apollinis Hieroglyphica, Appian, Photius, Procopius, Anna Comnena, &c. To some of these he added Latin translations, but published others in Greek only, with notes. Huetius has commended him, not only for the pains he took to discover old manuscripts, but also for his skill and ability in translating them. He composed, and published in 1595, "A Catalogue of the Greek MSS. in the Augsburg library," which, for the judgment and order with which it is drawn up, is reckoned a masterpiece in its kind. He may justly be ranked among those who contributed to the revival of good learning in Europe: for, besides these labours for the public, he attended his college closely; and not only produced very good scholars, but is said to have furnished the bar with one thousand, and the church with two thousand, young men of talents. He died at Augsburg in 1617, much lamented, being a man of good as well as great qualities, and not less beloved than admired.[2]

HOET (GERARD), an eminent historical and landscape painter, born at Bommel in 1648, was a disciple of Warnard van Rysen, an excellent artist, who had been bred in the school of Polemburg. He was at first invited to Cleve, where his paintings procured him very great credit; but he was afterwards prevailed on to visit Paris, where not meeting with encouragement in any degree proportioned to his merit, he turned his attention to England, whither he

[1] Gen. Dict.—Moreri.—Saxii Onomast.
[2] Niceron, vol. XXVIII.—Freheri Theatrum.—Gen. Dict.—Saxii Onomast.

certainly would have directed his course, had he not been dissuaded by Vosterman. After practising, therefore, for some time at Paris and Cleves, he settled at Utrecht, and in that city and its neighbourhood displayed his abilities, in executing several grand designs for ceilings, saloons, and apartments, and also in finishing a great number of easel pictures for cabinets; and his reputation was so universally established at Utrecht, that he was appointed director of an academy for drawing and painting, which he conducted with great honour to himself, and remarkable advantage to his pupils. He had a lively imagination, a very ready invention, a talent for composition and correctness in the costume. His manner of painting was clean and neat, and he was thoroughly master of the true principles of the chiaroscuro. His figures in general are designed with elegance, his colouring is vivid, natural, and harmonious, his touch is light and firm, and his pictures have a great deal of transparence. His small easel-paintings are as distinctly touched as highly finished; and yet his larger works are always penciled with a freedom that is suitable to those grander compositions.

Many capital pictures of this master are in the palace of Slangenberg; and his eminent talents may be seen in the grand staircase at Voorst, the seat of the earl of Albemarle. In Holland, and also in our kingdoms, several charming pictures of Hoet are preserved; some of them in the manner of Polemburg, and others in the style of Carel du Jardin. He died in 1733.[1]

HOFFMAN (DANIEL), a Lutheran minister, superintendant and professor at Helmstad, was the author of an idle controversy towards the end of the sixteenth century. He started some difficulties about subscribing the concord, and refused to concur with Dr. Andreas in defence of this confession. He would not acknowledge the ubiquity, but only that the body of Jesus Christ was present in a great many places; this dispute, though laid asleep soon after, left a spirit of curiosity and contradiction upon people's minds, so that in a little time they began to disagree and argue very warmly upon several other points, Hoffman being always at the head of the party. Among other things in an academical disputation, he maintained that the light of reason, even as it appears in the writings of Plato and

[1] Pilkington.

Aristotle, is averse to religion; and the more the human understanding is cultivated by philosophical study, the more perfectly is the enemy supplied with weapons of defence. The partiality which at this time universally prevailed in favour of the Aristotelian philosophy was such, that an opinion of this kind could not be advanced publicly, without exciting general dissatisfaction and alarm. A numerous band of professors, though they differed in opinion among themselves, united to take up arms against the common enemy. At the head of this body was John Cassel; whence the advocates for philosophy were called the Casselian party. They at first challenged Hoffman to a private conference, in expectation of leading him to a sounder judgment concerning philosophy; but their hopes were frustrated. Hoffman, persuaded that interest and envy had armed the philosophers against him, in his reply to his opponents inveighed with great bitterness against philosophers, and acknowledged, that he meant to oppose not only the abuse of philosophy, but the most prudent and legitimate use of it, as necessarily destructive of theology. This extravagant assertion, accompanied with many contumelious censures of philosophers, produced reciprocal vehemence; and Albert Graver published a book "De Unica Veritate," which maintained "the Simplicity of Truth;" a doctrine from which the Casselian party were called Simplicists, whilst the followers of Hoffman (for he found means to engage several persons, particularly among the Theosophists, in his interest) opposing this doctrine, were called, on the other hand, Duplicists. John Angel Werdenhagen, a Boehmenite, who possessed some poetical talents, wrote several poems against the philosophers. In short, the disputes ran so high, and produced so much personal abuse, that the court thought it necessary to interpose its authority, and appointed arbitrators to examine the merits of the controversy. The decision was against Hoffman, and he was obliged to make a public recantation of his errors, acknowledging the utility and excellence of philosophy, and declaring that his invectives had been only directed against its abuses.

Hoffman and Beza wrote against each other upon the subject of the Holy Eucharist. Hoffman accused Hunnius, an eminent Lutheran minister, for having misrepresented the book of the Concord; for here, says Hoffman, the cause of election is not made to depend upon the qualifi-

cations of the person elected; but Hunnius, says he, and Mylius assert, that the decree of election is founded upon the foresight of faith. Hunnius and Mylius caused Hoffman to be condemned at a meeting of their divines in 1593, and threatened him with excommunication, if he did not comply. The year following, Hoffman published an apology against their censure. Hospinian gives the detail of this controversy: he observes, that some divines of Leipsic, Jena, and Wittemburg, would have had Hoffman publicly censured as a Calvinist, and such a heretic as was not fit to be conversed with; others who were more moderate, were for admonishing him by way of letter before they came to extremities: this latter expedient was approved, and Hunnius wrote to him in the name of all his brethren. Hoffman's apology was an answer to this letter, in which he gives the reasons for refusing to comply with the divines of Wittemburg, and pretends to shew that they were grossly mistaken in several articles of faith. At last he was permitted to keep school at Helmstadt, where he died in 1611. He must not be confounded with *Melchior Hoffman*, a fanatic of the sixteenth century, who died in prison at Strasburgh. There was also a *Gasper Hoffman* (the name being common), a celebrated professor of medicine at Altdorf, who was born at Gotha in 1572, and died in 1649; and who left behind him many medical works. [1]

HOFFMAN (JOHN JAMES), professor of Greek at Bale, was born in that city in 1635, and died there in 1706. Little besides is known of his history. His great work, the "Lexicon Universale Historico-Geographico-Poetico-Philosophico-Politico-Philologicum," was first published at Geneva, in 1677, in two volumes, folio. This being received by the learned with great avidity, he published, a few years after, a Supplement; which was also rapidly sold off. In 1698, some of the principal booksellers at Leyden, encouraged by this success of the work, and having received from the author all his subsequent collections, and many other additions from various learned men, digested the whole, with the Supplement, into one alphabet, and published it in four volumes, folio. In this form it is now known as a most useful book of reference, and finds a place in every learned library. For this edition the author wrote a new preface. He also published a "History

[1] Gen. Dict.—Moreri.—Brucker.

of the Popes" in Latin, 1687, 2 vols. and "Historia Augusta," 1687, fol.[1]

HOFFMAN (MAURICE), a physician, was born of a good family, at Furstenwalde, in the electorate of Brandenbourg, Sept. 20, 1621; and was driven early from his native country by the plague, and also by the war that followed it. His parents, having little idea of letters or sciences, contented themselves with having him taught writing and arithmetic; but Hoffman's taste for books and study made him very impatient under this confined instruction, and he was resolved, at all events, to be a scholar. He first gained over his mother to his scheme; but she died when he was only fifteen. This, however, fortunately proved no impediment to his purpose; for the schoolmaster of Furstenwalde, to which place after many removals he had now returned, was so struck with his talents and laudable ambition, that he instructed him carefully in secret. His father, convinced at length of his uncommon abilities, permitted him to follow his inclinations; and, in 1637, sent him to study in the college of Cologne. Famine and the plague drove him from hence to Kopnik, where he buried his father; and, in 1638, he went to Altdorf, to an uncle by his mother's side, who was a professor of physic. Here he finished his studies in classical learning and philosophy, and then applied himself, with the utmost ardour, to physic. In 1641, when he had made some progress, he went to the university of Padua, which then abounded with men very learned in all sciences. Anatomy and botany were the great objects of his pursuit; and he became very deeply skilled in both. Bartholin tells us, that Hoffman, having dissected a turkey-cock, discovered the panacreatic duct, and shewed it to Versungus, a celebrated anatomist of Padua, with whom he lodged; who, taking the hint, demonstrated afterwards the same vessel in the human body. When he had been at Padua about three years, he returned to Altdorf, to assist his uncle, now growing infirm, in his business; and taking the degree of doctor, he applied himself very diligently to practice, in which he had abundant success, and acquired great fame. In 1648, he was made professor extraordinary in anatomy and surgery; in 1649, professor of physic, and soon after member of the college of physicians; in 1653, professor

[1] Moreri.—Dict. Hist.—Saxii Onomast.

of botany, and director of the physic-garden. He acquitted himself very ably in these various employments, not neglecting in the mean time the business of his profession; in which his reputation was so extensive, that many princes of Germany appointed him their physician. He died of an apoplexy in 1698, after having published several botanical works, and married three wives, by whom he had eighteen children. His works are, 1. "Altdorfi deliciæ hortenses," 1677, 4to. 2. "Appendix ad Catalogum Plantarum hortensium," 1691, 4to. 3. "Deliciæ silvestres," 1677, 4to. 4. "Florilegium Altdorfinum," 1676, &c. 4to.[1]

HOFFMAN (JOHN MAURICE), son of the former by his first wife, was born at Altdorf in 1653; and sent to school at Herszpruck, where having acquired a competent knowledge of the Greek and Latin tongues, he returned to his father at Altdorf at the age of sixteen, and studied first philosophy, and then physic. He went afterwards to Francfort upon the Oder, and proposed to visit the United Provinces and England; but being prevented by the wars, he went to Padua, where he studied two years. Then making a tour of part of Italy, he returned to Altdorf, in 1674, and was admitted to the degree of M. D. He spent two years in adding to the knowledge he had acquired; and then, in 1677, was made professor extraordinary in physic, which title, in 1681, was changed to that of professor in ordinary. He now applied himself earnestly to the practice of physic; and in time his fame was spread so far, that he was sought by persons of the first rank. George Frederic, marquis of Anspach, of the house of Brandenbourg, chose him in 1695 for his physician; and about the latter end of the year, Hoffman attended this prince into Italy, and renewed his acquaintance with the learned there. Upon the death of his father in 1698, he was chosen to succeed him in his places of botanic professor and director of the physic garden. He was elected also the same year rector of the university of Altdorf; a post which he had occupied in 1686. He lost his great friend and patron, the marquis of Anspach, in 1703; but found the same kindness from his successor William Frederic, who pressed him so earnestly to come nearer him, and made him such advantageous offers, that Hoffman in 1713 removed from Altdorf to Anspach, where he died in 1727. He had mar-

[1] Niceron, vol. XVI.—Haller Bibl. Anat. et Botan.

ried a wife in 1681, by whom he had five children. He left several works of repute: viz. two dissertations on anatomy and physiology; one on what has since been called morbid anatomy, entitled "Disquisitio corporis humani Anatomico-Pathologica;" ibid. 1713. "Acta Laboratorii chemici Altdorffini," 1719. "Syntagma Pathologico-therapeuticum," 1728, in 2 vols. 4to, and "Sciagraphia Institutionum Medicarum," a posthumous publication. He also continued his father's "Floræ Altdorffinæ."[1]

HOFFMANN (FREDERICK), the most eminent physician of his name, was born at Halle, in Saxony, Feb. 19, 1660. He received his early education in his native town, and had made great progress in philosophy and the mathematics, when, at the age of fifteen, he lost his father and mother during the prevalence of an epidemic disease. In 1679 he commenced the study of medicine at Jena, and in the following year attended the chemical lectures of Gaspar Cramer, at Erfurth; and, on his return to Jena, received the degree of M.D. in February 1681. In 1682 he published an excellent tract "De Cinnabari Antimonii," which gained him great applause, and a crowd of pupils to the chemical lectures, which he delivered there. He was then induced to visit Minden, in Westphalia, on the invitation of a relation, and practised there for two years with considerable success. He then travelled into Holland and thence to England, where he was received with distinction by men of science, and particularly by Paul Herman, the botanist, in the former, and Robert Boyle in the latter. On his return to Minden, in 1685, he was made physician to the garrison there, and in the following year was honoured by Frederic William, elector of Brandenburg, with the appointments of physician to his own person, and to the whole principality of Minden. Yet he quitted that city in 1688, in consequence of an invitation to settle at Halberstadt, in Lower Saxony, as public physician. Here he published a treatise "De insufficientia acidi et viscidi," by which he overthrew the system of Cornelius Bontekœ. In 1689 he married the only daughter of Andrew Herstel, an eminent apothecary, with whom he had lived forty-eight years in perfect union, when she died. About this time, Frederic III., afterwards first king of Prussia, founded the university of Halle; and in 1693

[1] Niceron, vol. XVI.

Hoffmann was appointed primary professor of medicine, composed the statutes of that institution, and extended its fame and elevated its character, while his own reputation procured him admission into the scientific societies at Berlin, Petersburgh, and London, as well as the honour of being consulted by persons of the highest rank. He was called upon to visit many of the German courts in his capacity of physician, and received honours from several princes; from whom some say that he received ample remuneration in proportion to the rank of his patients; while others have asserted that he took no fees, but contented himself with his stipends. Haller asserts that he acquired great wealth by various chemical nostrums which he vended. In 1704 he accompanied some of the Prussian ministers to the Caroline warm baths in Bohemia, on which occasion he examined their nature, and published a dissertation concerning them. On subsequent visits, he became acquainted with the Sedlitz purging waters, which he first introduced to public notice, having published a treatise on them in 1717: and he afterwards extended his inquiries to the other mineral waters of Germany. In 1708 he was called to Berlin to take care of the declining health of Frederic, and was honoured with the titles of archiater and aulic counsellor, together with a liberal salary. After three years residence at this court he returned to Halle, and gladly resumed his academical functions. He continued also to labour in the composition of his writings; and in 1718, at the age of 60, he began the publication of his "Medicina Rationalis Systematica," which was received with great applause by the faculty in various parts of Europe, and the completion of which occupied him nearly twenty years. He likewise published two volumes of "Consultations," in which he distributed into three "centuries," the most remarkable cases which had occurred to him; and also "Observationum Physico-Chemicarum Libri tres," 1722. In 1727 he attended the prince of Schwartzemburg through a dangerous disease; in recompence for which his noble patient created him count palatine. He quitted Halle in 1734, in order to pay a short visit to his daughter and son-in-law at Berlin, and was detained five months by the king of Prussia, Frederic William, in order to attend him during a dangerous illness, by whom he was treated with great honour, being elevated to the rank of privy counsellor, and pre-

sented with a portrait of the king, set in diamonds. Hoffmann declined a pressing invitation to settle at Berlin, on account of his advanced age, and returned to Halle in April 1735. The illness and death of his beloved wife, in 1737, turned his thoughts to the consolations of religion, and he drew up in Latin a summary of Christian doctrine, which, at the king's desire, was translated into German. He continued to perform his academical duties until 1742, when he died in the month of November, aged eighty-two.

Frederick Hoffmann was an industrious and copious writer. Haller has occupied thirty-eight quarto pages in the enumeration of his works in detail. The principal of these were collected, during the life of the author, by two Genevese booksellers, and published with his approbation, and with a preface from his pen, in 1740, in six vols. folio. It was reprinted by the same booksellers, the frères de Tournes, in 1748; and in the following year, having raked together every thing which his pen had touched, they published a supplement in three additional volumes folio, which was also reprinted in 1753-4. The writings of Hoffmann contain a great mass of practical matter of considerable value, partly compiled from preceding writers, and partly the result of his own observation; but they contain also many trifling remarks, and not a little hypothetical conjecture, which was indeed a common fault of the times; and in the detail there is considerable prolixity and repetition. As a theorist his suggestions were of great value, and contributed to introduce that revolution in the science of pathology, which subsequent observation has extended and confirmed. His doctrine of *atony* and *spasm* in the living solid, by which he referred all internal disorders to some "preternatural affection of the nervous system," rather than to the morbid derangements and qualities of the fluids, first turned the attention of physicians from the mere mechanical and chemical operations of the animal body to those of the primary moving powers of the living system. To Hoffmann Dr. Cullen acknowledges the obligations we are under for having first put us into the proper train of investigation; although he himself did not apply his fundamental doctrine so extensively as he might have done, and every where mixed with it a humoral pathology as incorrect and hypothetical as any other. Hoffmann pursued the study of practical chemistry with considerable ardour, and improved the department of pharmacy by the

addition of some mineral preparations; but on the whole, and especially in his latter years, his practice was cautious, and even inert, and he trusted much to vegetable simples.[1]

HOGARTH (WILLIAM), a truly great and original genius, is said by Dr. Burn to have been the descendant of a family originally from Kirkby Thore in Westmoreland. His grandfather, a plain yeoman, possessed a small tenement in the vale of Bampton, a village about fifteen miles north of Kendal in that county, and had three sons. The eldest assisted his father in farming, and succeeded to his little freehold. The second settled in Troutbeck, a village eight miles north-west of Kendal, and was remarkable for his talent at provincial poetry. The third, Richard, educated at St. Bee's, who had been a schoolmaster in the same county, went early to London, where he was employed as a corrector of the press, and appears to have been a man of some learning, a dictionary in Latin and English, which he composed for the use of schools, being still extant in manuscript. He married in London, and kept a school * in Ship-court in the Old Bailey. The subject of the present article, and his sisters Mary and Anne, are believed to have been the only product of the marriage.

William Hogarth was born in 1697, or 1698, in the parish of St. Martin, Ludgate. The outset of his life, however, was unpromising. "He was bound," says Mr. Walpole, "to a mean engraver of arms on plate." Hogarth probably chose this occupation, as it required some skill in drawing, to which his genius was particularly turned, and which he contrived assiduously to cultivate. His master, it since appears, was Mr. Ellis Gamble, a silversmith of eminence, who resided in Cranbourn-street, Leicester-fields. In this profession it is not unusual to bind apprentices to the single branch of engraving arms and cyphers on every species of metal, and in that particular department of the business young Hogarth was placed; "but before his time was expired he felt the impulse of genius, and that it directed him to painting."

During his apprenticeship, he set out one Sunday, with two or three companions, on an excursion to Highgate.

[1] Rees's Cyclopædia.—Life of Hoffmann, by Schulze, &c.

* He published, in 1712, a volume of Latin exercises, for the use of his own school, under the title of "Dissertationes Grammaticales; sive Examen Octo Partium Orationis, interrogatorium & responsorium, Anglo-Latinum," 8vo.

The weather being hot, they went into a public house, where they had not been long before a quarrel arose between some persons in the same room. One of the disputants struck the other on the head with a quart pot, and cut him very much. The blood running down the man's face, together with the agony of the wound, which had distorted his features into a most hideous grin, presented Hogarth, who shewed himself thus early "apprised of the mode Nature intended he should pursue," with too laughable a subject to be overlooked. He drew out his pencil, and produced on the spot one of the most ludicrous figures that ever was seen. What rendered this piece the more valuable was, that it exhibited an exact likeness of the man, with the portrait of his antagonist, and the figures in caricature of the principal persons gathered round him.

How long he continued in obscurity we cannot exactly learn; but the first piece in which he distinguished himself as a painter, is supposed to have been a representation of Wanstead Assembly. The figures in it, we are told, were drawn from the life, and without any circumstances of burlesque. The faces are said to have been extremely like, and the colouring rather better than in some of his later and more highly-finished performances. From the date of the first plate that can be ascertained to be the work of Hogarth, it may be presumed that he began business, on his own account, at least as early as 1720.

His first employment seems to have been the engraving of arms and shop-bills. The next step was to design and furnish plates for booksellers; and here we are fortunately supplied with dates. Thirteen folio prints, with his name to each, appeared in Aubry de la Motraye's Travels, in 1723; seven smaller prints for Apuleius' Golden Ass, in 1724; fifteen head-pieces to Beaver's Military Punishments of the Ancients; five frontispieces for the translation of Cassandra, in five volumes, 12mo, 1725; seventeen cuts for a duodecimo edition of Hudibras (with Butler's head), in 1726; two for Perseus and Andromeda, in 1730; two for Milton [the date uncertain]; and a variety of others between 1726 and 1733. Mr. Bowles, at the Black-horse in Cornhill, was one of his earliest patrons, but paid him very low prices. His next friend in the same business was Mr. Philip Overton, who rewarded him somewhat better for his labour and ingenuity.

There are still many family pictures by Hogarth existing, in the style of serious conversation-pieces. What the prices of his portraits were, Mr. Nichols strove in vain to discover; but he suspected that they were originally very low, as the persons who were best acquainted with them chose to be silent on the subject. At Rivenhall, in Essex, the seat of Mr. Western, is a family-picture, by Hogarth, of Mr. Western and his mother, chancellor Hoadly, archdeacon Charles Plumptre, the Rev. Mr. Cole of Milton near Cambridge, and Mr. Henry Taylor, the curate there 1736. In the gallery of Mr. Cole of Milton, was also a whole-length picture of Mr. Western by Hogarth, a striking resemblance. He is drawn sitting in his fellow-commoner's habit, and square cap with a gold tassel, in his chamber at Clare-hall, over the arch towards the river; and the artist, as the chimney could not be expressed, has drawn a cat sitting near it, agreeable to his humour, to shew the situation. Mr. Western's mother, whose portrait is in the conversation-piece at Rivenhall, was a daughter of sir Anthony Shirley.

It was Hogarth's custom to sketch out on the spot any remarkable face which particularly struck him, and of which he wished to preserve the remembrance. A gentleman informed his biographer, that being once with him at the Bedford coffee-house, he observed him drawing something with a pencil on his nail. Inquiring what had been his employment, he was shewn a whimsical countenance of a person who was then at a small distance.

It happened in the early part of Hogarth's life, that a nobleman who was uncommonly ugly and deformed, came to sit to him for his picture. It was executed with a skill that did honour to the artist's abilities; but the likeness was rigidly observed, without even the necessary attention to compliment or flattery. The peer, disgusted at this counterpart of his dear self, never once thought of paying for a reflector that would only insult him with his deformities. Some time was suffered to elapse before the artist applied for his money; but afterwards many applications were made by him (who had then no need of a banker) for payment, but without success. The painter, however, at last hit upon an expedient which he knew must alarm the nobleman's pride, and by that means answer his purpose. It was couched in the following card: "Mr. Hogarth's dutiful respects to lord ——; finding that he

does not mean to have the picture which was drawn for him, is informed again of Mr. H.'s necessity for the money; if, therefore, his lordship does not send for it in three days, it will be disposed of, with the addition of a tail, and some other little appendages, to Mr. Hare, the famous wild-beast man; Mr. H. having given that gentleman a conditional promise of it for an exhibition picture, on his lordship's refusal." This intimation had the desired effect. The picture was sent home, and committed to the flames.

Mr. Walpole has remarked, that if our artist "indulged his spirit of ridicule in personalities, it never proceeded beyond sketches and drawings," and wonders "that he never, without intention, delivered the very features of any identical person." But this elegant writer, who may be said to have received his education in a court, had perhaps few opportunities of acquaintance among the low popular characters with which Hogarth occasionally peopled his scenes. The friend who contributed this remark, was assured by an ancient gentleman of unquestionable veracity and acuteness of remark, that almost all the personages who attended the levee of the Rake were undoubted portraits; and that in "Southwark Fair," and the "Modern Midnight Conversation," as many more were discoverable. In the former plate he pointed out Essex the dancing-master; and in the latter, as well as in the second plate to the "Rake's Progress," Figg the prize-fighter. He mentioned several others by name, from his immediate knowledge both of the painter's design and the characters represented; but the rest of the particulars by which he supported his assertions, have escaped the memory of our informant. While Hogarth was painting the "Rake's Progress," he had a summer residence at Isleworth, and never failed to question the company who came to see these pictures if they knew for whom one or another figure was designed. When they guessed wrongly, he set them right.

The duke of Leeds has an original scene in the Beggars Opera, painted by Hogarth. It is that in which Lucy and Polly are on their knees before their respective fathers, to intercede for the life of the hero of the piece. All the figures are either known or supposed to be portraits. If we are not misinformed, the late sir Thomas Robinson (better known perhaps by the name of long sir Thomas) is standing in one of the side-boxes. Macheath, unlike his spruce representative on our present stage, is a slouching

bridly; and Polly appears happily disencumbered of such a hoop as the daughter of Peachum within the reach of younger memories has worn. The duke gave 35*l.* for this picture at Mr. Rich's auction. Another copy of the same scene was bought by the late Sir William Saunderson, and is now in the possession of sir Harry Gough. Mr. Walpole has a picture of a scene in the same piece, where Macheath is going to execution. In this also the likenesses of Walker and Miss Fenton, afterwards duchess of Bolton (the original Macheath and Polly) are preserved.

In the year 1726, when the affair of Mary Tofts, the rabbit-breeder of Godalming, engaged the public attention, a few of the principal surgeons subscribed their guinea a-piece to Hogarth, for an engraving from a ludicrous sketch he had made on that very popular subject. This plate, amongst other portraits, contains that of St. André, then anatomist to the royal household, and in high credit as a surgeon.

In 1727, Hogarth agreed with Morris, an upholsterer, to furnish him with a design on canvas, representing the element of earth, as a pattern for tapestry. The work not being performed to the satisfaction of Morris, he refused to pay for it, and the artist, by a suit at law, recovered the money.

In 1730, Hogarth married the only daughter of sir James Thornhill, by whom he had no child. This union, indeed, was a stolen one, and consequently without the approbation of sir James, who, considering the youth of his daughter, then barely eighteen, and the slender finances of her husband, as yet an obscure artist, was not easily reconciled to the match. Soon after this period, however, he began his "Harlot's Progress," and was advised by lady Thornhill to have some of the scenes in it placed in the way of his father-in-law. Accordingly, one morning early, Mrs. Hogarth undertook to convey several of them into his dining-room. When he arose, he inquired whence they came; and being told by whom they were introduced, he cried out, "Very well; the man who can furnish representations like these, can also maintain a wife without a portion." He designed this remark as an excuse for keeping his purse-strings close; but, soon after, became both reconciled and generous to the young people. An allegorical cieling by sir James Thornhill is at the house of the late Mr. Huggins, at Headly-park, Hants. The subject of it is the story of

Zephyrus and Flora; and the figure of a satyr and some others were painted by Hogarth.

In 1732 he ventured to attack Mr. Pope, in a plate called "The Man of Taste," containing a view of the gate of Burlington-house, with Pope white-washing it, and bespattering the duke of Chandos's coach. This plate was intended as a satire on the translator of Homer, Mr. Kent the architect, and the earl of Burlington. It was fortunate for Hogarth that he escaped the lash of the first. Either Hogarth's obscurity at that time was his protection, or the bard was too prudent to exasperate a painter who had already given such proof of his abilities for satire. What must he have felt who could complain of the "pictured shape" prefixed to "Gulliveriana," "Pope Alexander's Supremacy and Infallibility examined," &c. by Ducket, and other pieces, had such an artist as Hogarth undertaken to express a certain transaction recorded by Cibber?

Soon after his marriage, Hogarth had summer lodgings at South-Lambeth; and, being intimate with Mr. Tyers, contributed to the improvement of the Spring Gardens at Vauxhall, by the hint of embellishing them with paintings, some of which were the suggestions of his own truly comic pencil. For his assistance, Mr. Tyers gratefully presented him with a gold ticket of admission for himself and his friends, inscribed

IN PERPETUAM BENEFICII MEMORIAM.

This ticket remained in the possession of his widow, and was by her occasionally employed.

In 1733 his genius became conspicuously known. The third scene of his "Harlot's Progress," introduced him to the notice of the great. At a board of treasury which was held a day or two after the appearance of that print, a copy of it was shewn by one of the lords, as containing, among other excellencies, a striking likeness of sir John Gonson. It gave universal satisfaction: from the treasury each lord repaired to the print-shop for a copy of it, and Hogarth rose completely into fame.

The ingenious abbé du Bos has often complained, that no history-painter of his time went through a series of actions, and thus, like an historian, painted the successive fortune of an hero, from the cradle to the grave. What Du Bos wished to see done, Hogarth performed. He launches out his young adventurer a simple girl upon the town, and conducts her through all the vicissitudes of

wretchedness to a premature death. This was painting to the understanding and to the heart; none had ever before made the pencil subservient to the purposes of morality and instruction; a book like this is fitted to every soil and every observer, and he that runs may read. Nor was the success of Hogarth confined to his figures. One of his excellencies consisted in what may be termed the furniture of his pieces; for as in sublime and historical representations the seldomer trivial circumstances are permitted to divide the spectator's attention from the principal figures, the greater is their force; so in scenes copied from familiar life, a proper variety of little domestic images contributes to throw a degree of verisimilitude on the whole. "The Rake's levee-room," says Mr. Walpole, "the nobleman's dining-room, the apartments of the husband and wife in Marriage à la Mode, the alderman's parlour, the bed-chamber, and many others, are the history of the manners of the age." The novelty and excellence of Hogarth's performances soon tempted the needy artist and print-dealer to avail themselves of his designs, and rob him of the advantages which he was entitled to derive from them. This was particularly the case with the "Midnight Conversation," the "Harlot's" and "Rake's Progresses," and others of his early works. To put a stop to depredations like these on the property of himself and others, and to secure the emoluments resulting from his own labours, as Mr. Walpole observes, he applied to the legislature, and obtained an act of parliament, 8 Geo. II. cap. 38, to vest an exclusive right in designers and engravers, and to restrain the multiplying of copies of their works without the consent of the artist. This statute was drawn by his friend Mr. Huggins, who took for his model the eighth of queen Anne, in favour of literary property; but it was not so accurately executed as entirely to remedy the evil; for, in a cause founded on it, which came before lord Hardwicke in chancery, that excellent lawyer determined, that no assignee, claiming under an assignment from the original inventor, could take any benefit by it. Hogarth, immediately after the passing of the act, published a small print, with emblematical devices, and an inscription expressing his gratitude to the three branches of the legislature. Small copies of the "Rake's Progress" were published by his permission.

In 1745, finding that, however great the success of his prints might be, the public were not inclined to take his pictures off his hands, he was induced to offer some of them, and those of the best he had then produced, for disposal by way of auction; but after a plan of his own, *viz.* by keeping open a book to receive biddings from the first day of February to the last day of the same month, at 12 o'clock. The ticket of admission to the sale was his print of "The Battle of the Pictures," a humourous production, in which he ingeniously upheld his assertions concerning the preference so unfairly given to old pictures, and the tricks of the dealers in them.

The pictures thus disposed of were,	£.	s.	d.
The six of the Harlot's Progress, for.....	88	4	0
Eight of the Rake's Progress	184	16	0
Morning	21	0	0
Noon.....	38	17	0
Evening	39	18	0
Night	27	6	0
Strolling Players dressing in a Barn.....	27	6	0

In the same year he acquired additional reputation by the six prints of "Marriage à la Mode, which may be regarded as the ground-work of a novel called "The Marriage Act," by Dr. Shebbeare, and of "The Clandestine Marriage."

Hogarth had projected a "Happy Marriage," by way of counterpart to his "Marriage à la Mode." A design for the first of his intended six plates he had sketched out in colours; and the following is as accurate an account of it as could be furnished by a gentleman who long ago enjoyed only a few minutes sight of so great a curiosity. The time supposed was immediately after the return of the parties from church. The scene lay in the hall of an antiquated country mansion. On one side the married couple were represented sitting. Behind them was a group of their young friends of both sexes, in the act of breaking bride-cake over their heads. In front appeared the father of the young lady, grasping a bumper, and drinking, with a seeming roar of exultation, to the future happiness of her and her husband. By his side was a table covered with refreshments. Jollity rather than politeness was the designation of his character. Under the screen of the hall, several rustic musicians in grotesque attitudes, together with servants, tenants, &c. were arranged. Through the

arch by which the room was entered, the eye was led along a passage into the kitchen, which afforded a glimpse of sacerdotal luxury. Before the dripping-pan stood a well-fed divine, in his gown and cassock, with his watch in his hand, giving directions to a cook, dressed all in white, who was employed in basting a haunch of venison. Among the faces of the principal figures, none but that of the young lady was completely finished. Hogarth had been often reproached for his inability to impart grace and dignity to his heroines. The bride was therefore meant to vindicate his pencil from so degrading an imputation. The effort, however, was unsuccessful. The girl was certainly pretty; but her features, if we may use the term, were uneducated. She might have attracted notice as a chamber-maid, but would have failed to extort applause as a woman of fashion. The clergyman and his culinary associate were more laboured than any other parts of the picture. It is natural for us to dwell longest on that division of a subject which is most congenial to our private feelings. The painter sat down with a resolution to delineate beauty improved by art, but seems, as usual, to have deviated into meanness, or could not help neglecting his original purpose, to luxuriate in such ideas as his situation in early life had fitted him to express. He found himself, in short, out of his element in the parlour, and therefore hastened in quest of ease and amusement, to the kitchen fire. Churchill, with more force than delicacy, once observed of him, that he only painted the *backside* of nature. It must be allowed, that such an artist, however excellent in his walk, was better qualified to represent the low-born parent than the royal preserver of a foundling.

Soon after the peace of Aix la Chapelle, he went over to France; and was taken into custody at Calais, while he was drawing the gate of that town, a circumstance which he has recorded in his picture entitled "O the Roast Beef of Old England!" published March 26, 1749. He was actually carried before the governor as a spy, and, after a very strict examination, committed a prisoner to Gransire, his landlord, on his promise that Hogarth should not go out of his house till he was to embark for England. Soon after this period he purchased a small house at Chiswick, where he usually passed the greatest part of the summer season, yet not without occasional visits to his house in Leicester-fields.

In 1753 he appeared to the world in the character of an author, and published a 4to volume entitled "The Analysis of Beauty, written with a view of fixing the fluctuating ideas of Taste." In this performance he shews by a variety of examples, that a curve is the line of beauty, and that round swelling figures are most pleasing to the eye; and the truth of his opinion has been countenanced by subsequent writers on the subject. In this work, the leading idea of which was hieroglyphically thrown out in a frontispiece to his works in 1745, he acknowledges himself indebted to his friends for assistance, and particularly to one gentleman for his corrections and amendments of at least a third part of the wording. This friend was Dr. Benjamin Hoadly the physician, who carried on the work to about the third part (chap. ix.), and then, through indisposition, declined the friendly office with regret. Mr. Hogarth applied to his neighbour, Mr. Ralph; but it was impossible for two such persons to agree, both alike vain and positive. He proceeded no further than about a sheet, and they then parted friends, and seem to have continued such. The kind office of finishing the work and superintending the publication was lastly taken up by Dr. Morell, who went through the remainder of the book. The preface was in like manner corrected by the Rev. Mr. Townley. The family of Hogarth rejoiced when the last sheet of the "Analysis" was printed off; as the frequent disputes he had with his coadjutors in the progress of the work, did not much harmonize his disposition. This work was translated into German by Mr. Mylius, when in England, under the author's inspection; and the translation was printed in London, price five dollars. A new and correct edition was, in 1754, proposed for publication at Berlin, by Ch. Fr. Vok, with an explanation of Mr. Hogarth's satirical prints, translated from the French; and an Italian translation was published at Leghorn in 1761.

Hogarth had one failing in common with most people who attain wealth and eminence without the aid of liberal education. He affected to despise every kind of knowledge which he did not possess. Having established his fame with little or no obligation to literature, he either conceived it to be needless, or decried it because it lay out of his reach. His sentiments, in short, resembled those of Jack Cade, who pronounced sentence on the clerk of Chatham, because he could write and read. Till, in evil hour, this

celebrated artist commenced author, and was obliged to employ the friends already mentioned to correct his "Analysis of Beauty," he did not seem to have discovered that even spelling was a necessary qualification; and yet he had ventured to ridicule the late Mr. Rich's deficiency as to this particular, in a note which lies before the Rake whose play is refused while he remains in confinement for debt. Before the time of which we are now speaking, one of our artist's common topics of declamation, was the uselessness of books to a man of his profession. In Beer-street, among other volumes consigned by him to the pastry-cook, we find "Turnbull on Ancient Painting," a treatise which Hogarth should have been able to understand before he ventured to condemn. Garrick himself, however, was not more ductile to flattery. A word in favour of "Sigismunda," might have commanded a proof print, or forced an original sketch out of our artist's hands. The person who supplied this remark owed one of Hogarth's scarcest performances to the success of a compliment, which might have seemed extravagant even to sir Godfrey Kneller.

The following well-authenticated story will also serve to shew how much more easy it is to detect ill-placed or hyperbolical adulation respecting others, than when applied to ourselves. Hogarth being at dinner with the celebrated Cheselden, and some other company, was told that Mr. John Freke, surgeon of St. Bartholomew's hospital, a few evenings before at Dick's coffee-house, had asserted that Greene was as eminent in composition as Handel. "That fellow Freke," replied Hogarth, "is always shooting his bolt absurdly one way or another! Handel is a giant in music; Greene only a light Florimel kind of a composer." —"Ay," said the informant, "but at the same time Mr. Freke declared you were as good a portrait-painter as Vandyck."—"*There* he was in the right," adds Hogarth: "and so I am, give me my time, and let me choose my subject!"

Hogarth was the most absent of men. At table he would sometimes turn round his chair as if he had finished eating, and as suddenly would return it, and commence his meal again. He once directed a letter to Dr. Hoadly, thus: "To the Doctor at Chelsea." This epistle, however, by good luck, did not miscarry; and was preserved by the late chancellor of Winchester, as a pleasant memo-

rial of his friend's extraordinary inattention. Another remarkable instance of Hogarth's absence was related by one of his intimate friends. Soon after he set up his carriage, he had occasion to pay a visit to the lord-mayor, Mr. Beckford. When he went, the weather was fine; but business detained him till a violent shower of rain came on. He was let out of the mansion-house by a different door from that at which he entered; and, seeing the rain, began immediately to call for a hackney-coach. Not one was to be met with on any of the neighbouring stands; and the artist sallied forth to brave the storm, and actually reached Leicester-fields without bestowing a thought on his own carriage, till Mrs. Hogarth (surprised to see him so wet and splashed) asked him where he had left it.

A specimen of Hogarth's propensity to merriment, on the most trivial occasions, is observable in one of his cards requesting the company of Dr. Arnold King to dine with him at the Mitre. Within a circle, to which a knife and fork are the supporters, the written part is contained. In the centre is drawn a pye, with a mitre on the top of it; and the invitation concludes with the following sport on three of the Greek letters—to *Eta Beta Pi*. The rest of the inscription is not very accurately spelt. A quibble by Hogarth is surely as respectable as a conundrum by Swift.

In one of the early exhibitions at Spring-gardens, a very pleasing small picture by Hogarth made its first appearance. It was painted for the earl of Charlemont, in whose collection it remains; and was entitled "Picquet, or Virtue in Danger," and shews us a young lady, who, during a *tête-à-tête*, had just lost all her money and jewels to a handsome officer of her own age. He is represented in the act of offering her the contents of his hat, in which are bank-notes, jewels, and trinkets, with the hope of exchanging them for a softer acquisition, and more delicate plunder. On the chimney-piece a watch-case and a figure of Time over it, with this motto—NUNC. Hogarth has caught his heroine during this moment of hesitation, this struggle with herself, and has marked her feelings with uncommon success.

In the "Miser's Feast," Mr. Hogarth thought proper to pillory sir Isaac Shard, a gentleman proverbially avaricious. Hearing this, the son of sir Isaac, the late Isaac Pacatus Shard, esq. a young man of spirit, just returned from his travels, called at the painter's to see the picture;

and among the rest, asking the Cicerone "whether that odd figure was intended for any particular person;" on his replying, "that it was thought to be very like one sir Isaac Shard," he immediately drew his sword, and slashed the canvas. Hogarth appeared instantly in great wrath; to whom Mr. Shard calmly justified what he had done, saying, "that this was a very unwarrantable licence; that he was the injured party's son, and that he was ready to defend any suit at law;" which, however, was never instituted.

About 1757, his brother-in-law, Mr. Thornhill, resigned the place of king's serjeant-painter in favour of Mr. Hogarth. "The last memorable event in our artist's life," as Mr. Walpole observes, "was his quarrel with Mr. Wilkes, in which, if Mr. Hogarth did not commence direct hostilities on the latter, he at least obliquely gave the first offence, by an attack on the friends and party of that gentleman. This conduct was the more surprising, as he had all his life avoided dipping his pencil in political contests, and had early refused a very lucrative offer that was made, to engage him in a set of prints against the head of a court-party. Without entering into the merits of the cause, I shall only state the fact. In September 1762, Mr. Hogarth published his print of 'The Times.' It was answered by Mr. Wilkes in a severe 'North Briton.' On this the painter exhibited the caricatura of the writer. Mr. Churchill, the poet, then engaged in the war, and wrote his 'Epistle to Hogarth,' not the brightest of his works, and in which the severest strokes fell on a defect that the painter had neither caused nor could amend—his age; and which, however, was neither remarkable nor decrepit; much less had it impaired his talents, as appeared by his having composed but six months before, one of his most capital works, the satire on the Methodists. In revenge for this epistle, Hogarth caricatured Churchill, under the form of a canonical bear, with a club and a pot of porter—*& vitulâ tu dignus & hic*—never did two angry men of their abilities throw mud with less dexterity.

"When Mr. Wilkes was the second time brought from the Tower to Westminster-hall, Mr. Hogarth skulked behind in a corner of the gallery of the court of Common Pleas; and while the chief justice Pratt, with the eloquence and courage of old Rome, was enforcing the great

principles of Magna Charta, and the English constitution, while every breast from him caught the holy flame of liberty, the painter was wholly employed in caricaturing the person of the man, while all the rest of his fellow-citizens were animated in his cause, for they knew it to be their own cause, that of their country, and of its laws. It was declared to be so a few hours after by the unanimous sentence of the judges of that court, and they were all present.

"The print of Mr. Wilkes was soon after published, *drawn from the life by William Hogarth.* It must be allowed to be an excellent compound caricatura, or a caricatura of what nature had already caricatured. I know but one short apology that can be made for this gentleman, or, to speak more properly, for the person of Mr. Wilkes. It is, that he did not make himself, and that he never was solicitous about the case of his soul, as Shakspeare calls it, only so far as to keep it clean and in health. I never heard that he once hung over the glassy stream, like another Narcissus, admiring the image in it, nor that he ever stole an amorous look at his counterfeit in a side mirrour. His form, such as it is, ought to give him no pain, because it is capable of giving pleasure to others. I fancy he finds himself tolerably happy in the clay-cottage to which he is tenant for life, because he has learnt to keep it in good order. While the share of health and animal spirits, which heaven has given him, shall hold out, I can scarcely imagine he will be one moment peevish about the outside of so precarious, so temporary a habitation, or will even be brought to own, *ingenium Galbæ male habitat. Monsieur est mal logé.*

"Mr. Churchill was exasperated at this personal attack on his friend. He soon after published the 'Epistle to William Hogarth,' and took for the motto, *ut pictura poesis.* Mr. Hogarth's revenge against the poet terminated in vamping up an old print of a pug-dog and a bear, which he published under the title of 'The Bruiser C. Churchill (once the Revd.!)' in the character of a Russian Hercules, &c."

At the time when these hostilities were carrying on in a manner so virulent and disgraceful to all the parties, Hogarth was visibly declining in his health. In 1762, he complained of an inward pain, which, continuing, brought

on a general decay that proved incurable*. This last year of his life he employed in re-touching his plates, with the assistance of several engravers whom he took with him to Chiswick. Oct. 25, 1764, he was conveyed from thence to Leicester-fields, in a very weak condition, yet remarkably cheerful; and, receiving an agreeable letter from the American Dr. Franklin, drew up a rough draught of an answer to it; but going to bed, he was seized with a vomiting, upon which he rung his bell with such violence that he broke it, and expired about two hours afterwards. His disorder was an aneurism; and his corpse was interred in the church-yard at Chiswick, where a monument is erected to his memory, with an inscription by his friend Mr. Garrick.

It may be truly observed of Hogarth, that all his powers of delighting were restrained to his pencil. Having rarely been admitted into polite circles, none of his sharp corners had been rubbed off, so that he continued to the last a gross uncultivated man. The slightest contradiction transported him into rage. To some confidence in himself he was certainly entitled; for, as a comic painter, he could have claimed no honour that would not most readily have been allowed him; but he was at once unprincipled and variable in his political conduct and attachments. He is also said to have beheld the rising eminence and popularity of sir Joshua Reynolds with a degree of envy; and, if we are not misinformed, frequently spoke with asperity both of him and his performances. Justice, however, obliges us to add, that our artist was liberal, hospitable, and the most punctual of paymasters; so that, in spite of the emoluments his works had procured to him, he left but an inconsiderable fortune to his widow. His plates indeed

* It may be worth observing, that in "Independence," a poem which was not published by Churchill till the last week of September 1764, he considers his antagonist as a departed Genius:

"Hogarth would draw him (Envy must allow) [NOW."
E'en to the life, was HOGARTH LIVING

How little did the sportive satirist imagine the power of pleasing was so soon to cease in both! Hogarth died in four weeks after the publication of this poem; and Churchill survived him but nine days. In some lines which were printed in November 1764, the compiler of this article took occasion to lament that

"—— Scarce had the friendly tear,
For Hogarth shed, escap'd the generous eye
Of feeling Pity, when again it flow'd
For Churchill's fate. Ill can we bear the loss [ally'd
Of Fancy's twin born offspring, close In energy of thought, though different paths [passions sway'd
They sought for fame! Though jarring The living artists, let the funeral wreath
Unite their memory!"

were such resources to her as could not speedily be exhausted. Some of his domestics had lived many years in his service, a circumstance that always reflects credit on a master. Of most of these he painted strong likenesses, on a canvas which was left in Mrs. Hogarth's possession.

His widow had also a portrait of her husband, and an excellent bust of him by Roubilliac, a strong resemblance; and one of his brother-in-law, Mr. Thornhill, much resembling the countenance of Mrs. Hogarth Several of his portraits also remained in her possession, but at her death were dispersed.

Of Hogarth's smaller plates many were destroyed. When he wanted a piece of copper on a sudden, he would take any plate from which he had already worked off such a number of impressions as he supposed he should sell. He then sent it to be effaced, beat out, or otherwise altered to his present purpose.

The plates which remained in his possession were secured to Mrs. Hogarth by his will, dated Aug. 12, 1764, chargeable with an annuity of 80*l.* to his sister Anne, who survived him. When, on the death of his other sister, she left off the business in which she was engaged, he kindly took her home, and generously supported her, making her, at the same time, useful in the disposal of his prints: Want of tenderness and liberality to his relations was not among the failings of Hogarth.

In 1745, one Launcelot Burton was appointed naval officer at Deal. Hogarth had seen him by accident; and on a piece of paper, previously impressed by a plain copper-plate, drew his figure with a pen in imitation of a coarse etching. He was represented on a lean Canterbury hack, with a bottle sticking out of his pocket; and underneath was an inscription, intimating that he was going down to take possession of his place. This was inclosed to him in a letter; and some of his friends, who were in the secret, protested the drawing to be a print which they had seen exposed to sale at the shops in London; a circumstance that put him in a violent passion, during which he wrote an abusive letter to Hogarth, whose name was subscribed to the work. But, after poor Burton's tormentors had kept him in suspense throughout an uneasy three weeks, they proved to him that it was no engraving, but a sketch with a pen and ink. He then became so perfectly reconciled to his resemblance, that he shewed it with exultation

to admiral Vernon, and all the rest of his friends. In 1753, Hogarth returning with a friend from a visit to Mr. Rich at Cowley, stopped his chariot, and got out, being struck by a large drawing (with a coal) on the wall of an alehouse. He immediately made a sketch of it with triumph; it was a St. George and the Dragon, all in straight lines.

Hogarth made one essay in sculpture. He wanted a sign to distinguish his house in Leicester-fields; and thinking none more proper than the Golden Head, he cut of a mass of cork made up of several thicknesses compacted together, carved a bust of Vandyck, which he gilt and placed over his door. It decayed, and was succeeded by a head in plaster, which in its turn was supplied by a head of sir Isaac Newton. Hogarth also modelled another resemblance of Vandyck in clay; which has also perished. His works, as his elegant biographer has well observed, are his history; and the curious are highly indebted to Mr. Walpole for a catalogue of his prints, drawn up from his own valuable collection, in 1771. But as neither that catalogue, nor his appendix to it in 1780, have given the whole of Mr. Hogarth's labours, Mr. Nichols, including Mr. Walpole's catalogue, has endeavoured, from later discoveries of our artist's prints in other collections, to arrange them in chronological order. There are three large pictures by Hogarth, over the altar in the church of St. Mary Redcliff at Bristol. Mr. Forrest, of York-buildings, was in possession of a sketch in oil of our Saviour (designed as a pattern for painted glass); and several drawings, descriptive of the incidents that happened during a five days' tour by land and water. The parties were Messrs. Hogarth, Thornhill (son of the late sir James), Scott (an ingenious landscape-painter of that name), Tothall, and Forrest. They set out at midnight, at a moment's warning, from the Bedford-Arms tavern, with each a shirt in his pocket. They had all their particular departments. Hogarth and Scott made the drawings; Thornhill the map; Tothall faithfully discharged the joint offices of treasurer and caterer; and Forrest wrote the journal. They were out five days only; and on the second night after their return, the book was produced, bound, gilt, and lettered, and read at the same tavern to the above parties then present. Mr. Forrest had also drawings of two of the members, remarkably fat men, in ludicrous situations. Etchings from all these have been made, and the journal has been printed.

A very entertaining work, by Mr. John Ireland, entitled "Hogarth illustrated," was published by Messrs. Boydell, in 1792, and has since been reprinted. It contains the small plates originally engraved for a paltry work, called "Hogarth moralized," and an exact account of all his prints. Since that, have appeared "Graphic illustrations of Hogarth, from pictures, drawings, and scarce prints, in the possession of Samuel Ireland." Some curious articles were contained in this volume. A supplementary volume to "Hogarth illustrated," has more recently appeared, containing the original manuscript of the Analysis, with the first sketches of the figures. 2. A Supplement to the Analysis, never published. 3. Original Memoranda. 4. Materials for his own Life, &c. But the most ample Memoirs of Hogarth are contained in Mr. Nichols's splendid publication of his life and works, 2 vols. 4to, with copies of all his plates accurately reduced.[1]

HOLBEIN (JOHN), better known by his German name Hans Holbein, a most excellent painter, was born, according to some accounts, at Basil in Switzerland in 1498, but Charles Patin places his birth three years earlier, supposing it very improbable that he could have arrived at such maturity of judgment and perfection in painting, as he shewed in 1514 and 1516, if he had been born so late as 1498. He learned the rudiments of his art from his father John Holbein, who was a painter, and had removed from Augsburg to Basil; but the superiority of his genius soon raised him above his master. He painted our Saviour's Passion in the town-house of Basil; and in the fish-market of the same town, a Dance of peasants, and Death's dance. These pieces were exceedingly striking to the curious; and Erasmus was so affected with them, that he requested of him to draw his picture, and was ever after his friend. Holbein, in the mean time, though a great genius and fine artist, had no elegance or delicacy of manners, but was given to wine and revelling company; for which he met with the following gentle rebuke from Erasmus. When Erasmus wrote his "Moriæ Encomium," or "Panegyric upon Folly," he sent a copy of it to Hans Holbein, who was so pleased with the several descriptions of folly there given, that he designed them all in the margin; and where he had not room to draw the whole figures, pasted a piece of

[1] Nichols's Hogarth.—Walpole's Anecdotes.

paper to the leaves. He then returned the book to Erasmus, who seeing that he had represented an amorous fool by the figure of a fat Dutch lover, hugging his bottle and his lass, wrote under it, "Hans Holbein," and so sent it back to the painter. Holbein, however, to be revenged of him, drew the picture of Erasmus for a musty book-worm, who busied himself in scraping together old MSS. and antiquities, and wrote under it "Adagia."

It is said, that an English nobleman, who accidentally saw some of Holbein's performances at Basil, invited him to come to England, where his art was in high esteem; and promised him great encouragement from Henry VIII.; but Holbein was too much engaged in his pleasures to listen to so advantageous a proposal. A few years after, however, moved by the necessities to which an increased family and his own mismanagement had reduced him, as well as by the persuasions of his friend Erasmus, who told him how improper a country his own was to do justice to his merit, he consented to go to England: and he consented the more readily, as he did not live on the happiest terms with his wife, who is said to have been a termagant. In his journey thither he stayed some days at Strasburg, and applying to a very great master in that city for work, was taken in, and ordered to give a specimen of his skill. Holbein finished a piece with great care, and painted a fly upon the most conspicuous part of it; after which he withdrew privily in the absence of his master, and pursued his journey. When the painter returned home, he was astonished at the beauty and elegance of the drawing; and especially at the fly, which, upon his first casting his eye upon it, he so far took for a real fly, that he endeavoured to remove it with his hand. He sent all over the city for his journeyman, who was now missing; but after many inquiries, found that he had been thus deceived by the famous Holbein. This story has been somewhat differently told, as if the painting was a portrait for one of his patrons at Basil, but the effect was the same, for before he was discovered, he had made his escape.

After almost begging his way to England, as Patin tells us, he found an easy admittance to the lord-chancellor, sir Thomas More, having brought with him Erasmus's picture, and letters recommendatory from him to that great man. Sir Thomas received him with all the joy imaginable, and kept him in his house between two and three

years; during which time he drew sir Thomas's picture, and those of many of his friends and relations. One day Holbein happening to mention the nobleman who had some years ago invited him to England, sir Thomas was very solicitous to know who he was. Holbein replied, that he had indeed forgot his title, but remembered his face so well, that he thought he could draw his likeness; and this he did so very strongly, that the nobleman, it is said, was immediately known by it. This nobleman some think was the earl of Arundel, others the earl of Surrey. The chancellor, having now sufficiently enriched his apartments with Holbein's productions, adopted the following method to introduce him to Henry VIII. He invited the king to an entertainment, and hung up all Holbein's pieces, disposed in the best order, and in the best light, in the great hall of his house. The king, upon his first entrance, was so charmed with the sight of them, that he asked, "Whether such an artist were now alive, and to be had for money?" on which sir Thomas presented Holbein to the king, who immediately took him into his service, with a salary of 200 florins, and brought him into great esteem with the nobility of the kingdom. The king from time to time manifested the great value he had for him, and upon the death of queen Jane, his third wife, sent him into Flanders, to draw the picture of the duchess dowager of Milan, widow to Francis Sforza, whom the emperor Charles V. had recommended to him for a fourth wife; but the king's defection from the see of Rome happening about that time, he rather chose to match with a protestant princess. Cromwell, then his prime minister (for sir Thomas More had been removed, and beheaded), proposed Anne of Cleves to him; but the king was not inclined to the match, till her picture, which Holbein had also drawn, was presented to him. There, as lord Herbert of Cherbury says, she was represented so very charming, that the king immediately resolved to marry her; and thus Holbein was unwittingly the cause of the ruin of his patron Cromwell, whom the king never forgave for introducing him to Anne of Cleves.

In England Holbein drew a vast number of admirable portraits; among others, those of Henry VII. and Henry VIII. on the wall of the palace at Whitehall, which perished when it was burnt, though some endeavours were made to remove that part of the wall on which the pictures were drawn. There happened, however, an affair in England,

which might have been fatal to Holbein, if the king had not protected him. On the report of his character, a nobleman of the first quality wanted one day to see him, when he was drawing a figure after the life. Holbein, in answer, begged his lordship to defer the honour of his visit to another day; which the nobleman taking for an affront, came and broke open the door, and very rudely went up stairs. Holbein, hearing a noise, left his chamber; and meeting the lord at his door, fell into a violent passion, and pushed him backwards from the top of the stairs to the bottom. Considering, however, immediately what he had done, he escaped from the tumult he had raised, and made the best of his way to the king. The nobleman, much hurt, though not so much as he pretended, was there soon after him; and upon opening his grievance, the king ordered Holbein to ask pardon for his offence. But this only irritated the nobleman the more, who would not be satisfied with less than his life; upon which the king sternly replied, "My lord, you have not now to do with Holbein, but with me; whatever punishment you may contrive by way of revenge against him, shall assuredly be inflicted upon yourself: remember, pray my lord, that I can, whenever I please, make seven lords of seven ploughmen, but I cannot make one Holbein even of seven lords."

We cannot undertake to give a list of Holbein's works, but this may be seen in Walpole's Anecdotes. Soon after the accession of the late king, a noble collection of his drawings was found in a bureau at Kensington, amounting to eighty-nine. These, which are of exquisite merit, have been admirably imitated in engraving, in a work published lately by John Chamberlaine, F. S. A. certainly one of the most splendid books, and most interesting collections of portraits ever executed. Holbein painted equally well in oil, water-colours, and distemper, in large and in miniature: but he had never practised the art of painting in miniature, till he resided in England, and learned it from Lucas Cornelii; though he afterwards carried it to its highest perfection. His paintings of that kind have all the force of oil-colours, and are finished with the utmost delicacy. In general he painted on a green ground, but in his small pictures frequently he painted on a blue. The invention of Holbein was surprisingly fruitful, and often poetical; his execution was remarkably quick, and his application indefatigable. His pencil was exceedingly deli-

cate; his colouring had a wonderful degree of force; he finished his pictures with exquisite neatness; and his carnations were life itself. His genuine works are always distinguishable by the true, round, lively imitation of flesh, visible in all his portraits, and also by the amazing delicacy of his finishing.

It is observed by most authors, that Holbein always painted with his left hand; though Walpole objects against that tradition, (what he considers as a proof), that in a portrait of Holbein painted by himself, which was in the Arundelian collection, he is represented holding the pencil in the right hand. But that evidence cannot be sufficient to set aside so general a testimony of the most authentic writers on this subject; because, although habit and practice might enable him to handle the pencil familiarly with his left hand, yet, as it is so unusual, it must have had but an unseemly and awkward appearance in a picture; which probably might have been his real inducement for representing himself without such a particularity. Besides, the writer of Holbein's life, at the end of the treatise by De Piles, mentions a print by Hollar, still extant, which describes Holbein drawing with his left hand. Nor is it so extraordinary or incredible a circumstance; for other artists, mentioned in this volume, are remarked for the very same habit; particularly Mozzo of Antwerp, who worked with the left; and Amico Aspertino, as well as Ludovico Cangiagio, who worked equally well with both hands. This great artist died of the plague at London in 1554; some think at his lodgings in Whitehall, where he had lived from the time that the king became his patron, but Vertue rather thought at the duke of Norfolk's house, in the priory of Christ church near Aldgate, then called Duke's-place. Strype says that he was buried in St. Catherine Cree church; but this seems doubtful.[1]

HOLBERG (Louis de), a Danish historian, lawyer, and poet, was born at Bergen in Norway, in 1685. His family is said by some to have been low, by others noble; but it is agreed that he commenced life in very poor circumstances, and picked up his education in his travels through various parts of Europe, where he subsisted either by charity, or by his personal efforts of various kinds. On

[1] Vita Holbenii a Car. Patino, prefixed to Erasmus's Moriæ Encomium.—Walpole's Anecdotes.—Sir J. Reynolds's Works.

his return to Copenhagen, he found means to be appointed assessor of the consistory court, which place affording him a competent subsistence, he was able to indulge his genius, and produced several works, which gave him great celebrity. Among these are some comedies, a volume of which has been translated into French. He wrote also a History of Denmark, in 3 vols. 4to, which has been considered as the best that hitherto has been produced, though in some parts rather minute and uninteresting. Two volumes of "Moral Thoughts," and a work entitled "The Danish Spectator," were produced by him: and he is generally considered as the author of the "Iter subterraneum of Klimius," a satirical romance, something in the style of Gulliver's Travels. Most of these have been translated also into German, and are much esteemed in that country. His "Introduction to Universal History" was translated into English by Dr. Gregory Sharpe, with notes, 1755, 8vo. By his publications, and his place of assessor, he had œconomy enough to amass a considerable fortune, and even in his life gave 70,000 crowns to the university of Zealand, for the education of young noblesse; thinking it right that as his wealth had been acquired by literature, it should be employed in its support. This munificence obtained him the title of baron. At his death, which happened in 1754, he left also a fund of 16,000 crowns to portion out a certain number of young women, selected from the families of citizens in Copenhagen.[1]

HOLBOURNE (Sir ROBERT), a lawyer of considerable eminence, and law writer, flourished in the time of Charles I. but of his early history, we have no account. In 1640 he was chosen representative for St. Michael in Cornwall in the Long-parliament, and on one occasion argued for two hours in justification of the canons. In 1641 he was Lent reader of Lincoln's-inn, but soon after quitted the parliament when he saw the extremities to which they were proceeding. He had formerly given his advice against ship-money, but was not prepared to overthrow the constitution entirely, and therefore went to Oxford, where, in 1643, he sat in the parliament assembled there by Charles I. was made the prince's attorney, one of the privy council, and received the honour of knighthood. In 1644 he was present at the treaty of Uxbridge, and afterwards at

[1] Dict. Hist.—Annual Register for 1759.

that of the Isle of Wight. Returning to London, after these ineffectual attempts to restore peace, he was forced to compound for his estate, and was not permitted to remain in any of the inns of court. He died in 1647, and was interred in the crypt under Lincoln's-inn chapel. His "Readings on the Statute of Treasons, 25 Edward III. c. 2." were published in 1642, 4to, and in 1681. He was the author also of "The Freeholder's Grand Inquest touching our Sovereign Lord the King and his Parliament," which bears the name of sir Robert Filmer, who reprinted it in 1679, and 1680, 8vo, with observations upon forms of government. He left also some MSS.[1]

HOLCROFT (THOMAS), a dramatic and miscellaneous writer and translator, was born in Orange-court, Leicester-fields, Dec. 22, 1744. His father was in the humble occupation of a shoe-maker, and does not appear to have given his son any education. The first employment mentioned, in which the latter was concerned, was as servant to the hon. Mr. Vernon, of whose race-horses he had the care, and became very expert in the art of horsemanship. He is said also to have worked for many years at his father's trade. He possessed, however, good natural abilities, and a thirst for knowledge, of which he accumulated a considerable fund, and learned with facility and success the French, German, and Italian languages. When about his twenty-fifth year, he conceived a passion for the stage, and his first performance was in Ireland. He had afterwards an engagement of the same kind in London, but never attained any eminence as an actor, although he always might be seen to understand his part better than those to whom nature was more liberal. He quitted the stage in 1781, after the performance of his first play, "Duplicity," which was successful enough to encourage his perseverance as a dramatic writer. From this time he contributed upwards of thirty pieces, which were either acted on the London stages, or printed without having been performed. Scarcely any of them, however, have obtained a permanent situation on the boards. He published also the following novels: "Alwyn," 1780; "Anna St. Ives," 1792; "Hugh Trevor," 1794; and "Brian Perdue," 1807. His translations were, "The private Life of Voltaire," 12mo;

[1] Ath. Ox. vol. II.—Lloyd's Memoirs, folio, p. 584.—Bridgman's Legal Bibliography.

"Memoirs of Baron Trenck," 3 vols. 12mo; Mirabeau's "Secret History of the Court of Berlin," 2 vols. 8vo; madame de Genlis's "Tales of the Castle," 5 vols. 12mo; "The posthumous Works of Frederick II. of Prussia," 13 vols. 8vo; "An abridgment of Lavater's Physiognomy," 3 vols. 8vo. Mr. Holcroft having imbibed the revolutionary principles of France, had joined some societies in this country, which brought him under suspicion of being concerned with Hardy, Tooke, and Thelwall, who were tried for high treason in 1794, but they being acquitted, Mr. Holcroft was discharged without being put upon his trial. His last work was his "Travels," in Germany and France, 2 vols. 4to, which, like some other of his speculations, was less advantageous to his bookseller than to himself. In 1782 he published a poem called "Human happiness, or the Sceptic," which attracted little notice on the score of poetical merit, but contained many of those loose sentiments on religion, which he was accustomed to deliver with more dogmatism than became a man so little acquainted with the subject. In these, however, he persisted almost to the last, when, on his death-bed, he is said to have acknowledged his error. He died March 23, 1809.[1]

HOLDEN (HENRY), an English Roman catholic divine, was born in Lancashire in 1596, and in 1618 was admitted a student in the English college at Doway, where he took the name of Johnson. Here he improved himself in the classics, and studied philosophy and divinity, and going to Paris in 1623, took the degree of D. D. in that university, to which he continued attached during the remainder of his life, having no other preferment but that of penitentiary or confessor in the parish church of St. Nicholas du Chardonet. He died about 1665, esteemed one of the ablest controversial divines of his time, and in this respect has been highly praised by Dupin. Some suspected him of Jansenism, but his biographers wish to repell this charge, as they think it. Among his works are three, which chiefly contributed to his fame, 1. "Analysis Fidei," Paris, 1652, 8vo, translated into English by W. G. 4to, 1658. Of this Dupin has given a long analysis. It was reprinted by Barbou in 1766, and contains a brief summary of the whole œconomy of faith, its principles and motives, with their application to controversial questions.

[1] Biog. Dram.—Gent. Mag.

It is considered as argumentative and sound. 2. "Marginal Notes on the New Testament," Paris, 1660, 2 vols. 12mo. 3. "A Letter concerning Mr. White's Treatise De Medio Animarum statu," Paris, 1661, 4to.[1]

HOLDER (WILLIAM), a learned English philosopher, was born in Nottinghamshire, educated in Pembroke hall, Cambridge, and, in 1642, became rector of Blechingdon, Oxfordshire. In 1660 he proceeded D. D. was afterwards canon of Ely, fellow of the royal society, canon of St. Paul's, sub-dean of the royal chapel, and sub-almoner to his majesty. He gained particular celebrity by teaching a young gentleman of distinction, who was born deaf and dumb, to speak, an attempt at that time unprecedented. This gentleman's name was Alexander Popham, son of colonel Edward Popham, who was some time an admiral in the service of the long parliament. The cure was performed by him in his house at Blechingdon, in 1659; but Popham, losing what he had been taught by Holder, after he was called home to his friends, was sent to Dr. Wallis, who brought him to his speech again. On this subject Holder published a book entitled "The Elements of Speech; an essay of inquiry into the natural production of letters: with an appendix concerning persons that are deaf and dumb," 1669, 8vo. In the appendix he relates how soon, and by what methods, he brought Popham to speak. In this essay he has analysed, dissected, and classed the letters of our alphabet so minutely and clearly, that it is well worthy the attentive perusal of every lover of philology, but particularly, says Dr. Burney, of lyric poets and composers of vocal music; to whom it will point out such harsh and untunable combinations of letters and syllables as from their difficult utterance impede and corrupt the voice in its passage. In 1678 he published, in 4to, "A Supplement to the Philosophical Transactions of July 1670, with some Reflections on Dr. Wallis's Letter there inserted." This was written to claim the glory of having taught Popham to speak, which Wallis in the letter there mentioned had claimed to himself: upon which the doctor soon after published, "A Defence of the Royal Society and the Philosophical Transactions, particularly those of July 1670, in answer to the cavils of Dr. William Holder," 1678," 4to. Holder was skilled in the theory and practice of music,

[1] Dupin.—Dodd's Church Hist. vol. III.

and composed some anthems, three or four of which are preserved in Dr. Tudway's collection in the British museum. In 1694 he published "A Discourse concerning Time," in which, among other things, the deficiency of the Julian Calendar was explained, and the method of reforming it demonstrated, which was afterwards adopted in the change of style. It is to be lamented that in treating this subject with so much clearness and ability, so good a musician did not extend his reflections on the artificial parts of time, to its divisions and proportions in musical measures; a subject upon which the abbate Sacchi has written in Italian, "Del Tempo nella Musica;" but which rhythmically, or metrically considered in common with poetry, has not yet been sufficiently discussed in our own language.

The same year was published by Dr. Holder, "A Treatise on the natural grounds of Harmony," in which the propagation of sound, the ratio of vibrations, their coincidence in forming consonance, sympathetic resonance, or *sons harmoniques*, the difference between arithmetical, geometrical, and harmonic proportions, and the author's opinion concerning the music of the ancients, to whom he denies the use of harmony, or music in parts, are all so ably treated, and clearly explained, that this book may be read with profit and pleasure by most practical musicians, though unacquainted with geometry, mathematics, and harmonics, or the philosophy of sound. This book is said, in the introduction, to have been drawn up chiefly for the sake and service of the gentlemen of the chapel royal, of which he was sub-dean, and in which, as well as other cathedrals to which his power extended, he is said to have been a severe disciplinarian; for, being so excellent a judge and composer himself, it is natural to suppose that he would be the less likely to tolerate neglect and ignorance in the performance of the choral service. Michael Wise, who perhaps had fallen under his lash, used to call him Mr. Snub-dean. Dr. Holder died at Amen Corner, London, Jan. 24, 1696-7, and was buried in St. Paul's, with his wife, who was only sister to sir Christopher Wren. Dr. Holder had a considerable share in the early education of that afterwards eminent architect.[1]

[1] Ath. Ox. vol. II.—Ward's Lives of the Gresham Professors.—Letters from the Bodleian Library, 3 vols. 8vo, 1813.—Rees's Cyclopædia.

HOLDSWORTH (EDWARD), a very polite and elegant scholar, son of the rev. Thomas Holdsworth, rector of North Stoneham, in the county of Southampton, was born Aug. 6, 1688, and trained at Winchester-school. He was thence elected demy of Magdalen college, Oxford, in July 1705; took the degree of M. A. in April 1711; became a college tutor, and had many pupils. In 1715, when he was to be chosen into a fellowship, he resigned his demyship, and left the college, because unwilling to swear allegiance to the new government. The remainder of his life was spent in travelling with young noblemen and gentlemen as a tutor: in 1741 and 1744 he was at Rome in this capacity, with Mr. Pitt and with Mr. Drake and Mr. Townson. He died of a fever at lord Digby's house at Coleshill in Warwickshire, Dec. 30, 1746. He was the author of the "Muscipula," a poem, esteemed a masterpiece in its kind, written with the purity of Virgil and the pleasantry of Lucian, and of which there is a good English translation by Dr. John Hoadly, in vol. V. of "Dodsley's Miscellanies," and another among Dr. Cobden's poems. He was the author also of a dissertation entitled "Pharsalia and Philippi; or the two Philippi in Virgil's Georgics attempted to be explained and reconciled to history, 1741," 4to; and of "Remarks and Dissertations on Virgil; with some other classical observations, published with several notes and additional remarks by Mr. Spence, 1768," 4to. Mr. Spence speaks of him in his Polymetis, as one who understood Virgil in a more masterly manner than any person he ever knew. The late Charles Jennens, esq. erected a monument to his memory at Gopsal in Leicestershire. [1]

HOLDSWORTH (RICHARD), sometimes written *Oldsworth*, and *Oldisworth*, a learned and loyal English divine, the youngest son of Richard Holdsworth, a celebrated preacher at Newcastle-upon-Tyne, was born in 1590, and after the death of his father was committed to the care of the rev. William Pearson, a clergyman of the same place, who had married his sister. He was first educated at Newcastle, and in July 1607 admitted of St. John's college, Cambridge. In 1610 he took his bachelor's degree, in 1613 was chosen fellow of his college, in 1614 was made master of arts, and incorporated at Oxford in the same degree in 1617, and in 1620 was chosen one of the twelve

[1] Nichols's Bowyer—and Hist. of Leicestershire.—Gent. Mag. vol. LXI.

university preachers at Cambridge. While at college he was tutor, among others, to the famous sir Symond D'Ewes. After this he was for some time chaplain to sir Henry Hobart, lord chief justice of the common pleas, and then had a living given him in the West Riding of Yorkshire, which he exchanged for the rectory of St. Peter the Poor, Broad-street, London. He settled there a little before the great sickness in 1625, during which he continued to do the duties of his office, became a very popular preacher, and was much followed by the puritans. In 1629 he was chosen professor of divinity at Gresham college, and in his lectures, afterwards published, he discovered an unusual extent and variety of learning. They were frequented by a great concourse of divines and young scholars. About 1631 he was made a prebendary of Lincoln, and in 1633 archdeacon of Huntingdon. In the same year he stood candidate for the mastership of St. John's college, but neither he nor his competitor, Dr. Lane, being acceptable at court, the king, by mandate, ordered Dr. Beale to be chosen. In 1637, however, Mr. Holdsworth was elected master of Emanuel college, and created doctor of divinity. In the same year he kept the act at Cambridge, and in 1639 was elected president of Sion college by the London clergy. In 1641 he resigned his professorship at Gresham college, and the rebellion having now begun, he was marked out as one of the sacrifices to popular prejudice, although he had before suffered somewhat from the court. While vice-chancellor Dr. Holdsworth had supplied the king with money contributed by the university, a crime not easily to be forgiven. When, however, the assembly of divines was called, Dr. Holdsworth was nominated one of the number, but never sat among them. Soon after, in obedience to the king's mandate, he caused such of his majesty's declarations to be printed at Cambridge as were formerly published at York, for which, and, as Dr. Fuller says, a sermon preached then by him, he was forced to leave the university before the expiration of his office as vice-chancellor. After some concealment he was apprehended near London, and imprisoned, first in Ely house, and then in the Tower. Such was the regard, however, in which he was held at Cambridge, that while under confinement he was elected Margaret professor of divinity, which he held until his death, although he could neither attend the duties of it nor receive the profits; but

his rectory of St. Peter the Poor, and the mastership of Emanuel, were both taken from him. It seems uncertain when he was released. We find him attending the king at Hampton Court in 1647; and in January following, when the parliament voted that no more addresses should be made to the king, he preached a bold sermon against that resolution, for which he was again imprisoned, but being released, assisted, on the king's part, at the treaty in the Isle of Wight. The catastrophe that soon after befell his royal master is thought to have shortened his life, which terminated Aug. 29, 1649. He lived unmarried, and left his property to charitable uses, except his books, part of which went to Emanuel college, and part to the public library at Cambridge. He was buried in the church of St. Peter the Poor, where is a monument to his memory. He was of a comely appearance and venerable aspect; warm in his temper, but soon pacified; a great advocate for the king, and zealous in the cause of episcopacy. He was devout, charitable, and an excellent scholar. In his "Prælectiones" he shows not only an intimate acquaintance with the fathers and schoolmen, but likewise most of the eminent divines of later ages, popish as well as protestant, and his style is good. His works are, 1. "A Sermon preached in St. Mary's, Cambridge, on his majesty's inauguration," 1642, 4to, the only thing he ever published. 2. "The Valley of Vision; or a clear sight of sundry sacred truths; delivered in twenty-one sermons," Lond. 1651, 4to. These were taken in short hand, and Dr. Pearson says they are very defective. 3. "Prælectiones theologicæ," Lond. 1661, fol. published by his nephew, Dr. William Pearson, with a life of the author.[1]

HOLINSHED (RAPHAEL), an English historian, and famous for the Chronicles that go under his name, was descended from a family which lived at Bosely, in Cheshire: but neither the place nor time of his birth, nor scarcely any other circumstances of his life, are known. Some say he had an university education, and was a clergyman; while others, denying this, affirm that he was steward to Thomas Burdett, of Bromcote in the county of Warwick, esq. Be this as it will, he appears to have been a man of considerable learning, and to have had a particular turn for

[1] Life as above.—Ward's Gresham Professors.—Ath. Ox. vol. I.—Barwick's Life.—Walker's Sufferings of the Clergy.—Lloyd's Memoirs, fol.—Peck's Desiderata, vol. II.

history. His "Chronicles" were first published in 1577, in 2 vols. folio; and then in 1587, in three, the two first of which are commonly bound together. In this second edition several sheets were castrated in the second and third volumes, because there were passages in them disagreeable to queen Elizabeth and her ministry: but the castrations were reprinted apart in 1723. Holinshed was not the sole author or compiler of this work, but was assisted in it by several other writers. The first volume opens with "An historical Description of the Island of Britaine, in three books," by William Harrison; and then, "The Historie of England, from the time that it was first inhabited, until the time that it was last conquered," by R. Holinshed. The second volume contains, "The description, conquest, inhabitation, and troublesome estate of Ireland; particularly the description of that kingdom:" by Richard Stanihurst. "The Conquest of Ireland, translated from the Latin of Giraldus Cambrensis," by John Hooker, alias Vowell, of Exeter, gent. "The Chronicles of Ireland, beginning where Giraldus did end, continued untill the year 1509, from Philip Flatsburie, Henrie of Marleborow, Edmund Campian," &c. by R. Holinshed; and from thence to 1586, by R. Stanihurst and J. Hooker. "The Description of Scotland, translated from the Latin of Hector Boethius," by R. H. or W. H. "The Historie of Scotland, conteining the beginning, increase, proceedings, continuance, acts and government of the Scottish nation, from the original thereof unto the yeere 1571," gathered by Raphael Holinshed, and continued from 1571 to 1586, by Francis Boteville, alias Thin, and others. The third volume begins at "Duke William the Norman, commonly called the Conqueror; and descends by degrees of yeeres to all the kings and queenes of England." First compiled by R. Holinshed, and by him extended to 1577; augmented and continued to 1586, by John Stow, Fr. Thin, Abraham Fleming, and others. The time of this historian's death is unknown; but it appears from his will, which Hearne prefixed to his edition of Camden's "Annals," that it happened between 1578 and 1582.

As for his coadjutors; Harrison, as we have already noticed in his article, was bred at Westminster school, sent from thence to Oxford, became chaplain to sir William Brooke, who preferred him, and died in 1593. Hooker, who was uncle to the famous Richard Hooker, will be no-

ticed hereafter. We know nothing of Botevile; only that Hearne styles him "a man of great learning and judgment, and a wonderful lover of antiquities." In the late reprint of the series of English Chronicles by the booksellers of London, Holinshed very properly took the precedence; and was accurately edited in 6 vols. 4to.[1]

HOLLAND (PHILEMON), a noted translator, was descended from an ancient family of the Hollands of Lancashire, and was the son of John Holland, a pious divine, who, in queen Mary's reign, was obliged to go abroad for the sake of religion; but afterwards returned, and became pastor of Dunmow in Essex, where he died in 1578. Philemon was born at Chelmsford in Essex, about the latter end of the reign of Edward VI. and after being instructed at the grammar-school of that place, was sent to Trinity-college, Cambridge, where he was pupil to Dr. Hampton, and afterwards to Dr. Whitgift. He was admitted fellow of his college, but left the university after having taken the degree of M. A. in which degree he was incorporated at Oxford in 1587. He was appointed head master of the free-school of Coventry, and in this laborious station he not only attended assiduously to the duties of his office, but served the interests of learning, by undertaking those numerous translations, which gained him the title of "Translator general of the age." He likewise studied medicine, and practised with considerable reputation in his neighbourhood; and at length, when at the age of forty, became a doctor of physic in the university of Cambridge. He was a peaceable, quiet, and good man in all the relations of private life, and by his habits of temperance and regularity attained his 85th year, not only with the full possession of his intellects, but his sight was so good, that he never had occasion to wear spectacles. He continued to translate till his 80th year; and his translations, though devoid of elegance, are accounted faithful and accurate. Among these are, translations into English of "Livy," written, it is said, with one pen, which a lady of his acquaintance so highly prized that she had it embellished with silver, and kept as a great curiosity. "Pliny's Natural History," "Plutarch's Morals," "Suetonius," "Ammianus Marcellinus," "Xenophon's Cyropædia," and "Camden's Britannia," to the last of which he made seve-

[1] Biog. Brit.—Tanner's Bibliotheca.

ral useful additions: and into Latin he translated the geographical part of "Speed's Theatre of Great Britain," and a French "Pharmacopœia of Brice Bauderon." A quibbling epigram upon his translation of Suetonius has often been retailed in jest books:

> "Philemon with translations does so fill us,
> He will not let Suetonius be Tranquillus."

He died Feb. 9, 1636, and was buried in the church of Coventry. He married a Staffordshire lady, by whom he had seven sons and three daughters, all of whom he survived except one son and his daughters. One of his sons, HENRY, appears to have been a bookseller in London, and was editor of the "Heroologia Anglicana," a valuable collection of English portraits, with short lives, but the latter are not very correct, or satisfactory. These portraits were chiefly engraved by the family of Pass, and many of them are valued as originals, having never been engraved since but as copies from these. They are sixty-five in number. He also published "Monumenta Sepulchralia Ecclesiæ S. Pauli, Lond." 4to, and, "A Book of Kings, being a true and lively effigies of all our English kings from the Conquest," 1618. When he died is not mentioned. [1]

HOLLAR, or HOLLARD (WENTZEL, or WENCESLAUS), a most admired engraver, was born at Prague in Bohemia, in 1607. He was at first instructed in school-learning, and afterwards put to the profession of the law; but not relishing that pursuit, and his family being ruined when Prague was taken and plundered in 1619, so that they could not provide for him as had been proposed, he removed from thence in 1627. During his abode in several towns in Germany, he applied himself to drawing and designing, to copying the pictures of several great artists, taking geometrical and perspective views and draughts of cities, towns, and countries, by land and water; in which at length he grew so excellent, especially for his landscapes in miniature, as not to be outdone in beauty and delicacy by any artist of his time. He had some instructions from Matthew Merian, an eminent engraver, and who is thought to have taught him that method of preparing and working on his plates which he constantly used. He was but eighteen when the first specimens of his art

[1] Ath. Ox. vol. I.—Letters from the Bodleian, 3 vols. 8vo. 1813.—Fuller's Worthies.—Censura Literaria, vol. I.

appeared; and the connoisseurs in his works have observed, that he inscribed the earliest of them with only a cypher of four letters, which, as they explain it, was intended for the initials of, "Wenceslaus Hollar Pragensis excudit." He employed himself chiefly in copying heads and portraits, sometimes from Rembrandt, Henzelman, Fælix Biler, and other eminent artists; but his little delicate views of Strasburgh, Cologne, Mentz, Bonn, Francfort, and other towns along the Rhine, Danube, Necker, &c. got him his greatest reputation; and when Howard earl of Arundel, was sent ambassador to the emperor Ferdinand II. in 1636, he was so highly pleased with his performances, that he admitted him into his retinue. Hollar attended his lordship from Cologne to the emperor's court, and in this progress made several draughts and prints of the places through which they travelled. He took that view of Wurtzburgh under which is written, "Hollar delineavit, in legatione Arundeliana ad Imperatorem." He then made also a curious large drawing, with the pen and pencil, of the city of Prague, which gave great satisfaction to his patron, then upon the spot.

After lord Arundel had finished his negotiations in Germany, he returned to England, and brought Hollar with him: where, however, he was not so entirely confined to his lordship's service, but that he had the liberty to accept of employment from others. Accordingly, we soon find him to have been engaged by the printsellers; and Peter Stent, one of the most eminent among them, prevailed upon him to make an ample view or prospect of and from the town of Greenwich, which he finished in two plates, 1637; the earliest dates of his works in this kingdom. In 1638, appeared his elegant prospect about Richmond; at which time he finished also several curious plates from the fine paintings in the Arundelian collection. In the midst of this employment, arrived Mary de Medicis, the queen-mother of France, to visit her daughter Henrietta Maria queen of England; and with her an historian, who recorded the particulars of her journey and entry into this kingdom. His work, written in French, was printed at London in 1639, and adorned with several portraits of the royal family, etched for the purpose by the hand of Hollar. The same year was published the portrait of his patron the earl of Arundel on horseback; and afterwards he etched another of him in armour, and several views of his country-

seat at Aldbrough in Surrey. In 1640, he seems to have been introduced into the service of the royal family, to give the prince of Wales some taste in the art of designing; and it is intimated, that either before the eruption of the civil wars, or at least before he was driven by them abroad, he was in the service of the duke of York. This year appeared his beautiful set of figures in twenty-eight plates, entitled, "Ornatus Muliebris Anglicanus," and containing the several habits of English women of all ranks or degrees: they are represented at full length, and have rendered him famous among the lovers of engraving. In 1641, were published his prints of king Charles and his queen: but now the civil wars being broke out, and his patron the earl of Arundel leaving the kingdom to attend upon the queen and the princess Mary, Hollar was left to support himself. He applied himself closely to his business, and published other parts of his works, after Holbein, Vandyck, &c. especially the portraits of several persons of quality of both sexes, ministers of state, commanders of the army, learned and eminent authors; and especially another set or two of female habits in divers nations in Europe. Whether he grew obnoxious as an adherent to the earl of Arundel, or as a malignant for drawing so many portraits of the royal party, is not expressly said: but now it seems he was molested, and driven to take shelter under the protection of one or more of them, till they were defeated, and he taken prisoner of war with them, upon the surrender of their garrison at Basing-house in Hampshire. This happened on Oct. 14, 1645; but Hollar, either making his escape, or otherwise obtaining his liberty, went over to the continent after the earl of Arundel, who resided at Antwerp, with his family, and had transported thither his most valuable collection of pictures.

He remained at Antwerp several years, copying from his patron's collection, and working for printsellers, booksellers, and publishers; but seems to have cultivated no interest among men of fortune and curiosity in the art, to dispose of them by subscription, or otherwise most to his advantage. In 1647, and 1648, he etched eight or ten of the painters' heads with his own, with various other curious pieces, as the picture of Charles I. soon after his death, and of several of the royalists; and in the three following years, many portraits and landscapes after Breughill, El-

sheimer, and Teniers, with the Triumphs of Death. He etched also Charles II. standing, with emblems; and also published a print of James duke of York, ætat. 18, ann. 1651, from a picture drawn of him when he was in Flanders, by Teniers. He was more punctual in his dates than most other engravers, which have afforded very agreeable lights and directions, both as to his own personal history and performances, and to those of many others. At last, either not meeting with encouragement enough to keep him longer abroad, or invited by several magnificent and costly works proposed or preparing in England, in which his ornamental hand might be employed more to his advantage, he returned hither in 1652. Here he afterwards executed some of the most considerable of his publications: but though he was an artist superior to almost most others in genius as well as assiduity, yet he had the peculiar fate to work here, as he had done abroad, still in a state of subordination, and more to the profit of other people than himself. Notwithstanding his penurious pay, he is said to have contracted a voluntary affection to his extraordinary labour; so far, that he spent almost two-thirds of his time at it, and would not suffer himself to be drawn or disengaged from it, till his hour-glass had run to the last moment proposed. Thus he went on in full business, till the restoration of Charles II. brought home many of his friends, and him into fresh views of employment. It was but two years after that memorable epocha, that Evelyn published his "Sculptura, or the History and Art of Chalcography and engraving in copper:" in which he gave the following very honourable account of Hollar: "Winceslaus Hollar," says he, "a gentleman of Bohemia, comes in the next place: not that he is not before most of the rest for his choice and great industry, for we rank them very promiscuously both as to time and pre-eminence, but to bring up the rear of the Germans with a deserving person, whose indefatigable works in aqua fortis do infinitely recommend themselves by the excellent choice which he hath made of the rare things furnished out of the Arundelian collection, and from most of the best hands and designs: for such were those of L. da Vinci, Fr. Parmensis, Titian, Julio Romano, A. Mantegna, Corregio, Perino del Vaga, Raphael Urbin, Seb. del Piombo, Palma, Albert Durer, Hans Holbein, Vandyck, Rubens, Breughel, Bassan, Elsheimer, Brower, Artois, and divers other masters of prime

note, whose drawings and paintings he hath faithfully copied; besides several books of landscapes, towns, solemnities, histories, heads, beasts, fowls, insects, vessels, and other signal pieces, not omitting what he hath etched after De Cleyn, Mr. Streter, and Dankerty, for sir Robert Stapleton's 'Juvenal,' Mr. Ross's 'Silius Italicus,' 'Polyglotta Biblia,' 'The Monasticon,' first and second part, Mr. Dugdale's 'St. Paul's,' and 'Survey of Warwickshire,' with other innumerable frontispieces, and things by him published, and done after the life; and to be on that account more valued and esteemed, than where there has been more curiosity about chimeras, and things which are not in nature: so that of Mr. Hollar's works we may justly pronounce, there is not a more useful and instructive collection to be made."

Some of the first things Hollar performed after the Restoration, were, "A Map of Jerusalem;" "The Jewish Sacrifice in Solomon's Temple;" "Maps of England, Middlesex, &c." "View of St. George's Hospital at Windsor;" "The Gate of John of Jerusalem near London;" and many animals, fruits, flowers, and insects, after Barlow and others: many heads of nobles, bishops, judges, and great men; several prospects about London, and London itself, as well before the great fire, as after its ruin and rebuilding: though the calamities of the fire and plague in 1655 are thought to have reduced him to such difficulties, as he could never entirely vanquish. He was afterwards sent to Tangier in Africa, in quality of his majesty's designer, to take the various prospects there of the garrison, town, fortifications, and the circumjacent views of the country: and many of his drawings on the spot, dated 1669, preserved in the library of the late sir Hans Sloane, were within three or four years after made public, upon some of which Hollar styles himself "Stenographus Regis." After his return to England, he was variously employed, in finishing his views of Tangier for publication, and taking several draughts at and about Windsor in 1671, with many representations in honour of the knights of the garter. About 1672, he travelled northward, and drew views of Lincoln, Southwell, Newark, and York Minster; and afterwards was engaged in etching of towns, castles, churches, and their fenestral figures, arms, &c. besides tombs, monumental effigies with their inscriptions, &c. in such numbers as it would almost be endless to enumerate. Few

artists have been able to imitate his works; for which reason many lovers of the art, and all the curious both at home and abroad, have, from his time to ours, been zealous to collect them. But how liberal soever they might be in the purchase of his performances, the performer himself, it seems, was so incompetently rewarded for them, that he could not, in his old age, keep himself free from the incumbrances of debt; though he was variously and closely employed to a short time before his death. But as many of his plates are dated that year, in the very beginning of which he died, it is probable they were somewhat antedated by him, that the sculptures might appear of the same date with the book in which they were printed: thus, in "Thoroton's Antiquities of Nottinghamshire," some of them appear unfinished; and the 501st page, which is entirely blank, was probably left so for a plate to be supplied. When he was upon the verge of his seventieth year, he had the misfortune to have an execution at his house in Gardiner's-lane, Westminster: he desired only the liberty of dying in his bed, and that he might not be removed to any other prison but his grave. Whether this was granted him or not, is uncertain, but he died March 28, 1677, and, as appears from the parish-register of St. Margaret's, was buried in the New Chapel Yard, near the place of his death. Noble and valuable as the monuments were which Hollar had raised for others, none was erected for him: nor has any person proposed an epitaph worthy of the fame and merits of the artist.

Mr. Grose, from the information of Oldys, has favoured the public with some anecdotes of the conscientiousness of this eminent artist which are not noticed by Vertue. He used to work for the booksellers at the rate of four-pence an hour; and always had an hour-glass before him. He was so very scrupulously exact, that, when obliged to attend the calls of nature, or whilst talking, though with persons for whom he was working, and about their own business, he constantly laid down the glass, to prevent the sand from running. It is to be lamented that such a man should have known distress. His works amount, according to Vertue's catalogue, to nearly 2400 prints. They are generally etchings performed almost entirely with the point, yet possess great spirit, with astonishing freedom and lightness, especially when we consider how highly he

has finished some of them. In drawing the human figure he was most defective; his outlines are stiff and incorrect, and the extremities marked without the least degree of knowledge. In some few instances, he had attempted to execute his plates with the graver only: but in that has failed very much.[1]

HOLLIS (THOMAS), esq. of Corscombe in Dorsetshire; a gentleman whose "Memoirs" have been printed in two splendid volumes, 4to, 1780, with a considerable number of plates by Bartolozzi, Basire, and other engravers of eminence, and an admirable profile of himself in the frontispiece, was born in London, April 14, 1720; and sent to school, first at Newport in Shropshire, and afterwards at St. Alban's. At 14, he was sent to Amsterdam, to learn the Dutch and French languages, writing, and accompts; stayed there about fifteen months, and then returned to his father, with whom he continued till his death in 1735. To give him a liberal education, suitable to the ample fortune he was to inherit, his guardian put him under the tuition of professor Ward, whose picture Mr. Hollis presented to the British Museum; and, in honour of his father and guardian, he caused to be inscribed round a valuable diamond ring, *Mnemosynon patris tutorisque.* He professed himself a dissenter; and from Dr. Foster and others of that persuasion, imbibed that ardent love of liberty, and freedom of sentiment, which strongly marked his character. In Feb. 1739-40, he took chambers in Lincoln's-Inn, and was admitted a law-student; but does not appear ever to have applied to the law, as a profession. He resided there till July 1748, when he set out on his travels for the first time; and passed through Holland, Austrian and French Flanders, part of France, Switzerland, Savoy, and part of Italy, returning through Provence, Britanny, &c. to Paris. His fellow-traveller was Thomas Brand, esq. of the Hyde in Essex, who was his particular friend, and afterwards his heir. His second tour commenced in July 16, 1750; and extended through Holland to Embden, Bremen, Hamburg, the principal cities on the north and east side of Germany, the rest of Italy, Sicily, and Malta, Lorrain, &c. The journals of both his tours are said to be preserved in manuscript.

On his return home, he attempted to get into parlia-

[1] Life by Vertue, 1745, 4to.—Biog. Brit.—Strutt's Dictionary.

ment; but, not being able to effect this without some small appearance of bribery, he turned his thoughts entirely to other objects. He began a collection of books and medals; "for the purpose," it is said, "of illustrating and upholding liberty, preserving the memory of its champions, rendering tyranny and its abettors odious, extending art and science, and keeping alive the honour due to their patrons and protectors." Among his benefactions to foreign libraries, none is more remarkable than that of two large collections of valuable books to the public library of Berne; which were presented anonymously as by "an Englishman, a lover of liberty, his country, and its excellent constitution, as restored at the happy Revolution." Switzerland, Geneva, Venice, Leyden, Sweden, Russia, &c. shared his favours. His benefactions to Harvard-college commenced in 1758, and were continued to the amount of 1400*l.* His liberality to individuals, as well as to public societies, are amply detailed in the "Memoirs" abovementioned. In Aug. 1770, he carried into execution a plan, which he had formed five years before, of retiring into Dorsetshire; and there, in a field near his residence at Corscombe, dropped down and died of an apoplexy, on New-year's-day, 1774. The character of this singular person was given, some time before, in one of the public prints, in the following, somewhat extravagant terms. "Thomas Hollis is a man possessed of a large fortune: above half of which he devotes to charities, to the encouragement of genius, and to the support and defence of liberty. His studious hours are devoted to the search of noble authors, hidden by the rust of time; and to do their virtues justice, by brightening their actions for the review of the public. Wherever he meets the man of letters, he is sure to assist him: and, were I to describe in paint this illustrious citizen of the world, I would depict him leading by the hands Genius and distressed Virtue to the temple of Reward."

If Mr. Hollis had any relations, his private affections were not as eminent as his public spirit, for he left the whole of his fortune to his friend T. Brand, esq. who, on that account, took the name of Hollis, and was as violent a zealot for liberty as his patron, although less pure in his practice. In 1764, Mr. Hollis sent to Sidney-college, Cambridge, where Cromwell was educated, an original portrait of him by Cooper; and, a fire happening at his

lodgings in Bedford-street, in 1761, he calmly walked out, taking an original picture of Milton only in his hand A new edition of "Toland's Life of Milton" was published under his direction, in 1761; and, in 1763, he gave an accurate edition of "Algernon Sydney's Discourses on Government," on which the pains and expence he bestowed are almost incredible. He meditated also an edition of Andrew Marvell; but did not complete it. In order to preserve the memory of those patriotic heroes whom he most admired, he called many of the farms and fields in his estate at Corscombe by their names; and, in the middle of one of these fields, not far from his house, he ordered his corpse to be deposited in a grave ten feet deep, and the field to be immediately ploughed over, that no trace of his burial-place might remain. His religious principles have been suspected, as he joined no denomination of Christians. Another of his singularities was, to observe his nominal birth-day always, without any regard to the change of style. He never took it amiss that he was charged with singularities; he owned that he affected them: "the idea of singularity," says he, "by way of shield, I try by all means to hold out," and in this way got rid of those who would otherwise break in upon his time, customs, and way of living. Mr. BRAND Hollis, his heir, died in Sept. 1804, and bequeathed his estates in Dorsetshire and Essex to his friend Dr. Disney. This Brand Hollis did not exactly inherit the independent principles of his benefactor; for whereas Mr. Hollis would not accept of a seat in parliament, for fear of being led into corrupt practices, Mr. Brand had no scruple to apply *his* fortune to acquire a seat for Hindon, and was convicted of the most scandalous bribery, and imprisoned in the King's Bench. It is not unuseful to know of what stuff clamorous patriots are made.[1]

HOLMES (GEORGE), an English antiquary, born in 1662, at Skipton, in Craven, Yorkshire, became about 1695 clerk to William Petyt, esq. keeper of the records at the Tower; and continued near sixty years deputy to Mr. Petyt, Mr. Topham, and Mr. Polhill. On the death of Mr. Petyt, which happened Oct. 9, 1707, Mr. Holmes was, on account of his singular abilities and industry, appointed by

[1] Memoirs as above.—Gent. Mag. LXXIV.—Dr. Disney has lately printed, but not published, a Memoir of Mr. Brand Hollis.

lord Halifax (then president of a committee of the House of lords) to methodize and digest the records deposited in the Tower, at a yearly salary of 200*l.* which was continued to his death, Feb. 16, 1748-9, in the 87th year of his age. He was also barrack-master of the Tower. He married a daughter of Mr. Marshall, an eminent sword-cutler in Fleet-street, by whom he had an only son George, who was bred at Eton, and was clerk under his father, but died, aged 25, many years before him. Holmes re-published the first 17 volumes * of Rymer's "Fœdera," in 1727. His curious collections of books, prints, and coins, &c. were sold by auction in 1749. His portrait was engraved by the society of antiquaries, with this inscription: "Vera effigies GEORGII HOLMES generosi, R. S. S. & tabularii publici in Turre Londinensi Vicecustodis; quo munere annos circiter LX summa fide & diligentia perfunctus, XIV kalend. Mart. A. D. MDCCXLVIII, ætatis sûæ LXXXVII, fato demum concessit. In fratris sui erga se meritorum testimonium hanc tabulam SOCIETAS ANTIQUARIORUM Londini, cujus commoda semper promovit, sumptu suo æri incidendum curavit, MDCCXLIX. R. Van Bleek, p. 1743. G. Vertue del. & sculp."—In Strype's London, 1754, vol. I. p. 746, is a fac-simile of an antique inscription over the little door next to the cloister in the Temple church. It was in old Saxon capital letters, engraved within an half-circle; denoting the year when the church was dedicated, and by whom, namely, Heraclius the patriarch of the church of the Holy Resurrection in Jerusalem; and to whom, namely, the Blessed Virgin; and the indulgence of forty days pardon to such who, according to the penance enjoined them, resorted thither yearly. This inscription, which was scarcely legible, and in 1695 was entirely broken by the workmen, having been exactly transcribed by Mr. Holmes, was by him communicated to Strype. Mrs. Holmes out-lived her husband, and received of government 200*l.* for his MSS. about the records, which were deposited and remain in his office to this day. Few men, in a similar office, were ever more able or willing to assist the researches of those who applied to him, than Mr. Holmes; and he received many handsome acknowledgements of his politeness and abilities, in that respect, from Browne Willis, Dr. Tovey, principal

* Before this second edition, a set of the seventeen volumes was sold for 100 guineas. See the preface to the "Acta Regia," 1726, 8vo.

of New-Inn-hall, Oxford, Dr. Richardson, editor of "Godwin de Presulibus," and others.[1]

HOLMES (ROBERT), D. D. a learned English divine, rector of Stanton in Oxfordshire, canon of Salisbury and Christ church, and dean of Winchester, was born in 1749, and educated at Winchester school. He was afterwards chosen to New-college, Oxford, where he took his degrees of M. A. 1774, of B. D. in 1787, and of D. D. in 1789. In 1790, on the death of Mr. Warton, he was appointed professor of poetry. His last ecclesiastical promotion was to the deanery of Winchester in 1804, which he did not long enjoy, dying at his house in St. Giles's, Oxford, Nov. 12, 1805.

His first publication was a sermon preached before the university of Oxford, entitled "The Resurrection of the body deduced from the Resurrection of Christ," 1777, 4to, a very ingenious discourse, in which the subject is illustrated in a manner somewhat new. In the same year he published "Alfred, an Ode, with six Sonnets," 4to, in which Gray's style is attempted with considerable success. In 1782 he was chosen the third Bampton lecturer, and in 1783 published his eight lectures "on the prophecies and testimony of John the Baptist, and the parallel prophecies of Jesus Christ," in which he displayed great abilities and judgment. These were followed, in 1788, by a very able defence of some of the essential doctrines of the church, respecting the nature and person, death and sufferings of Christ, in "Four Tracts; on the principle of religion, as a test of divine authority; on the principle of redemption; on the angelical message to the Virgin Mary, and on the resurrection of the body; with a discourse on humility," 8vo, the whole illustrated by notes and authorities. He published also one or two other single sermons, and an ode for the encœnia at the installation of the duke of Portland in 1793; but what confers the highest honour on his abilities, critical talents, and industry, was his collation of the MSS. of the Septuagint version, which he appears to have begun about 1786. Induced to think that the means of determining the genuine tenor of the Scriptural text would be much enlarged if the MSS. of the Septuagint version were carefully collated, as those of the Hebrew had been, and the collations published in one view, he laid down his

[1] Nichols's Bowyer.

plan, the essential parts of which were: that all MSS. known or discoverable at home or abroad, if prior to the invention of printing, should be carefully collated with one printed text; and all particularities in which they differed from it distinctly noted; that printed editions and versions made from all or parts of that by the seventy, and citations from it by ecclesiastical writers (with a distinction of those who wrote before the time of Aquila or after it), should also be collated with the same printed text, and all their variations from it respectively ascertained; and that these materials, when collected, should all be reduced to one plain view, and printed under the text with which the several collations have been made, as by Dr. Kennicott—or without the text, as by De Rossi. Upon these general principles, Dr. Holmes embarked on his enterprize, having in the first instance been patronized by the delegates of the Clarendon press, and by liberal subscriptions from other universities, and the public at large. The delegates of the press agreed to allow him 40*l.* a year for three years, "on his exhibiting to them his collations annually, to be deposited in the Bodleian library, and when the whole was finished, to be printed at the university press, at his expence, and for his benefit, or of his assigns, if he should live to complete his collations; or if they were left imperfect, they were to be at the discretion of the delegates, they undertaking to promote the finishing of them to the best of their power, and to publish them when finished, allowing to his assigns a just proportion of the profits."

With these encouragements, Dr. Holmes exhibited in 1789 his first annual account, by which it appeared that eleven folio volumes of collations were deposited, at the end of that year, in the Bodleian library; subsequent annual accounts followed, and at the end of 1795, the total number of MS volumes deposited in that library was seventy-three, and the sum received by subscriptions 4445*l.* which, liberal as it may seem, fell very far short of the expences incurred by the editor. Notwithstanding this he proceeded in the last-mentioned year to submit two folio specimens to the opinion of scholars and critics, the first containing chapters I. and II. of Genesis, and the second, chapter I. according to the Vatican text, the divisions of chapters and verses in which somewhat differs from the Vulgate. He was aware, however, that his original plan was so extensively laborious, that no perseverance or life

would have been equal to its execution. He determined, therefore, to contract it, and in this form published in 1798 part of his first volume, containing the book of Genesis, which exhibits a very extraordinary monument of diligence. This was followed in 1801, by another portion of the same volume, containing Exodus and Leviticus; and in 1804 the volume was completed by the addition of Numbers and Deuteronomy, with a valuable preface, giving a history of the Septuagint and its various editions. Dr. Holmes then published the prophecy of Daniel, according to Theodotion and the Septuagint, departing from his proposed order, as if by a presentiment of his end. The loss of such a man at this critical time was unquestionably great, and was duly appreciated by every scholar who was a judge of his labours. They felt therefore a proportional gratification, in seeing the work resumed, in an uniform manner, after an interruption of only four years, by the rev. James Parsons, M. A. of Wadham college, who in 1810 published the first part of vol. II. containing the book of Joshua, and who appears in every respect qualified to carry on the laborious design with honour to himself and to the university.[1]

HOLSTENIUS, or HOLSTEIN (LUCAS), an ingenious and learned German, was born at Hamburg in 1596; and after a liberal education in his own country, went to France, and at Paris distinguished himself by uncommon parts and learning. He was educated a protestant, but afterwards by the persuasions of Sirmond the Jesuit, embraced the Roman catholic religion, and going from France to Rome, attached himself to cardinal Francis Barberini; who took him under his protection, and recommended him to favour. He was honoured by three popes, Urban VIII. Innocent X. and Alexander VII. The first gave him a canonry of St. Peter's; the second made him librarian of the Vatican; and the third sent him, in 1665, to Christina of Sweden, whose formal profession of the Catholic faith he received at Inspruck. He spent his life in study, and died at Rome in 1661. Cardinal Barberini, whom he made his heir, caused a marble monument to be erected over his grave, with a Latin inscription much to his honour. He was very learned both in sacred and profane antiquity, was an acute critic, and wrote with the utmost purity and elegance.

[1] Gent. Mag. vol. LXXV.—Month. Critical, and British Critic.

His works consisted chiefly of notes and dissertations, which have been highly esteemed for judgment and precision. Some of these were published by himself; but the greater part were communicated after his death, and inserted by his friends in their editions of authors, or other works that would admit them. His notes and emendations upon Eusebius's book against Hierocles, upon Porphyry's "Life of Pythagoras," upon Apollonius's "Argonautics," upon the fragments of Demophilus, Democrates, Secundus, and Sallustius the philosopher, upon Stephanus Byzantinus de Urbibus, &c. are to be found in the best editions of those authors. He wrote a "Dissertation upon the Life and Writings of Porphyry," which is printed with his notes on Porphyry's "Life of Pythagoras;" and other dissertations of his are inserted in Grævius's "Collection of Roman Antiquities," and elsewhere.[1]

HOLT (Sir JOHN), knight, lord chief justice of the court of King's-bench in the reign of king William, was son of sir Thomas Holt, knight, serjeant at law; and born at Thame in Oxfordshire, 1642. He was educated at Abingdon-school, while his father was recorder of that town; and afterwards became a gentleman-commoner of Oriel-college, Oxford. In 1658 he entered himself of Gray's-inn, before he took a degree; some time after which he was called to the bar, where he attended constantly, and soon became a very eminent barrister. In the reign of James II. he was made recorder of London, which office he discharged with much applause for about a year and a half; but refusing to give his hand towards abolishing the test, and to expound the law according to the king's design, he was removed from his place. In 1686 he was called to the degree of a serjeant at law, with many others. On the arrival of the prince of Orange, he was chosen a member of the convention parliament; and appointed one of the managers for the commons at the conferences held with the lords, about the abdication and the vacancy of the throne. He had here an opportunity of displaying his abilities; and as soon as the government was settled, he was made lord chief justice of the court of King's-bench, and admitted into the king's privy-council.

In 1700, when lord Somers parted with the great seal, king William pressed chief justice Holt to accept of it:

[1] Niceron, vol. XXXI.—Chaufepie.—Moreri.—Saxii Onomast.

but he replied, that he never had but one chancery cause in his life, which he lost; and consequently could not think himself fitly qualified for so great a trust. He continued in his post twenty-two years, and maintained it with great reputation for steadiness, integrity, and complete knowledge in his profession. He applied himself with great assiduity to the functions of his important office. He was perfect master of the common law; and, as his judgment was most solid, his capacity vast, and understanding most clear, so he had a firmness of mind, and such a degree of resolution, as never could be brought to swerve in the least from what he thought to be law and justice. Upon great occasions he shewed an intrepid zeal in asserting the authority of the law; for he ventured to incur the indignation of both houses of parliament, by turns, when he thought the law was with him. Several cases of the utmost importance, and highly affecting the lives, rights, liberties, and property of the people, came in judgment before him. There was a remarkable clearness and perspicuity of ideas in his definitions; a distinct arrangement of them in the analysis of his arguments; and the real and natural difference of things was made most perceptible and obvious, when he distinguished between matters which bore a false resemblance to each other. Having thus rightly formed his premises, he scarcely ever erred in his conclusions; his arguments were instructive and convincing, and his integrity would not suffer him to deviate from judgment and truth, in compliance to his prince, or, as observed before, to either house of parliament. They are most of them faithfully and judiciously reported by that eminent lawyer, chief justice Raymond. His integrity and uprightness as a judge are celebrated by the author of the "Tatler," No. 14, under the noble character of Verus the magistrate.

There happened in the time of this chief justice a riot in Holborn, occasioned by an abominable practice then prevailing, of decoying young persons of both sexes to the Plantations. The persons so decoyed they kept prisoners in a house in Holborn, till they could find an opportunity of shipping them off; which being discovered, the enraged populace were going to pull down the house. Notice of this being sent to Whitehall, a party of the guards were commanded to march to the place; but they first sent an officer to the chief justice to acquaint him with the design, and to desire him to send some of his people to attend the

soldiers, in order to give it the better countenance. The officer having delivered his message, Holt said to him, "Suppose the populace should not disperse at your appearance, what are you to do then?" "Sir," answered the officer, "we have orders to fire upon them." "Have you, Sir? (replied Holt) then take notice of what I say; if there be one man killed, and you are tried before me, I will take care that you, and every soldier of your party, shall be hanged. Sir, (added he) go back to those who sent you, and acquaint them, that no officer of mine shall attend soldiers; and let them know at the same time, that the laws of this kingdom are not to be executed by the sword: these matters belong to the civil power, and you have nothing to do with them." Upon this, the chief justice, ordering his tipstaves with a few constables to attend him, went himself in person to the place where the tumult was; expostulated with the mob; assured them that justice should be done upon the persons who were the objects of their indignation: and thus they all dispersed quietly.

He married Anne *, daughter of sir John Cropley, bart. whom he left without issue; and died in March 1709, after a lingering illness, in his 68th year. The following reports were published by himself, in 1708, fol. with some notes of his own upon them: "A Report of divers Cases in Pleas of the Crown, adjudged and determined, in the reign of the late King Charles the Second, with directions for justices of the peace, and others, collected by sir John Keyling, knight, late lord chief justice of his Majesty's court of King's-bench, from the original manuscript under his own hand. To which is added, The Report of three modern Cases, viz. Armstrong and Lisle; the King and Plumer; the Queen and Mawgridge." A second edition was pretendedly published in 1739, but the title only was new.[1]

HOLT (JOHN), a miscellaneous writer of considerable merit, was born at Mottram in Cheshire in 1742, and educated with a view to the ministry among the dissenters; but this pursuit he very early relinquished, in consequence

* Dr. Arbuthnot in a Letter to Swift says, "I took the same pleasure in saving him (Gay, the poet), as Radcliffe did in preserving my lord chief justice Holt's wife, whom he attended out of spite to the husband, who wished her dead.

[1] Life, 1764, 8vo.—Biog. Brit. vol. VII. Supplement.—Burnet's Own Times. —Ath. Ox. vol. II.—Nichols's Atterbury.

of becoming a member of the church of England. He continued, however, to cultivate his mind by every opportunity within his power, although his circumstances in early life were unfavourable to a liberal education. About the year 1761 he removed to Walton in Lancashire, three miles from Liverpool, where he commenced schoolmaster and parish-clerk; the latter he resigned some years before his death. Having married a very sensible and worthy woman, he opened a boarding-school for young ladies, with the assistance of his wife, and carried it on with great reputation. His time was for many years divided between the cares of the school and the study of agriculture, which had always in some measure engaged his mind. For his scholars he compiled several useful manuals, particularly the "Characters of the Kings and Queens of England," 1786—1788, 3 vols. 12mo, so judiciously laid down, and illustrated by so many sensible and original remarks, that had Mr. Holt applied himself to history only, it is not improbable he might have produced a work of higher importance in that science. In the course of his agricultural pursuits, he wrote "An Essay on the Curle in Potatoes," for which he received the medal from the society of arts, manufactures, and commerce. The many essays and memoirs which he drew up on such subjects having acquired him the character of a minute and skilful observer, the Board of agriculture appointed him surveyor of the county of Lancaster, and the "Report" which he returned, rich in valuable matter, judiciously arranged, was the first that was republished by the Board; and he had various premiums and other testimonies of approbation adjudged to him. It appears to have been his utmost ambition to employ his time in what was useful, and no part of that time was allowed to pass without adding something to his stock of knowledge. He was at last employed in collecting materials for a History of Liverpool, when a bilious disorder carried him off, March 21, 1801, to the very great regret of all who knew his amiable character. A portrait, and some other particulars of his life, may be seen in our authority.[1]

HOLTE (JOHN), author of the first Latin grammar of any note in England, was a native of the county of Sussex, and flourished about the latter part of the fifteenth cen-

[1] Gent. Mag. vol. LXXI.

tury. After having been for some time usher of the school next to Magdalen college gate in Oxford, he took his degree of B. A. and in 1491 was admitted fellow of that college. He afterwards completed his degrees in arts, and commenced schoolmaster, in which capacity he acquired great reputation, and prepared for college many students, who were afterwards men of eminence. When he died is unknown, but he was alive in 1511. The grammar he published was entitled "Lac Puerorum. M. Holti. Mylke for chyldren," 4to, printed by Wynkyn de Worde, 1497. It is dedicated to Morton archbishop of Canterbury, and has some very elegant Latin verses by sir Thomas More, when he was a young man. The only copy known is in Mr. Heber's fine collection. This grammar, the first methodical piece of the kind for the use of schools, was long followed by John Stanbridge, Robert Whittington, William Lily, Leonard Cox, Henry Prime, and other schoolmasters.[1]

HOLWELL (JOHN ZEPHANIAH), a learned English gentleman, well known in the history of British India, was the son of Zephaniah Holwell, timber-merchant and citizen of London, and grandson of John Holwell, a mathematical writer of much fame in the seventeenth century. The father and grandfather of this John Holwell both fell in support of the royal cause during the usurpation, and the family estate of Holwell-hall, in Devonshire, was lost to their descendants for ever; for although Mr. Holwell applied to king Charles at the restoration, the only recompense he obtained was to be appointed royal astronomer and surveyor of the crown lands, and the advancement of his wife to a place of some honour, but of little emolument, about the person of the queen. Some years after he was appointed mathematical preceptor to the duke of Monmouth, for whom he conceived a warm attachment, and, believing him to be the legitimate son of the king, was induced to take a very active and imprudent part against the succession of the duke of York, which in the end proved his ruin. Having published in 1683 a small Latin tract called "Catastrophe Mundi," which was soon after translated, and is a severe attack on the popish party, he was marked for destruction as soon as the duke of York

[1] Tanner.—Bale.—Pits.—Ath. Ox. vol. I.—Dibdin's Typographical Antiquities, vol. II.

came to the throne. Accordingly, in 1685, it was contrived that, in quality of surveyor to the crown, he should be sent to America, to survey and lay down a chart of the town of New York; and at the same time secret orders were sent to the government agents there, to take some effectual means to prevent his return. In consequence of this, it is said, that he had no sooner executed his commission, than he died suddenly, and his death was attributed, at the time and on the spot, to the application of poison administered to him in a dish of coffee. His son was father to the subject of the present article.

John Zephaniah Holwell was born at Dublin, Sept. 17, 1711, and at the age of eight was brought over to England, and placed at Mr. M'Kenzie's grammar-school at Richmond in Surrey, where he distinguished himself in classical learning. After this, his father having determined to breed him up to mercantile life in Holland, sent him to an academy at Iselmond on the Meuse, where he learned the French and Dutch languages, and was instructed in book-keeping. He was then placed in the counting-house of Lantwoord, a banker and ship's-husband at Rotterdam, with a stipulation that he was to be admitted as a partner at the expiration of five years. The unceasing toil, however, of his new situation soon affected his health to a very alarming degree; and although he recovered by consulting the celebrated Boerhaave at Leyden, his inclination for trade was gone, and on his return to England, his father, finding him inflexible on this point, bound him apprentice to Mr. Forbes, a surgeon in the Park, Southwark, and upon the death of that gentleman he was placed under the care of Mr. Andrew Cooper, senior surgeon of Guy's hospital.

Being now duly qualified, and having lost his father in 1729, who left a very slender provision for his widow and son, he quitted the hospital, and engaged himself as surgeon's mate on board the Duke of Cumberland Indiaman, which sailed from Gravesend Feb. 2, 1732, and proceeded to Bengal, where he was appointed surgeon of a frigate belonging to the company, bound for the gulph of Persia. In the course of this voyage he acquired some knowledge of the Arabic tongue, and on his return to Calcutta employed his leisure hours in studying the Moorish and common Hinduee languages, and the Lingua Franca of the Portuguese. In January 1734 he made another voyage, as

surgeon of the ship Prince of Wales, to Surat, &c. and, soon after his return to Bengal, he was appointed surgeon-major to the Patna party, usually consisting of about 400 European infantry, which annually left the presidency in the latter end of September, with the company's trade for their factory at Patna. His next voyage was in the ship Prince of Orange, to Mocha and Judda in the Arabian gulph. During his stay there he added to his knowledge of the Arabic tongue, and on his return to Calcutta was able to speak it with tolerable fluency. After another visit, however, to Patna, as surgeon-major, he was anxious to quit this rambling life, and by the interest of his friends was appointed surgeon to the company's factory at Decca; and here, besides farther improving himself in the Moorish and Hinduee tongues, he commenced his researches into the Hindu theology.

At the close of the year 1736 he returned to Calcutta, and was elected an alderman in the mayôr's court; and in 1740 was appointed assistant surgeon to the hospital, which first gave him a solid establishment in the company's service. In 1746 he succeeded to the place of principal physician and surgeon to the presidency; and in the years 1747 and 1748 was successively elected mayor of the corporation. In Sept. 1749 his bad state of health rendered it necessary for him to return to England, where he arrived in the March following. During this voyage he had leisure to arrange his materials on the theology and doctrines of the ancient and modern Brahmans, and to digest a plan which he had formed for correcting abuses in the Zemindar's court at Calcutta. This scheme of reform he submitted to the court of directors, who, in consequence of the advantages it promised to produce, appointed him perpetual Zemindar, and twelfth, or youngest, in the council at the board of Calcutta; but with an exception to any further advancement in it. On his arrival in Calcutta, in August 1751, he immediately began his system of reform, which gave so much satisfaction to the directors, that the exception against his rising in the council was removed, and 4000 rupees added to his salary. The nature and object of this reform is fully delineated in his "India Tracts," a 4to volume, which he published at London in 1764.

In 1756 he rose to be seventh in council, and in the month of June in that year, Surajah Dowlah, nabob of Bengal, attacked Calcutta. The governor and seniors in

council having deserted the place, the remaining members of the board, with the inhabitants and troops, elected Mr. Holwell governor and commander in chief of the fort and presidency; who, supported by a few gallant friends, and the remains of a feeble garrison, bravely held out the fort to the last extremity; but a noble defence could not preserve an untenable place, or affect an ungenerous enemy. The opposition he had met with so incensed the nabob, that although on the surrender he had given Mr. Holwell his word that no harm should come to him, he ordered him and his unfortunate companions in arms, 146 persons in number, to be thrust into a close prison called the Black Hole, not eighteen feet square, into which no supply of air could come but by two small windows in one end. Here for one whole night they were confined, and in the morning only twenty-three were found alive, one of whom was Mr. Holwell, whose affecting and highly interesting "Narrative" of the event was published at London in 1758 *. On his delivery from this place he was carried in irons to Muxadabad, but was released on July 31st following, by the intercession of the Begum, Surajah Dowlah's grandmother, who was influenced to this act of compassion by the reports of his upright and lenient conduct to the natives during the time he presided in the Zemindar and Cutcherry courts. He soon after joined the wretched remains of the colony at Fultah. In December following the presidency was retaken by vice-admiral Watson and colonel Clive, and the governor and council re-established by them.

Mr. Holwell being in a most deplorable state of health, from his unparalleled sufferings, obtained leave to take dispatches for the company to England, and for that purpose embarked on board the Syren sloop, of no more than eighty tons burthen. In February 1757, after a most hazardous voyage of six months in that small vessel (a very curious journal of which he afterwards published), he arrived in England; and in consideration of his meritorious services, eminent abilities, and distinguished integrity,

* At the time of Mr. Holwell's death in 1798, there were two survivors of that horrible tyranny, in England: Mr. Burdett, residing at Totton near Southampton, and Capt. Mills on the Hampstead-road. The latter, who, if we mistake not, is still living, is the gentleman who, as mentioned in the narrative, manifested the truest friendship, by resigning his station near the window of the dungeon to Mr. Holwell, who otherwise must have expired in a few minutes.

was appointed, by a majority of fifteen against nine, in the court of directors, to return to Bengal as successor to colonel Clive in that government; but this appointment he, with great modesty, declined in favour of Mr. Manningham. He was then named second in council, and successor to that gentleman. In this situation he embarked on board the Warren Indiaman in March 1758; but being detained by adverse winds till an election of new directors took place, they reversed the whole proceedings of the former court, and Mr. Holwell was returned to his previous situation as seventh in council. With what justice or liberality this proceeding was instituted we know not: Mr. Holwell, however, on his arrival in Bengal, found himself, by the departure of some senior members of the council, fourth in rank; and in 1759, from a similar removal, he became second, when colonel Clive resigned the government to him. The conduct of his administration, and the benefits the company derived from it, are displayed with equal truth and modesty in the "India Tracts" already mentioned.

At the close of the year 1760 he was superseded by Mr. Vansittart, and in February following he resigned all employment in the company's service; and in the succeeding month embarked for England in a most wretched state of health, which it required upwards of twelve months residence and care to re-establish. Tired of the bustle of public life, he now made his election in favour of retirement and tranquillity, being possessed of an ample and independent fortune, acquired in the most honourable manner; although it has been complained that he did not receive those returns from the East India Company, to which he was entitled by his long and meritorious services. Mr. Holwell was the first European who studied the Hindu antiquities; and although he was unavoidably led into many errors concerning them, from his being totally unacquainted with the Sanscreet language, he must be allowed the merit of having pointed out the path which has finally conducted others to those repositories of learning and science. By the capture of Calcutta in 1756, governor Holwell lost many curious Hindu manuscripts, and among them two copies of the Sastras, or book of divine authority, written in the common Hinduee language, for which the commissioners of restitution allowed him two thousand Madras rupees. He also lost a translation of a considerable

part of that work, on which he had employed eighteen months. However, during his residence in Bengal, after he was removed from the government, he resumed his researches, and having recovered some manuscripts by an unforeseen and extraordinary event, he was enabled, in August 1765, to publish the first part of his "Interesting historical events relative to Bengal and Indostan; as also the Mythology of the Gentoos; and a dissertation on the Metempsychosis," Lond. 8vo. In 1766 and 1771 he published the second and third parts of the same work, in which there is much curious information, although in his reasonings he has been supposed to attribute too much of divine authority to the Sastras. One of his most valuable publications was "An account of the manner of inoculating for the small pox, in India," with observations on the medical practice and mode of treating that disease in the east. He published also "A new experiment for the prevention of crimes," 1786, which consisted chiefly in establishing a system of rewards for virtue. His last publication, "Dissertations on the origin, nature, and pursuits of intelligent beings, and on Divine Providence, Religion, and religious Worship," which appeared in 1788, bore some marks of the whims of old age, and contains some singular and fanciful opinions; such as that God created angels of different degrees, who on their fall became, the best of them, men, dogs, and horses; the worst, lions, tigers, and other wild beasts, &c. Mr. Holwell survived this publication about ten years, dying Monday, Nov. 5, 1798, at his house at Pinner, Middlesex. He was twice married, and of his family three of his children only survived him, lieut.-col. James Holwell, of Southborough in Kent; Mrs. Birch, the wife of William Birch, esq.; and Mrs. Swinney, relict of the late Dr. Swinney.

Mr. Holwell's mind was stored with general knowledge: his understanding was at once sagacious and comprehensive; while his imagination gave a lively and pleasing colour to all he knew and every thing he said. A taste for elegant literature, and the possession of elegant accomplishments, completed his intellectual qualifications. There was a superior urbanity in his manners, which did not proceed more from the habits of his life than the benevolence of his heart; and while his demeanour assimilated him to the highest station, it rendered him eminently pleasing in every subordinate rank of social life. He was, indeed,

throughout life a man of great benevolence, generosity, and candour.[1].

HOLYDAY (BARTEN), an ingenious and learned English divine, was the son of a taylor in Oxford, and born in the parish of All Saints there about 1593. He was entered early of Christ-church in the time of Dr. Ravis, his relation and patron, by whom he was chosen student; and in 1615 he took orders. He was before noticed for his skill in poetry and oratory, and now distinguished himself so much by his eloquence and popularity as a preacher, that he had two benefices conferred on him in the diocese of Oxford. In 1618 he went as chaplain to sir Francis Stewart, when he accompanied the count Gundamore to Spain, in which journey Holyday exhibited such agreeable conversation-talents, that the count was greatly pleased with him. Afterwards he became chaplain to the king, and was promoted to the archdeaconry of Oxford before 1626. In 1642 he was made a doctor of divinity by mandamus at Oxford; near which place he sheltered himself during the time of the rebellion. When the royal party declined, he so far sided with the prevailing powers, as to undergo the examination of the triers, in order to be inducted into the rectory of Chilton in Berkshire; for he had lost his livings, and the profits of his archdeaconry, and could not well bear poverty and distress. This drew upon him much censure from his own party; some of whom, however, says Wood, commended him, since he had thus made provision for a second wife he had lately married. After the Restoration he quitted this living, and returned to Iffley near Oxford, to live on his archdeaconry; and had he not acted a temporizing part, it was said he might have been raised to much higher promotion. His poetry, however, got him a name in those days, and he stood fair for preferment. His philosophy also, discovered in his book "De Anima," and his well-languaged sermons, says Wood, speak him eminent in his generation, and shew him to have traced the rough parts of learning, as well as the pleasant paths of poetry. He died at Iffley, Oct. 2, 1661, and was buried at Christ-church.

His works consist of twenty sermons, published at different times. "Technogamia, or the Marriage of Arts, a comedy," 1630*. "Philosophiæ polito-barbaræ speci-

[1] Asiatic Annual Register, vol. I.

* Wood tells us that this piece had been publicly acted in Christ-church hall in the year 1617, but with no very great applause; but that the wits of

men, in quo de anima & ejus habitibus intellectualibus quæstiones aliquot libris duobus illustrantur," 1633, 4to. "Survey of the World, in ten books, a poem," 1661, 8vo. But the work he is known for now is his "Translation of the Satires of Juvenal and Persius;" for though his poetry is but indifferent, his translation is allowed to be faithful, and his notes good. The second edition of his "Persius" was published in 1616; and the fourth at the end of the "Satires of Juvenal illustrated, with notes and sculptures," 1673, folio. Dryden, in the dedication of his "Translation of Juvenal and Persius," makes the following critique upon our author's performance: "If," says he, "rendering the exact sense of these authors, almost line for line, had been our business, Barten Holyday had done it already to our hands; and by the help of his learned notes and illustrations, not only Juvenal and Persius, but (what is yet more obscure) his own verses might be understood." Speaking, a little further on, of close and literal translation, he adds, that "Holyday, who made this way his choice, seized the meaning of Juvenal, but the poetry has always escaped him." In his account of Holyday's writings, Wood has omitted an instructive and entertaining little work entitled "Comes jucundus in via," which he published anonymously in 1658. In the latter part of the second address to the reader, there is a quaint allusion to his name.[1]

HOLYOAKE (FRANCIS), a learned Englishman, memorable for having made an "Etymological Dictionary of Latin words," was born at Nether Whitacre in Warwickshire, about 1567, and studied in the university of Oxford about 1582; but it does not appear that he ever took a degree.

those times, being willing to distinguish themselves before the king, were resolved, with leave, to act the same comedy at Woodstock. Permission being obtained, it was accordingly acted on Sunday evening, Aug. 26, 1621. But, whether it was too grave for his majesty and too scholastic for the audience, or whether, as some said, the actors had taken too much wine before they began, in order to remove their timidity, his majesty grew so tired with the performance, that, after the two first acts were over, he several times made efforts to be gone. At length, however, being persuaded by those who were about him to have patience till it was over, lest the young men should be discouraged by so apparent a slight shewn to them, he did sit it out, though much against his will. On which the following smart and ingenious epigram was made by a certain scholar:

"At Christ-church Marriage, done before the king,
Lest that their mates should want an offering,
The king himself did offer. What, I pray?
He offer'd twice or thrice—to go away."

[1] Ath. Ox. vol. II.—Wood's Life, 8vo. 1772.—Lloyd's Memoirs, fol.—Malone's Dryden, vol. IV. p. 186. 218.

He taught school at Oxford, and in his own country; and became rector of Southam in Warwickshire, 1604. He was elected a member of the convocation of the clergy in the first year of Charles the First's reign; and afterwards, in the civil wars, suffered extremely for his attachment to that king. He died Nov. 13, 1653, and was buried at Warwick. His "Dictionary" was first printed in 1606, 4to; and the fourth edition in 1633, augmented, was dedicated to Laud, then bishop of London. He subscribed himself in Latin, "Franciscus de sacra quercu."[1]

HOLYOAKE (THOMAS), son of the preceding, was born in 1616 at Stony-Thorp near Southam in Warwickshire, and educated in grammar learning under Mr. White at Coventry; from whence he was sent in Michaelmas term 1632, at the age of sixteen years, to Queen's college in Oxford, where he took the degree of bachelor of arts July 5, 1636, and that of master, May 16, 1639, and became chaplain of the college. In the beginning of the civil wars, when Oxford became the seat of king Charles, and was garrisoned for his use, he was put into commission for a captain of a foot company, consisting mostly of scholars. In this post he did great service, and had the degree of doctor of divinity conferred upon him by the favour of his majesty, though no such matter occurs in the public register of the university, which was then sometimes neglected. After the surrender of the garrison of Oxford to the parliament, he, by the name of Thomas Holyoke, without the addition of master of arts, bachelor or doctor of divinity, obtained a licence from the university to practise physic, and settling in his own country, he practised with good success till the Restoration in 1660, in which year Thomas lord Leigh, baron of Stone Leigh in Warwickshire, presented him to the rectory of Whitnash near Warwick. He was soon after made prebendary of the collegiate church of Wolverhampton in Staffordshire. In 1674 Robert lord Brook conferred upon him the donative of Breamour in Hampshire (which he had by the marriage of his lady), worth about two hundred pounds per annum; but, before he had enjoyed it a year, he died of a fever, June 10, 1675. His body was interred near that of his father in the church of St. Mary in Warwick. His Dictionary was published after his death in 1677, in fol, and,

[1] Ath. Ox. vol. II.

as Wood says, "is made upon the foundation laid by his father." Before it are two epistles, one by the author's son, Charles Holyoake of the Inner Temple, dedicating the work to lord Brooke, and another by Dr. Barlow, bishop of Lincoln, which contains many particulars of the work and its author. He had another son, the Rev. Henry Holyoake, who was for forty years master of Rugby school in Warwickshire, and died in 1731.[1]

HOLYWOOD (JOHN), or HALIFAX, or *Sacrobosco*, was, according to Leland, Bale, and Pits, born at Halifax in Yorkshire, which Mr. Watson thinks very improbable; according to Stainhurst, at Holywood near Dublin; and according to Dempster and Mackenzie, in Nithsdale in Scotland. There may perhaps have been more than one of the name to occasion this difference of opinion. Mackenzie informs us, that having finished his studies, he entered into orders, and became a canon regular of the order of St. Augustin in the famous monastery of Holywood in Nithsdale. The English biographers, on the contrary, tell us that he was educated at Oxford. They all agree however in asserting, that he spent most of his life at Paris; where, says Mackenzie, he was admitted a member of the university, June 5, 1221, under the syndics of the Scotch nation; and soon after was elected professor of mathematics, which he taught with applause for many years. According to the same author, he died in 1256, as appears from the inscription on his monument in the cloisters of the convent of St. Maturine at Paris.

Holywood was contemporary with Roger Bacon, but probably older by about 20 years. He was certainly the first mathematician of his time; and he wrote, 1. "De Sphærâ Mundi," Venice, 1478, 1490, 4to, a work often reprinted, and illustrated by various commentators. 2. "De Anni Ratione, seu de Computo Ecclesiastico." 3. "De Algorismo," printed with "Comm. Petri Cirvilli Hisp." Paris, 1498.[2]

HOMBERG (WILLIAM), a celebrated chemist, was born at Batavia in the island of Java, Jan. 3, 1652, the son of John Homberg, a Saxon gentleman, governor of the arsenal of that place. His father at first put him into the

[1] Ath. Ox. vol. II.—Gen. Dict.—Gent. Mag. vol. I.

[2] Mackenzie's Scotch Writers, vol. I.—Harris's edition of Ware's Ireland.—Watson's Halifax.—Hutton's Dictionary.

army, but soon after quitting the service of the Dutch, and a military life, brought him to Amsterdam, where he settled. He was now educated, by paternal indulgence, at Jena and Leipsic, for the law, and was received as an advocate in 1674 at Magdebourg, but the sciences seduced him from the law: in his walks he became a botanist, and in his nocturnal rambles an astronomer. An intimacy with Otto de Guericke, who lived at Magdebourg, completed his conversion, and he resolved to abandon his first profession. Otto, though fond of mystery, consented to communicate his knowledge to so promising a pupil; but as his friends continued to press him to be constant to the law, he soon quitted Magdebourg, and went into Italy. At Padua and Bologna he pursued his favourite studies, particularly medicine, anatomy, botany, and chemistry. One of his first efforts in the latter science was the complete discovery of the properties of the Bologna stone, and its phosphoric appearance after calcination, which Casciarolo had first observed. The efforts of Homberg in several scientific inquiries, were pursued at Rome, in France, in England with the great Boyle, and afterward in Holland and Germany. With Baldwin and Kunckel he here pursued the subject of phosphorus. Not yet satisfied with travelling in search of knowledge, he visited the mines of Saxony, Hungary, Bohemia, and Sweden. Having materially improved himself, and at the same time assisted the progress of chemistry at Stockholm, he returned to Holland, and thence revisited France, where he was quickly noticed by Colbert. By his interposition, he was prevailed upon to quit his intention of returning to Holland to marry, according to the desire of his father, and fixed himself in France. This step also alienated him from his religion. He renounced the Protestant communion in 1682, and thus losing all connexion with his family, became dependent on Louis XIV. and his minister. This, however, after the death of Colbert in 1683, became a miserable dependence; men of learning and science were neglected as much as before they had been patronized; and Homberg, in 1687, left Paris for Rome, and took up the profession of physic. He now pursued and perfected his discoveries on phosphorus, and prosecuted his discoveries in pneumatics, and other branches of natural philosophy. Finding, after some time, that the learned were again patronized at Paris, he returned there in 1690, and entered into the academy of sciences

under the protection of M. de Bignon. He now resumed the study of chemistry, but found his finances too limited to carry on his experiments as he wished, till he had the good fortune to be appointed chemist to the duke of Orleans, afterwards regent. In this situation he was supplied with the most perfect apparatus, and all materials for scientific investigation. Among other instruments, the large burning mirror of Tschirnaus was given to his care, and he made with it the most interesting experiments, on the combustibility of gold and other substances. In examining the nature of borax he discovered the sedative salt, and traced several remarkable properties of that production. Pleased with the researches of his chemist, the duke of Orleans in 1704 appointed him his first physician. About the same time he was strongly solicited by the elector palatine to settle in his dominions, but he was too much attached to his present patron to quit Paris, and was besides not without an inclination of a more tender kind for mademoiselle Dodart, daughter to the celebrated physician of that name. He married her in 1708, though hitherto much averse to matrimony; but enjoyed the benefit of his change of sentiments only seven years, being attacked in 1715 with a dysentery, of which he died in September of that year.

Homberg was indefatigable in application, and his manners were mild and social. Though his constitution was not robust, he was rather addicted to pleasure, and was glad to forget his fatigues in the charms of good company. He did not publish any complete work, the productions he has left being only memoirs in the volumes of the academy.[1]

HOME (DAVID), was a protestant minister of a distinguished family in Scotland, but educated in France, where he passed the chief part of his life. James I. employed him to reconcile the differences between Tilenus and du Moulin, on the subject of justification; and, if possible, to reconcile the protestants throughout Europe to one single form of doctrine; but this was found impracticable. The chief work of Home is, his, 1. "Apologia Basilica; seu Machiavelli ingenium examinatum," 1626, 4to. There are attributed to him also, 2. "Le contr' Assassin, ou reponse a l'Apologie des Jesuites," Geneve, 1612, in 8vo. 3. "L'Assassinat du Roi, ou maximes du Viel de la Mon-

[1] Niceron, vol. XIV.—Chaufepie.

tagne, pratiquées en la personne de defunt Henri le Grand," 1617, 8vo. He is also the author of several compositions in the "Deliciæ Poetarum Scotorum." The times of his birth and death are not known.[1]

HOME (HENRY), usually called Lord KAMES, an eminent Scotch lawyer, philosopher, and critic, the son of George Home of Kames, in the county of Berwick, was born at Kames in 1696. He was descended from an ancient and honourable family; being on his father's side, the great grandson of sir John Home of Renton, whose ancestor was a cadet of the family of the earls of Home, who held the office of lord justice-clerk in the reign of king Charles II. His mother was a daughter of Mr. Walkinshaw of Barrowfield, and grand-daughter of Mr. Robert Baillie, principal of the university of Glasgow, of whom an account is given in our third volume. His father having lived beyond his income, and embarrassed his affairs, Henry, on entering the world, had nothing to trust to but his own abilities and exertions, a circumstance which although apparently unfavourable, was always most justly regarded by him as the primary cause of his success in life. The only education he had was from private instructions at home from a tutor of the name of Wingate, of whom he never spoke in commendation.

With no other stock of learning than what he had acquired from this Mr. Wingate, he was, about 1712, bound by indenture to attend the office of a writer of the signet in Edinburgh, as preparatory to the profession of a writer or solicitor before the supreme court; but circumstances inspired him with the ambition of becoming an advocate; and now being sensible of his defective education, he resumed the study of the Greek and Latin languages, to which he added French and Italian, and likewise applied himself to the study of mathematics, natural philosophy, logic, ethics, and metaphysics. These pursuits, which he followed at the same time with the study of the law, afforded, independently of their own value, a most agreeable variety of employment to his active mind. His attention appears to have been much turned to metaphysical investigation, for which he all his life entertained a strong predilection. About 1723, he carried on a correspondence with the celebrated Andrew Baxter, and Dr. Clarke, upon subjects of that kind.

[1] Marchand, vol. I.—Dict. Hist.

In January 1724, he was called to the bar, at a time when both the bench and bar were filled by men of uncommon eminence. As he did not possess in any great degree the powers of an orator, he engaged for some time but a moderate share of practice as a barrister. In 1728, he published a folio volume of "Remarkable Decisions of the Court of Session," executed with so much judgment, that he began to be regarded as a young man of talents, who had his profession at heart, and would spare no pains to acquit himself, with honour, in the most intricate causes in which he might be employed. His practice was quickly increased; and after 1734, when he published a small volume, entitled "Essays upon several subjects in Law," he was justly considered as a profound and scientific lawyer. These essays afford an excellent example of the mode of reasoning which he afterwards pursued in most of his jurisprudential writings, and, in the opinion of his biographer, furnish an useful model for that species of investigation.

Mr. Home, in every period of his life, was fond of social intercourse, and with all his ardour of study, and variety of literary and professional occupations, a considerable portion of his time was devoted to the enjoyments of society in a numerous circle of acquaintance. Among his early friends or associates we find the names of colonel Forrester, Hamilton of Bangour, the earl of Lindlater, Mr. Oswald, David Hume, and Dr. (afterwards bishop) Butler, with whom he had a correspondence. In 1741 he married miss Agatha Drummond, a younger daughter of James Drummond, esq. of Blair, in the county of Perth. His fortune being then comparatively small, economy became a necessary virtue, but unfortunately, this lady, who had a taste for every thing that is elegant, was particularly fond of old china; and soon after her marriage had made such frequent purchases in that way as to impress her husband with some little apprehension of her extravagance. After some consideration, he devised an ingenious expedient to cure her of this propensity. He framed a will, bequeathing to his spouse the whole of the china that should be found in his possession at his death; and this deed he immediately put into her own hands. The success of the plot was complete; the lady was cured from that moment of her passion for old china. This stratagem his biographer justly considers as a proof of the author's intimate knowledge of the human mind, and discernment

of the power of the passions to balance and restrain each other. It is, indeed, in its contrivance and result, equally honourable to the husband and wife.

The mode in which Mr. Home occupied his time, both in town and country, appears to have been most judicious. In town he was an active and industrious barrister; in the country he was a scientific farmer on his paternal estate, which came to him in a very waste and unproductive condition. He had the honour to be among the first who introduced the English improvements in agriculture into Scotland. Amidst all this he found leisure, during the vacations of the court, to compose those various works which he has left to posterity. In 1741 he published, in 2 vols. fol. the "Decisions of the Court of Session, from its institution to the present time, abridged and digested under proper heads, in the form of a Dictionary," a composition of great labour, the fruit of many years, and a work of the highest utility to the profession of the law in Scotland. In 1747 he published a small treatise entitled "Essays upon several subjects concerning British Antiquities." The subjects are, the feudal law; the constitution of parliament; honour and dignity; succession or descent; and the hereditary and indefeasible rights of kings. These were delicate subjects at that time in Scotland, and the general doctrines perhaps more seasonable than now.

In 1751 Mr. Home, though now at the head of the bar, published a work entitled "Essays on the principles of Morality and Natural Religion," the object of which is to prove that the great laws of morality which influence the conduct of man as a social being, have their foundation in the human constitution; and are as certain and immutable as those physical laws which regulate the whole system of nature. His biographer attributes this publication to the desire of its author to counteract some sceptical doctrines of his friend David Hume, which he had in vain endeavoured to suppress. That the work, however, had not this effect, we know, in point of fact; and we have no hesitation in asserting that it was not calculated to produce the effect, as it leads to consequences as fatal as any which have followed David Hume's works. It accordingly attracted the notice of the church of Scotland, although he appears to have had friends enough in the general assembly to prevent its being censured. In some respect he saw his error, and

endeavoured to amend it in a second edition; but in the third it seems doubtful whether he has not retained the most offensive of his opinions.

In Feb. 1752 he was appointed one of the judges of the court of session, and took his seat on the bench by the title of lord Kames. This promotion was attended with the general satisfaction of his country, as he stood high in the public esteem, both on the score of his abilities, and knowledge of the laws, and his integrity and moral virtues. As a judge, his opinions and decrees were dictated by an acute understanding, an ardent feeling of justice, and a perfect acquaintance with the jurisprudence of his country, which, notwithstanding the variety of pursuits in which his comprehensive mind had already found exercise, had always been his principal study, and the favourite object of his researches. The situation which he now filled, while it extended his opportunities of promoting every species of improvement, gave the greater weight and efficacy to his patronage; and his example and encouragement were more particularly beneficial in exciting a literary spirit, which now began to prevail among his countrymen, and which was destined to shine forth in his own times with no common lustre. It was but a just tribute to his merit, when, many years afterwards, Dr. Adam Smith, then in the height of his literary reputation, said, in reference to a remark on the great number of eminent writers which Scotland had of late years produced, "We must every one of us acknowledge Kames for our master."

It was not, however, to the cultivation and patronage of literature, and to the duties of a judge in the court of session, that the time and talents of lord Kames were wholly confined. He was appointed in 1755 a member of the board of trustees for the encouragement of the fisheries, arts, and manufactures of Scotland, and soon after one of the commissioners for the management of the forfeited estates; and in the discharge of these important trusts he was a zealous and faithful servant of the public. Amidst such multifarious employment, he found leisure to compose, and in 1757, to publish, in one volume 8vo, "The Statute Law of Scotland abridged, with historical notes," a work which still retains its rank among those which are in daily use with barristers and practitioners. About this period he conceived the hope of improving the law of Scotland by assimilating it as much as possible with the law of

England. With this view, after corresponding on the subject with the lord chancellor Hardwicke, he published "Historical Law Tracts," 1759, 8vo. In this he advances some singular opinions on the subject of the criminal law, which are, in our opinion, but feebly defended by his biographer. The work, however, has undergone several editions, and still preserves its reputation; and with the same view of counteracting, as far as possible, the inconveniencies arising from two systems of law regulating the separate divisions of the united kingdom, he published in 1760 his "Principles of Equity," fol. Courts of equity and common law are separate in England, but the powers of both are united in the supreme civil court of Scotland, and it is for this union lord Kames contends in the publication just mentioned.

The greater part of lord Kames's works had hitherto been connected with his profession, but in 1761 he published a small volume on the elementary principles of education, entitled an "Introduction to the art of Thinking." This has often been reprinted as an useful manual for young persons, although some parts of it are rather above their comprehension. In 1762 he published, in 3 vols. 8vo, his "Elements of Criticism," the work, which, of all others, is best known in England. We cannot, however, agree with his biographer, that it entitles him to be considered as the inventor of philosophical criticism, although he has unquestionably done much to advance it, and some of his principles have been followed by subsequent writers on the subject. Blair is evidently much indebted to him.

In 1763 he was appointed one of the lords of justiciary, the supreme criminal tribunal in Scotland. The mere fact of his appointment is stated by his biographer, but we have seen a letter from him in which he applied for it to a nobleman in power. This important duty he continued to discharge with equal diligence and ability, and with the strictest rectitude of moral feeling. In 1766 he received a very large addition to his income by succession to an estate called Blair-Drummond, which devolved on his wife by the death of her brother, and which furnished him with opportunities of displaying his taste and skill in embellishing his pleasure-grounds and improving his lands. His ideas as a land-holder do him much honour: "In point of morality," he says in a letter to the late duchess of Gordon, "I consider, that the people upon our estates are trusted by

Providence to our care, and that we are accountable for our management of them to the great God, their Creator as well as ours." Before this accession to his fortune he had published, in 1765, a small pamphlet on the progress of flax-husbandry in Scotland, with the patriotic design of stimulating his countrymen to continue their exertions in a most valuable branch of national industry. He was also very active in promoting the project of the canal between the Forth and Clyde, now completed, and which has been beneficially followed by other undertakings of a similar kind. In 1766 he published "Remarkable decisions of the Court of Session, from 1730 to 1752," fol. a period which includes that of his own practice at the bar. These reports afford the strongest evidence of the great ability and legal knowledge of their compiler, but his biographer allows that the author's own argument is generally stated with greater amplitude, and is more strenuously enforced than that which opposes his side of the question.

In 1774 he published, in 2 vols. 4to, his "Sketches of the History of Man," which of all his works, if we except the "Elements of Criticism," has been the most generally read. It is greatly to his honour that when many of his opinions were controverted, he not only received the hints and remarks with candour, but sought out and behaved with great liberality to the authors. In pursuance of his patriotic wish to improve the agriculture of his country, he published, in 1776, when he had attained the age of eighty, the "Gentleman Farmer, being an attempt to improve agriculture by subjecting it to the test of rational principles." None of his works is more characteristic of his genius and disposition in all their principal features than this, which was one of the most useful books that had appeared at the time of its publication.

At the advanced period we have just mentioned, lord Kames's constitution had suffered nothing from the attacks of old age. There was no sensible decay of his mental powers, or, what is yet more extraordinary, of the flow of his animal spirits, which had all the gaiety and vivacity of his early years. Indefatigable in the pursuit of knowledge; ever looking forward to some new object of attainment; one literary task was no sooner accomplished than another was entered upon with equal ardour and unabated perseverance. In 1777 he published "Elucidations respecting the Common and Statute Law of Scotland," 8vo, in which

it is his object to vindicate the municipal law of his country from the reproach it has incurred from the writings of the old Scotch jurists. In 1780 he published a supplement to his "Remarkable Decisions," under the title of "Select Decisions of the Court of Session," recording the cases most worthy of notice from 1752 to 1768.

The subject of education had always been regarded by lord Kames in a most important point of view, and furnished the matter of that work with which he closed his literary labours. In 1781 he published, when in his eighty-fifth year, an octavo volume entitled "Loose hints on Education, chiefly concerning the Culture of the Heart." A work composed at such an advanced age ought not to be subjected to rigorous criticism, yet there are many shrewd and useful remarks in the book, although mixed with others in which the decay of mental powers is visible. In the following year his constitution began to give way, principally from old age, for he had very little that could be called disease. In November he left his seat at Blair-Drummond for Edinburgh, and the court of session meeting soon after, for the winter, he went thither on the first day of the term, and took his seat with the rest of the judges. He continued for some little time to attend the meetings of the court, and to take his share in its usual business, but soon became sensible that his strength was not equal to the effort. On the last day of his attendance he took a separate and affectionate farewell of each of his brethren. He survived that period only about eight days. He died December 27, 1782, in the eighty-seventh year of his age.

His excellent biographer, the late lord Woodhouselee, has drawn up his character with impartiality and just discrimination, without dwelling extravagantly on his virtues, or offensively and impertinently on his foibles. The latter appear to have been of a kind perhaps inseparable from humanity in some shape or other, such as a degree of fondness for flattery, and somewhat, although certainly in a small proportion, of literary jealousy. A suspicion of lord Kames's religious principles has long prevailed in his own country, and his biographer has taken such pains on this subject as to leave the reader with an impression that lord Kames was more a friend to revealed religion than he appears to be in some of his writings; but while those writings remain, we question whether the suspicion to which

we allude can be effectually removed. Too much, however, cannot be said in favour of his genius and industry in many branches of literature; his private virtues and public spirit; his assiduity through a long and laborious life in the many honourable offices with which he was entrusted, and his zeal to encourage and promote every thing that tended to the improvement of his country, in laws, literature, commerce, manufactures, and agriculture. The preceding sketch has been taken, often literally, from lord Woodhouselee's valuable work, which appeared in 1807, entitled "Memoirs of the Life and Writings of the hon. Henry Home of Kames, &c." 2 vols. 4to, which contains what we have been in other instances indebted to, "Sketches of the progress of Literature and general improvement in Scotland during the greater part of the eighteenth century." [1]

HOME (JOHN), a clergyman of the church of Scotland, but known only as a dramatic writer, was born in the vicinity of Ancrum in Roxburghshire, Scotland, in 1724, and was educated at the parish school, whence he went to the university of Edinburgh, and went through the usual academical course, as preparatory for his entering the church. Here his studies were for some time suspended by the rebellion in 1745. On the approach of the rebels, the citizens of Edinburgh assembled, and formed themselves into an association for the support of their sovereign, and the defence of their city. Mr. Home, having once taken up arms in this cause, was not to be deterred by danger, and marched with a detachment of the royal army to Falkirk, where he was taken prisoner in the battle fought in that neighbourhood, and confined for some time in the castle of Donne. He contrived, however, to make his escape about the time that tranquillity was restored to the country by the battle of Culloden; and having resumed his studies, was licensed to preach the gospel in 1747.

Not long after, while on a visit in England, he was introduced to Collins, the poet, at Winchester, and Collins addressed to him his "Ode on the Superstition of the Highlanders." In 1750 Home was settled as minister of the parish of Athelstaneford in East Lothian, on the demise of the rev. Robert Blair, author of the "Grave;" but

[1] Life as above.—See also British Critic, vol. XXX. in which are many valuable remarks on the Life of lord Kames.

such a situation could not be very agreeable to one who had tasted the sweets of literary society, and who, in particular, had a paramount ambition to shine as a dramatic writer. His first tragedy was "Agis," with which it is said he went to London, where the managers refused it, and immediately returning home he wrote his "Douglas," which Garrick peremptorily refused. By such discouragement, however, the ardour of the author was not to be suppressed. Being acquainted with the leading characters in Scotland, a ready reception of his play was secured; and accordingly "Douglas" was performed at the theatre in the Canongate, Edinburgh, in December 1756, Mr. Home and several of his clerical brethren being present. Such a departure from the decorum enjoined by the church of Scotland could not be overlooked, and the author was so threatened with ecclesiastical censures, and in reality became so obnoxious in the eyes of the people, that in the following year he resigned his living, and with it all connexion with the church, wearing ever afterwards a lay habit. In the mean time the presbytery of Edinburgh published an admonition and exhortation against stage-plays, which was ordered to be read in all the pulpits within their bounds on a Sunday appointed, immediately after divine service. In it there is no mention of Home or his play, although the latter was probably the cause. It merely contains a recapitulation of what had formerly been done by the church and the laws to discourage the theatres.

This opposition, which has been too hastily branded with the epithets of "bigotry and malice," turned out much to Mr. Home's advantage, whose friends contrived now to add to his other merits that of being a persecuted man; and David Hume, whose taste for the drama was the least of his qualifications, addressed his "Four Dissertations" to the author, and complimented him with possessing "the true theatric genius of Shakspeare and Otway, refined from the unhappy barbarism of the one, and licentiousness of the other." With such recommendation, "Douglas" was presented at Covent-garden in March 14, 1757, but received at first with moderate applause. Its worth, however, was gradually acknowledged, and it is now fully established as a stock-piece. It would have been happy for the author had he stopt here; but the success of "Douglas" had intoxicated him, and he went on from this time to 1778, producing "Agis," "The Siege of Aquileia,"

"The Fatal Discovery," "Alonzo," and "Alfred," none of which had even a temporary success. In the mean time lord Bute took him under his patronage, and procured him a pension. In March 1763 he was also appointed a commissioner for sick and wounded seamen, and for the exchange of prisoners; and in April of the same year was appointed conservator of the Scotch privileges at Campvere in Zealand. With his "Alfred," which lived only three nights, he took his leave of the stage, and retired to Scotland, where he resided the greater part of his life. In 1778, when the late duke of Buccleugh raised a regiment of militia, under the name of fencibles, Mr. Home received a captain's commission, which he held until the peace. A few years ago, he published "The History of the Rebellion in Scotland in 1745-6," 4to, a work of which great expectations were formed, but whether he delayed it until too late, for he was now seventy-eight years old, or whether he did not feel himself at liberty to make use of all his materials, the public was not satisfied. For a considerable time prior to his death, his mental faculties were impaired, and in this distressful state he died at Merchiston-house, Sept. 4, 1808, at the advanced age of eighty-five. [1]

HOMER, the most ancient of the Greek poets extant, has been called the Father of poetry; but, however celebrated by others, he has been so very modest about himself, that we do not find the least mention of him throughout his poems: Where he was born, who were his parents, at what exact period he lived, and almost every circumstance of his life, remain at this day in a great measure, if not altogether unknown. The Arundel marbles say that he flourished in the tenth century before Christ, and other authorities say the eighth. The most copious account we have of the life of Homer is that which goes under the name of Herodotus, and is usually printed with his history: and though it is generally supposed to be spurious, yet as it is ancient, was made use of by Strabo, and exhibits that idea which the later Greeks, and the Romans in the age of Augustus, entertained of Homer, an abstract of it cannot be unnecessary.

A man of Magnesia, whose name was Menalippus, went to settle at Cumæ, where he married the daughter of a citi-

[1] Biog. Dram.—Athenæum, vol. V.—Davies's Life of Garrick, vol. I. p. 212, vol. II. p. 280.—Gent. Mag. LXXVIII.

zen called Homyres, and had by her a daughter called Critheis. The father and mother dying, Critheis was left under the tuition of Cleonax her father's friend; and, suffering herself to be deluded, became pregnant. The guardian, though his care had not prevented the misfortune, was however willing to conceal it; and therefore sent Critheis to Smyrna. Critheis being near her time, went one day to a festival, which the town of Smyrna was celebrating on the banks of the river Meles; where she was delivered of Homer, whom she called Melesigenes, because he was born on the banks of that river. Having nothing to maintain her, she was forced to spin: and a man of Smyrna called Phemius, who taught literature and music, having often seen Critheis, who lodged near him, and being pleased with her housewifery, took her into his house to spin the wool he received from his scholars for their schooling. Here she behaved herself so modestly and discreetly, that Phemius married her, and adopted her son, in whom he discovered a wonderful genius, and an excellent natural disposition. After the death of Phemius and Critheis, Homer succeeded to his father-in-law's fortune and school; and was admired not only by the inhabitants of Smyrna, but by strangers, who resorted from all parts to that place of trade. A ship-master called Mentes, who was a man of wit, very learned, and a lover of poetry, was so pleased with Homer, that he persuaded him to leave his school, and to travel with him. Homer, whose mind was then employed upon his "Iliad," and who thought it of great consequence to see the places of which he should have occasion to treat, embraced the opportunity, and during their several voyages, never failed carefully to note down what he thought worth observing. He travelled into Egypt, whence he brought into Greece the names of their gods, and the chief ceremonies of their worship. He visited Africa and Spain, in his return from which places he touched at Ithaca, and was there much troubled with a rheum falling upon his eyes. Mentes being in haste to visit Leucadia his native country, left Homer well recommended to Mentor, one of the chief men of the island of Ithaca, and there he was informed of many things relating to Ulysses, which he afterwards made use of in composing his "Odyssey." Mentes returning to Ithaca, found Homer cured. They embarked together; and after much time spent in visiting the coasts of Peloponnesus and the

Islands, they arrived at Colophon, where Homer was again troubled with the defluxion upon his eyes, which proved so violent, that he is said to have lost his sight. This misfortune made him resolve to return to Smyrna, where he finished his "Iliad." Some time after, the bad state of his affairs obliged him to go to Cumæ, where he hoped to have found some relief. Stopping by the way at a place called the New Wall, which was the residence of a colony from Cumæ, he lodged in the house of an armourer called Tichius, and recited some hymns he had made in honour of the Gods, and his poem of Amphiaraus's expedition against Thebes. After staying here some time and being greatly admired, he went to Cumæ; and passing through Larissa, he wrote the epitaph of Midas, king of Phrygia, then newly dead. At Cumæ he was received with extraordinary joy, and his poems highly applauded; but when he proposed to immortalize their town, if they would allow him a salary, he was answered, that "there would be no end of maintaining all the Ὄμηροι or Blind Men," and hence got the name of Homer. From Cumæ he went to Phocæa, where he recited his verses in public assemblies. Here one Thestorides, a schoolmaster, offered to maintain him, if he would suffer him to transcribe his verses: which Homer complying with through mere necessity, the schoolmaster privily withdrew to Chios, and there grew rich with Homer's poems, while Homer at Phocæa hardly earned his bread by repeating them.

Obtaining, however, at last some intimation of the schoolmaster, he resolved to find him out; and landing near Chios, he was received by one Glaucus, a shepherd, by whom he was carried to his master at Bolissus, who, admiring his knowledge, intrusted him with the education of his children. Here his praise began to get abroad, and the schoolmaster hearing of him, fled before him. At Chios, Homer set up a school of poetry, gained a competent fortune, married a wife, and had two daughters; one of which died young, and the other was married to his patron at Bolissus. Here he composed his "Odyssey," and inserted the names of those to whom he had been most obliged, as Mentes, Phemius, Mentor; and resolving to visit Athens,

* The blindness of Homer has been contested by several authors, and particularly by a scholar name Andreas Wilkius, in a book bearing the quaint title of "Curatio cæci Homeri." If he was blind at all, it was probably only in extreme old age.

he made honourable mention of that city, to dispose the Athenians for a kind reception of him. But as he went, the ship put in at Samos, where he continued the whole winter, singing at the houses of great men, with a train of boys after him. In the spring he went on board again, in order to prosecute his journey to Athens; but, landing by the way at Chios, he fell sick, died, and was buried on the sea-shore.

This is the most regular life we have of Homer; and though probably but little of it is exactly true, yet it has this advantage over all other accounts which remain of him; that it is more within the compass of probability. The only incontestable works which Homer has left behind him, are the "Iliad," and the "Odyssey." The "Batrachomyomachia," or "Battle of the Frogs and Mice," has been disputed, but yet is allowed to be his by many authors. The Hymns have been doubted also, and attributed by the scholiasts to Cynæthus the rhapsodist: but Thucydides, Lucian, and Pausanias, have cited them as genuine. We have the authority of the two former for that to Apollo; and of the last for a "Hymn to Ceres," of which he has given us a fragment. The whole hymn has been lately found by Matthæi at Moscow, and was published by Ruhnkenius in 1782, at Leyden. A good translation has since been given by Mr. Hole. The Hymn to Mars is objected against; and likewise the first to Minerva. The "Hymn to Venus" has many of its lines copied by Virgil, in the interview between Æneas and that goddess in the first "Æneid." But whether these hymns are Homer's or not, they were always judged to be nearly as ancient, if not of the same age with him. Many other pieces were ascribed to him: "Epigrams," the "Margites," the "Cecropes," the "Destruction of Oechalia," and several more. Time may here have prevailed over Homer, by leaving only the names of these works, as memorials that such were once in being; but, while the "Iliad" and "Odyssey" remain, he seems like a leader, who, though he may have failed in a skirmish or two, has carried a victory, for which he will pass in triumph through all future ages.

Homer had the most sublime and universal genius that the world has ever seen; and though it is an extravagance of enthusiasm to say, as some of the Greeks did, that all knowledge may be found in his writings, no man penetrated deeper into the feelings and passions of human

nature. He represents great things with such sublimity, and inferior objects with such propriety, that he always makes the one admirable, and the other pleasing. Strabo, whose authority in geography is indisputable, assures us, that Homer has described the places and countries, of which he gives an account, with such accuracy, that no man can imagine who has not seen them, and no man can observe without admiration and astonishment. Nothing, however, can be more absurd, than the attempts of some critics, who have possessed more learning and science than taste, to rest the merit of Homer upon the extent of his knowledge. An ancient encomiast upon Homer proves him to have possessed a perfect knowledge of nature, and to have been the author of the doctrine of Thales and Xenophanes, that water is the first principle of all things, from his having called Oceanus the parent of nature; and infers, that he was acquainted with Empedocles' doctrine of friendship and discord, from the visit which Juno pays to Oceanus and Thetis to settle their dispute: because Homer represents Neptune as shaking the earth, he concludes him to have been well acquainted with the causes of earthquakes; and because he speaks of the great bear as never touching the horizon, he makes him an eminent astronomer. The truth is, the knowledge of nature, which poetry describes, is very different from that which belongs to the philosopher. It would be easy to prove, from the beautiful similes of Homer, that he was an accurate observer of natural appearances; and to show from his delineation of characters, that he was intimately acquainted with human nature. But he is not, on this account, to be ranked with natural philosophers or moralists. Much pains have been taken to prove, that Homer expresses just and sublime conceptions of the divine nature. And it will be acknowledged, that, in some passages, he speaks of Jupiter in language which may not improperly be applied to the Supreme Deity. But, if the whole fable of Jupiter, as it is represented in Homer, be fairly examined, it will be very evident, either that he had not just conceptions of the divine nature, or that he did not mean to express them in the portrait which he has drawn of the son of Saturn, the husband of Juno, and the president of the council of Olympus. It would surely have been too great a monopoly of perfection, if the first poet in the world had also been the first philosopher.

Homer has had his enemies; and it is certain, that Plato banished his writings from his commonwealth; but lest this should be thought a blemish upon the memory of the poet, we are told that the true reason was, because he did not esteem the common people to be capable readers of them. They would be apt to pervert his meaning, and have wrong notions of God and religion, by taking his bold and beautiful allegories in a literal sense. Plato frequently declares, that he loves and admires him as the best, the most pleasant, and divine of all poets, and studiously imitates his figurative and mystical way of writing: and though he forbad his works to be read in public, yet he would never be without them in his closet. But the most memorable enemy to the merits of Homer was Zoilus, a snarling critic, who frequented the court of Ptolemy Philadelphus, king of Egypt, and wrote ill-natured notes upon his poems, but received no encouragement from that prince; on the contrary, he became universally despised for his pains, and was at length put, as some say, to a most miserable death.

It is said that though Homer's poems were at first published all in one piece, and not divided into books, yet every one not being able to purchase them entire, they were circulated in separate pieces; and each of those pieces took its name from the contents, as, "The Battle of the Ships;" "The Death of Dolon;" "The Valour of Agamemnon;" "The Grot of Calypso;" "The Slaughter of the Wooers," &c.; nor were these entitled books, but rhapsodies, as they were afterwards called, when they were divided into books. Homer's poems were not known entire in Greece before the time of Lycurgus; whither that law-giver being in Ionia carried them, after he had taken the pains to transcribe them from perfect copies with his own hands. This may be called the first edition of Homer that appeared in Greece, and the time of its appearing there was about 120 years before Rome was built, that is, about 200 years after the time of Homer. It has been said, that the "Iliad" and "Odyssey" were not composed by Homer in their present form, but only in separate little poems, which being put together and connected afterwards by some other person, make the entire works they now appear; but this is so extravagant a conceit that it scarcely deserves to be mentioned.

The editions of Homer are numerous beyond those of any other classic, and there are many excellent ones; per-

haps the best are, that by Dr. Barnes with the Greek scholia, in two vols. 4to; that by Dr. Clarke published in 1729, 4to; and that by the learned Heyne, 1802, 8 vols. 8vo. The most elaborate commentary is that by Eustathius, bishop of Thessalonica, and the best English translation is that by Pope: though Cowper's, in blank verse, is thought to come nearer to the original. The French, and almost every nation, has its translation of Homer. [1]

HOMER (HENRY), an excellent classical scholar, the son of the rev. Henry Homer, rector of Birdingbury, in Warwickshire, who died a few months after this son, in 1791, was born in 1752, and at the age of seven was sent to Rugby school, where he remained seven years, and became the head-boy of about sixty. He afterwards went to Birmingham-school, where he remained three years more. In November 1768, he was admitted of Emanuel-college, Cambridge, under Dr. Farmer, where he became acquainted with Dr. Samuel Parr, and was in some measure directed in his studies by this eminent scholar. He proceeded regularly to his degree of B. A. in 1773, of M. A. in 1776, and that of B. D. in 1783. He was elected fellow of his college in 1778, but had lived in Warwickshire about three years before he became fellow, and returned to the university soon after his election. He then resided much at Cambridge, frequently visiting the public library, and making himself acquainted with the history or contents of many curious books which are noticed only by scholars, and particularly turned his attention to several philological works of great utility and high reputation. He was well versed in the notes subjoined to some of the best editions of various authors; and of his general erudition the reader will form no unfavourable opinion from the following account of the works in which he was engaged. He joined with Dr. Parr in the republication of Bellenden's Tracts in 1787, and about the same year published three books of "Livy," viz. the 1st, 25th, and 31st from Drachenborch's edition, with dissertations, &c. This was followed by, 1. "Tractatus varii Latini a Crevier, Brotier," &c. 1788. 2. Ovid's "Epistles" ex editione Burman. 1789. 3. "Sallust. ex editione Cortii," 1789. 4. "Pliny, ex editione Cortii et Longolii," 1790; 5. "Cæsar, ex edit. Oudendorp," 1790.

[1] Life by Herodotus.—Vossii Poet. Græc.—Dibdin's Classics.—Saxii Onomasticon.—Brucker.

6. "Persius ex edit. Heninii." 7. "Tacitus, ex edit. Brotier," complete all but the Index. 8. "Livy" and "Quintilian," in the press at the time of his death. He also intended to have published "Quintus Curtius," but no steps were taken towards it. To these, however, may be added his "Tacitus de Moribus Germanorum et de Vita Agricolæ," 1788, and Tacitus "De Oratoribus," 1789. Dr. Parr having considered him as a very proper person to undertake a variorum edition of Horace, he had made some progress in that work, which was finally published by Dr. Combe, and occasioned a paper-war between Dr. Combe and Dr. Parr, which we had rather refer to than detail. Mr. Homer, in consequence of some religious scruples, refused to take priest's orders, when by the founder's statutes he was required to take them, in order to preserve the rank he had attained in the college; in consequence of which his fellowship was declared vacant in June 1788. He died May 4, 1791, of a decline, hastened, if not occasioned, by too close an attention to his literary pursuits. The works he left unfinished were completed by his brothers, but, we are sorry to hear, have not met with that encouragement from the public, which they amply merit.[1]

HOMMEL (CHARLES FREDERICK), a lawyer, philologer, and historian of Leipsic, was born in 1722. He published his first work in 1743, which was a tract in 4to. 1. "De Legum civilium et naturalium Natura." 2. "Oblectamenta Juris Feudalis, sive Grammaticæ Observationes jus rei clientelaris, et antiquitates Germanicas, variè illustrantes," 1755. This was also in quarto, and tends, as well as his other works, to prove the pleasing qualities and the acuteness of his mind. 3. "Literatura Juris," 1761, 8vo, 4. "Jurisprudentia numismatibus illustrata, necnon sigillis, gemmis, aliisque picturis vetustis varie exornata," 1763, 8vo. 5. "Corpus juris civilis, cum notis variorum," 1768, 8vo. 6. "Palingenesia librorum juris veterum," &c. 1768, 3 vols. 8vo. He published some smaller tracts, but these are the most important. Hommel died in 1781.[2]

HONAIN, an Arabian, and celebrated translator of the ninth century, was a Christian and a native of Hira. Having quitted Bagdad, where he had been improperly treated,

[1] Gent. Mag. vol. LXXVI. and LXXX.—Brit. Crit. vol. III.—Dr. Parr's "Remarks on the Statement of Dr. Charles Combe," 1795, 8vo.
[2] Dict. Hist.—Saxii Onomasticon.

he went to Greece, and remained there two years, studying the language, and collecting a library of the best writers. He then returned to Bagdad, and some time after went to Persia, where he learned the Arabic, and then finally settled at Bagdad, and executed very valuable translations of the Elements of Euclid, the Almagestus of Ptolemy, and the writings of Hippocrates and other Greek authors. At the desire of Almamon or Abdallah III. he translated into Arabic all the works of Aristotle; and for every book of that philosopher is said to have received from Almamon its weight in gold. An anecdote very honourable to him is told by Abulfaragius. One day, after some medical conversation, the Caliph said to him, "Teach me a prescription by which I may take off any enemy I please, without being discovered." Honain declining to give an answer, and pleading ignorance, was imprisoned. Being brought again, after a year's interval, into the Caliph's presence, and still persisting in ignorance, though threatened with death, the Caliph smiled upon him, and said, "Be of good cheer, we were only trying thee, that we might have the greater confidence in thee." As Honain upon this bowed down and kissed the earth, "What hindered thee," says the Caliph, "from granting our request, when thou sawest us appear so ready to perform what we had threatened?" "Two things;" replied Honain, "my Religion, and my Profession. My religion, which commands me to do good to my enemies; and my profession, which was purely instituted for the benefit of mankind." "Two noble laws," said the Caliph; and immediately presented him, according to the Eastern usage, with rich garments, and a sum of money. This Caliph was not only an illustrious patron of the learned, but was himself no mean adept in several branches of science. He was well acquainted with astronomy, mathematics, and philosophy; and was frequently present at the conferences of learned men, entering with great spirit into the subjects of their debates. In the midst of the praise which is due to this Caliph, it must, however, be mentioned with regret, that, through an ill-judged partiality for his vernacular tongue, he gave orders that, after the Arabic versions were finished, the original Greek manuscripts should be burned. A similar folly seized the Caliphs of Africa: and to this cause we are, doubtless, to ascribe the entire loss of many ancient writings. The diligence, however, with which this Caliph

cultivated and encouraged learning, cancels in some measure this disgrace, and leaves him entitled to an honourable station among philosophers.[1]

HONDEKOTTER (MELCHIOR), the son and grandson of two Dutch painters of considerable reputation, was born at Utrecht in 1636, and carefully trained up to the profession by his father. He chose the same subjects; but, in his manner, he surpassed not only his master, but even the best of his contemporaries, in a very high degree. Till he was seventeen years of age he practised under his father's direction, and accustomed himself to paint several sorts of birds; but he was particularly pleased to represent cocks, hens, ducks, chickens, and peacocks, which he described in an elegant variety of actions and attitudes. After the death of his father, in 1653, he received some instructions from his uncle John Baptist Weeninx; but his principal and best instructor was nature, which he studied with intense application, and that enabled him to give to every animal he painted such truth, such a degree of force, expression, and life, as seemed to equal nature itself; nor did any artist take more pains to study every point that might conduce to the perfection of his art. His pencil was wonderfully neat and delicate; his touch light, his colouring exceedingly natural, lively, and remarkably transparent; and the feathers of his fowls were expressed with such a swelling softness, as might readily and agreeably deceive the eye of any spectator. It is reported, that he had trained up a cock to stand in any attitude he wanted to describe, and that it was his custom to place that creature near his easel; so that, at the motion of his hand, the bird would fix itself in the proper posture, and would continue in that particular position, without the smallest perceptible alteration, for several hours at a time.

The landscapes which he introduces as the back grounds of his pictures, are adapted with peculiar judgment and skill, and admirably finished; they harmonize with his subject, and always increase the force and the beauty of his principal objects. His touch was very singular in imitating the natural plumage of the fowls he painted; which not only produced a charming effect, but also may prove serviceable to an intelligent observer, to assist him in determining which are the genuine pictures of this master,

[1] Moreri.—Chaufepie.—Brucker.—See Almamon, vol. II. of this Dictionary.

and which are impositions. The works of Hondekotter are justly in very great request and estimation, and they generally afford a large price, almost in proportion to their value. He died 1695, aged 59.[1]

HONDIUS (ABRAHAM), another artist, well known in this kingdom, was born at Rotterdam in 1638, according to the most authentic writers, though Descamps fixes his birth in 1650. He appears to have been an universal master, painting, with equal readiness, landscapes, animals of all kinds, particularly dogs, huntings of wild animals, boars, deer, wolves, and foxes, as also conversations and fowls; but his favourite subjects were huntings. His manner seems peculiar to himself; it was bold and free; and, except Rubens and Snyders, few masters have painted animals in a greater style, or with more spirit. There is certainly a great deal of fire in his compositions; but his colouring is often extravagant, and his drawing extremely incorrect. In general his pencilling was harsh, and he delighted in a fiery tint; yet some of his small pictures are very neatly finished. There is a great inequality as to the merit of the works of Hondius, some of them being in every respect abundantly superior to others; but there is scarce any master whose compositions are so easily distinguishable as those of Hondius, by certain particularities in his touch, his taste of design, and his colouring.

Several of his pictures of dogs are much esteemed; and one especially is mentioned, in which he represented thirty different species of those animals, all being well designed, and every distinct animal being characterised with some peculiar air, action, expression, or attitude. As he was exceedingly harassed and tormented with the gout, the works of his latter time are more negligently executed than those which he finished in his prime; and, therefore, they very much contribute to lessen the reputation he had acquired by some of his more studied and better finished performances. His most capital picture is the burning of Troy, in which there are a variety of figures, many of them well designed, and disposed with judgment. Houbraken also mentions a candle-light of this master's hand, in which appeared a fine opposition of light and shadow, and the figures were extremely well designed and well coloured. When he came to England is not known. Vertue says he

[1] Pilkington.—D'Argenville, vol. III.

was a man of humour. He lived on Ludgate-hill, but died of a severe fit of the gout in 1695 at the Blackmoor's head, over against Water-lane, Fleet-street.—IODOCUS or JESSE Hondius is supposed to have been his grandfather. He was born at Wackerne, a small town in Flanders, in 1563, and died in 1611. He was a self-taught engraver both on copper and ivory, and a letter-founder; in all which branches he attained great excellence. He studied geography also, and in 1607 published a work entitled "Descriptio Geographica orbis terrarum," in folio.[1]

HONE (GEORGE PAUL), a lawyer of Nuremberg, was born there in 1662. He became counsellor to the duke of Meinungen, and bailli of Cobourg, at which place he died in 1747. His works are chiefly these: 1. "Iter Juridicum, per Belgium, Angliam, Galliam, Italiam." 2. "Lexicon Topographicum Franconiæ." 3. "History of the Duchy of Saxe-Cobourg," in German. 4. "Thoughts on the Suppression of Mendicity," in the same language.[2]

HONE (NATHANIEL), was born in Dublin in 1767, and came to England in the early part of life, painting in several parts of the country, particularly at York, where he married a lady of some property. A short time after his marriage, he settled in London, and practised with reputation, both as a painter in oil, and in miniature, particularly enamel; and after the death of Zincke, ranked among the principal artists of his day in that branch. He was chosen one of the members of the royal academy at its first institution; but took offence at one of his pictures, intended as a satire on sir Joshua Reynolds, being rejected from the exhibition. Another was also objected to, as containing a very profane allusion, which he altered with a substance easily washed away, and the picture was again exhibited in its original state at an exhibition of his own, in 1775. As a painter in oil, he was by no means an inferior artist, yet the colouring of his pictures was too red for the carnations, and the shadows not sufficiently clear. A few years before his death, he removed to Rathbone-place. He died Aug. 14, 1784, and was buried at Hendon, where five of his children lie.[3]

HONESTIS, PETRUS DE. See DAMIAN.

HONORATUS, bishop of Marseilles, flourished about the year 490. He was, according to Gennadius, who

[1] Pilkington.—Orford's Anecdotes.—Strutt's Dictionary.—Rees's Cyclopædia.
[2] Dict. Hist. [3] Edwards's Continuation of Walpole's Anecdotes.

celebrates him, a man of ready and abundant eloquence. He published many homilies, some delivered in an extemporary manner, others regularly composed; in which his object was to confute the dreams of heretics, and exhort his hearers to piety. He wrote also lives of many eminent leaders of the church, of which no one is extant, except his life of St. Hilary of Arles.[1]

HONORIUS DE SANCTA MARIA, whose proper name was BLAIZE VAUZELLE, was born July 4, 1651, at Limoges. He made profession among the Carmelites at Toulouse, in 1671; taught theology with reputation in his order, in which he was prior, counsellor, provincial, and visitor-general of the three provinces of France. He died 1729, at Lisle, aged seventy-eight. His most curious work is entitled "Reflexions sur les regles, et sur l'usage de la Critique," 3 vols. 4to; the first volume is most esteemed. He also left, "La Tradition des Peres, et des Auteurs Ecclesiastiques, sur la Contemplation; avec un Traité sur les motifs, et la pratique, de l'Amour Divin," 3 vols. 12mo; "Traité des Indulgences et du Jubilé," 12mo; "Dissertations historiques et critiques sur les Ordres militaires," 1718, 4to. He wrote some pieces in favour of the Formulary, and the constitution Unigenitus, &c.[2]

HONTAN (THE BARON DE), was a native of Gascony, in the seventeenth century, and is principally known by his travels in North America, which, however, are written in an embarrassed and barbarous style, confounding truth and falsehood, disfiguring names, and disguising facts. They contain some episodes of pure fiction, particularly the narrative of the voyage up the long river, which is supposed to be of equal authority with the Voyage to Lilliput. He describes, nevertheless, with some success, the general face of the country, and the disposition, customs, government, and other particulars of the inhabitants. There is an edition of his travels published at Amsterdam in 1705, 2 vols. 12mo. He began his career in Canada as a common soldier, was raised to the rank of an officer, went to Newfoundland in the quality of royal lieutenant, there quarrelled with the governor, was broken, and retired first to Portugal, and finally to Denmark.[3]

HONTHORST (GERARD), a celebrated artist, called also Gerardo DALLE NOTTI, from his principal subjects,

[1] Cave, vol. I.—Moreri. [2] Moreri.—Dict. Hist. [3] Dict. Hist.

was born at Utrecht in 1592, and was a disciple of Abraham Bloemart; but completed his studies at Rome, where he continued several years, employed there by persons of the first rank, and particularly by prince Justiniani. He imitated the style of Caravaggio, with whose vivid tone and powerful masses of light and shade, he attempted to combine correctness of outline, refinement of forms, graceful attitudes, and that dignity which ought to be the characteristic of sacred subjects. In this he often succeeded. His subjects are generally night-pieces as large as life, and illuminated by torch or candle-light. Among his numerous pictures, that of our Saviour before the Tribunal of Pilate, in the gallery Justiniani, for energy, dignity, and contrast, is the most celebrated. Soon after his return to his own country he visited London, and obtained the favour of king Charles I. by several grand performances and portraits; especially by one allegorical picture, in which he represented the portraits of the king and queen, in the characters of two deities, and the portrait of the duke of Buckingham in the character of Mercury, introducing the liberal arts to that monarch and his consort. For that composition, which was well drawn and extremely well coloured, the king presented him with three thousand florins, a service of plate for twelve persons, and a beautiful horse; and he had afterwards the honour to instruct the queen of Bohemia, and the princesses her children, in drawing.

His pencil is free and firm, and his colouring has a great deal of force, although it often is not pleasing, by a predominancy of the yellow and brown tints; yet undoubtedly Honthorst would have been an excellent painter if he had known how to give more grace and more correctness to his figures. At his return from London to Holland he adorned the pleasure houses of the prince of Orange with many poetical subjects, which he executed in fresco as well as in oil; but he principally was employed in painting portraits, which are described as having good expression, and extraordinary life and force, by their broad masses of light being contrasted by strong shadows. He died in 1660, aged sixty eight. His brother, WILLIAM, was born at Utrecht in 1604, and learned the art of painting from Abraham Bloemart. The portraits which he painted were very much esteemed, and are far superior to his historical subjects, which are in no degree equal to those of

Gerard, although they are frequently sold for the works of that master. He died in 1683, aged seventy-nine.[1]

HOOFT (PETER CORNELIUS VAN), a Dutch poet and historian, but principally eminent in the latter capacity, was born at Amsterdam in 1581. He was honoured by Louis XIII. with a ribband of the order of St. Michael, probably in consequence of his history of Henry IV. Frederic Henry prince of Orange being dead, Hooft was preparing to attend his funeral, when he was himself taken violently ill, and died in 1647. His works consist of, 1. "Epigrams, Comedies, and other Poems." 2. "The History of the Low Countries, from the abdication of Charles V. to the year 1598." A good edition of it appeared in 1703, in 2 vols. folio. 3. "A History of Henry IV. of France," in Latin. 4. "A Translation of Tacitus into Dutch," very highly esteemed in that country. To familiarize the style of his author completely to his mind, he is said to have read all the extant works of Tacitus fifty-two times.[2]

HOOGEVEEN (HENRY), a very celebrated Dutch philologer, was born at Leyden, in the latter end of January 1712. His parents were poor, but of great probity; and, had it not been for a very laudable ambition in his father to make his son a scholar, the obscurity of a mechanical trade would probably have concealed his powers through life. At ten years of age he was sent to school, but for a considerable time gave not the slightest proof of talents for literature, so completely depressed was he by the wanton tyranny of a severe master. When at length he was removed into another class, and was under a milder teacher, his powers began to expand, and he took the lead among those of his standing, instead of holding an inferior place. So early as at fifteen he began the task of teaching others, to alleviate the expences of his parents, being now highly qualified for such an undertaking. He was employed in teaching the inferior classes of the school to which he still belonged. While he was yet employed in his studies, he lost his father; but this misfortune rather redoubled his efforts than subdued his spirit. In 1732, before he had exceeded his twentieth year, he obtained the appointment of co-rector (or under-master) at

[1] Pilkington.—Walpole's Anecdotes.—Rees's Cyclopædia.
[2] Moreri.—Foppen Bibl. Belg.

Gorcum. Within nine months the magistrates of the city of Woerden gave him an appointment there, which induced him to think of matrimony. He married in March 1733, and began the care of this school in May, the same year. By this wife, who died in 1738, he had three sons and two daughters. In the same year he was solicited by the magistrates of Culembourg to undertake the care of their school, to which, with much reluctance in leaving his former situation, he at length consented. Here he took a second wife, who produced him eight children; and here, notwithstanding solicitations from other places, he continued for several years. At length, much fatigued by incessant attention to a great number of scholars, he went in 1745 to Breda, on a more liberal appointment. The very next year, Breda being harassed by a French invasion, Hoogeveen was obliged to send his collection of books to Leyden, and literary pursuits were at a stand. He remained, however, sixteen years at Breda, and had determined there to end his days, but Providence decided otherwise. The malice and turbulence of a person who had taken up some unreasonable cause of offence against him, inclined him to leave Breda. His intention being known, he was liberally invited to Dort, whither he transferred his residence in 1761. From this place, after living there three years, he was in a manner forced away by the importunity and liberality of the city of Delft. On his first arrival there, he encountered some difficulties from calumny and malice, but he weathered the storm, and remained there the remainder of his life in peace and honour. He died about Nov. 1, 1794, leaving some surviving children by both his marriages.

His works are, 1. An edition of "Vigerus de Idiotismis Linguæ Græcæ," published at Leyden in 1743, and several times republished. His improvements to this work are of the highest value. 2. "An Inaugural Speech at Culembourg," in 1738. 3. "An Alcaic Ode to the people of Culembourg, "De Inundatione feliciter averruncata." 4. "An Elegiac Poem," in defence of poets, against Plato; and several other occasional pieces, few of which are published. 5. "Doctrina particularum Linguæ Græcæ," 1769, 2 vols. 4to. This great work, the foundation of his well-earned fame, is executed with a prodigious abundance of learning, and has been approved and received throughout Europe. He followed Devarius pro-

fessedly to a certain point, but went far beyond him in copiousness and sagacity. A very useful abridgment of this work, the only fault of which is too great prolixity, was published at Dessau, in 1782, by Schütz. This edition will be found more useful to the young student than the vast work on which it is founded, as more easily purchased, and more easily read.[1]

HOOGSTRATEN (DAVID VAN), a professor of the belles lettres, was born at Rotterdam in 1658, and died at Amsterdam in 1724. In the evening of Nov. 13, there suddenly arose so thick a mist, that he lost his way, and fell into a canal. He was soon taken out; but the coldness of the water, and the fright from the fall, brought on so strong an oppression upon the breast, that he died in eight days after. There are of his, 1. "Latin Poems." 2. "Flemish Poems." 3. "A Flemish and Latin Dictionary." 4. "Notes upon C. Nepos and Terence." 5. "An edition of Phædrus," for the prince of Nassau, 4to, in imitation of the Delphin editions. 6. A fine edition of "Janus Broukhusius's Poems."[2]

HOOGUE (ROMAIN DE), a Dutch designer and engraver, who flourished towards the close of the seventeenth century, had a lively imagination, by which he was sometimes led astray; and his works must be viewed with some allowance for incorrectness of design and injudicious choice of subjects, which were in general of an allegorical cast, or distinguished by a kind of low caricature. His works are chiefly extant in certain editions of books for which he was employed; as, 1. Plates for the Old and New Testament, in folio, published by Basnage in 1704. 2. Plates to "the Academy of the Art of Wrestling," in Dutch, 1674, and in French in 1712. 3. Plates to the Bible, with Dutch explanations. 4. Plates for the Egyptian Hieroglyphics, Amsterdam, 1735, small folio. 5. Plates to Fontaine's Fables, 1685, 2 vols. 8vo. 6. To Boccace, 1695, 2 vols. 8vo. 7. To the Tales of the Queen of Navarre. 8. To the "Cent Nouvelles nouvelles," 1701, 2 vols. 8vo. Such of his plates as are to be met with separate from the works to which they belong, bear a higher price.[3]

HOOKE (NATHANIEL), celebrated for a "Roman History," died July 19, 1763, but we know not at what age;

[1] Harles de Vitis Philologorum, vol. IV.—Saxii Onomasticon, vol. VIII.
[2] Moreri.—Saxii Onomast. [3] Strutt's Dict. of Engravers.

as indeed few particulars of him are recorded, though he is said, "from 1723 till his death, to have enjoyed the confidence and patronage of men not less distinguished by virtue than by titles." The first particular that occurs of him is from a letter to lord Oxford, dated Oct. 17, 1722, by which it appears, that, having been "seized with the late epidemical distemper of endeavouring to be rich," meaning the South-sea infatuation, "he was in some measure happy to find himself at that instant just worth nothing." Some time after, however, he was recommended to Sarah duchess of Marlborough, who presented him with 5000*l.* the condition of which donation was expressly, that he the said Hooke should aid and assist her the said duchess in drawing up and digesting "An account of the conduct of the dowager duchess of Marlborough, from her first coming to court to the year 1710." This was done, and the work was published in 1742, 8vo; but soon after she took occasion, as was usual with her, to quarrel with him, "because," finding her without religion, "he attempted," as she affirmed, "to convert her to popery." Hooke was a mystic and quietist, and a warm disciple of Fenelon, whose life he translated from the French, and published in 1723, 12mo. It was he who brought a catholic priest to take Pope's confession upon his death-bed: the priest had scarcely departed, when Bolingbroke coming in, flew into a great passion upon the occasion. He is said to have been a remarkably fine reader. Richardson informs us, that he once read some speeches of his Roman History to the speaker Onslow, who piqued himself too upon reading, and begged him to give his opinion of the work: the Speaker answered, as in a passion, "he could not tell what to think of it: it might be nonsense for aught he knew; for that his manner of reading had bewitched him."

The "Roman History" of Hooke was published in 4 vols. 4to; the first in 1733, the second in 1745, the third in 1764, and the fourth in 1771. It embraces the events from the building of Rome to the ruin of the commonwealth. In 1758 he published "Observations on four pieces upon the Roman Senate," among which were those of Middleton and Chapman; and was answered in an anonymous pamphlet, entitled "A short Review of Mr. Hooke's Observations, &c. concerning the Roman Senate, and the character of Dionysius of Halicarnassus," 1758, 8vo. But the author of this was Edward Spelman, esq. who was then

publishing an English translation of Dionysius. Hooke published also a translation of Ramsay's "Travels of Cyrus," 1739, 4to. Mr. Hooke left two sons; one a clergyman of the English church, rector of Birkby and vicar of Leek in Yorkshire, who died in 1791; the other a doctor of the Sorbonne, and professor of astronomy in that seminary.[1]

HOOKE (ROBERT), an eminent English mathematician, and one of the most inventive geniuses that the world has ever seen, was son of Mr. John Hooke, rector of Freshwater in the Isle of Wight, and born there July 18, 1635. He was designed for the church; but being of a weakly constitution, and very subject to the head-ache, he was left to follow the bent of his genius, which led him to mechanics, and first appeared in his making little toys, which he did with wonderful art and dexterity. Seeing, on one occasion, an old brass clock taken to pieces, he made a wooden one that would go: he made likewise a small ship about a yard long, fitly shaped, masted, and rigged, with a contrivance to make it fire small guns, as it was sailing across a haven of some breadth. These indications led his friends to think of some trade for him in which such talents might be useful; and after his father's death in 1648, as he had also a turn for drawing, he was placed with sir Peter Lely, but the smell of the oil-colours increased his head-aches, and he quitted painting in a very short time*. Afterwards he was kindly taken by Dr. Busby into his house, and supported there while he attended Westminster-school. Here he not only acquired Greek and Latin, together with some knowledge of Hebrew and other oriental languages, but also made himself master of a good part of Euclid's Elements; and Wood adds, that while he lived with Dr. Busby he "learned of his own accord to play twenty lessons on the organ, and invented thirty several ways of flying; as himself and Dr. Wilkins of Wadham-college have reported."

* Aubrey says he had some instructions in drawing from the celebrated Sam. Cooper, but does not know whether this was before or after he went to Lely. He gives us an anecdote of Hooke, however, which is very characteristic of that sordid regard for money which predominated all his life. His father left him 100*l.* which was to have been paid as an apprentice fee to Lely; but after he had been some time upon trial, Hooke left him, as thinking he could do all that was to be done, and keep his hundred pounds. When he went to Busby's he "lodged his 100*l.* with him."—Letters by Eminent Persons, 1813, 3 vols. 8vo.

[1] Nichols's Bowyer.—Ruffhead's Life of Pope, 4to edit. p. 381. 421.—Chesterfield's Memoirs, 4to, p. 116.—Boswell's Tour to the Hebrides.

About 1653 he went to Christ-church, Oxford, and in 1655 was introduced to the philosophical society there; where, discovering his mechanic genius, he was first employed to assist Dr. Willis in his operations of chemistry, and afterwards recommended to Mr. Boyle, whom he served many years in the same capacity. He was also instructed about this time by Dr. Seth Ward, Savilian professor of astronomy, in that science; and from henceforward distinguished himself by a greater number of important inventions and improvements of the mechanic kind, than any one man had ever discovered. Among these were several astronomical instruments for making observations both at sea and land; and he was particularly serviceable to Boyle, in completing the air-pump. Wood tells us, that he also explained "Euclid's Elements," and "Des Cartes's Philosophy," to Boyle. In Nov. 1662, sir Robert Moray, then president, having proposed him for curator of experiments to the Royal Society, he was unanimously accepted, and it was ordered that Boyle should have the thanks of the society for dispensing with him for their use; and that he should come and sit among them, and both exhibit every day three or four of his own experiments, and take care of such others as should be mentioned to him by the society. He executed this office so much to their satisfaction, that when that body was established by the royal charter, his name was in the list of those who were first nominated by the council, May 20, 1663; and he was admitted accordingly, June 3, with a peculiar exemption from all payments. Sept. 28 of the same year, he was nominated by Clarendon, chancellor of Oxford, for the degree of M.A.; and Oct. 19, it was ordered that the repository of the Royal Society should be committed to his care, the white gallery in Gresham-college being appointed for that use. In May 1664, he began to read the astronomical lecture at Gresham for the professor, Dr. Pope, then in Italy; and the same year was made professor of mechanics to the Royal Society by Sir John Cutler, with a salary of 50*l.* per annum, which that gentleman, the founder, settled upon him for life. On Jan. 11, 1664-5, he was elected by that society curator of experiments for life, with an additional salary of 30*l.* per annum to sir John Cutler's annuity, settled on him "pro tempore:" and, March following, was elected professor of geometry in Gresham-college.

In 1665, he published in folio his "Micrographia, or some philosophical descriptions of minute bodies, made by magnifying glasses, with observations and enquiries thereupon:" and the same year, during the recess of the Royal Society on account of the plague, attended Dr. Wilkins and other ingenious gentlemen into Surrey, where they made several experiments. In Sept. 1666, he produced his plan for rebuilding the city of London, then destroyed by the great fire; which was approved by the lord-mayor and court of aldermen. According to it, all the chief streets were to have been built in regular lines; all the other cross streets to have turned out of them at right angles; and all the churches, public buildings, market-places, &c. to have been fixed in proper and convenient places; but the nature of the property, and the impossibility of raising funds to indemnify the landholders who would be injured by this scheme, prevented its being carried into execution. The rebuilding of the city, however, according to the act of parliament, requiring an able person to set out the ground to the several proprietors, Hooke was appointed one of the city surveyors, and Oliver, a glass-painter, the other. In this employment he acquired the greatest part of that estate of which he died possessed; as appeared sufficiently evident from a large iron chest of money found after his death, locked down with a key in it, and a date of the time, which shewed that the contents had been so shut up for above thirty years, and seldom disturbed, for he almost starved himself and all in his house.

In 1668, Hevelius, the famous astronomer at Dantzick, presented a copy of his "Cometographia" to Hooke, in acknowledgment for an handsome compliment which Hooke had paid to him on account of his "Selenographia," printed in 1647; and Hooke, in return, sent Hevelius a description of the dioptric telescope, with an account of his manner of using it, and recommended it to him as preferable to those with plain sights. This circumstance gave rise to a great dispute between them, noticed in our account of Hevelius, in which many learned men afterwards engaged, and which Hooke so managed, as to be universally condemned, though it has since been agreed that he had the best side of the question. In 1671 he attacked sir Isaac Newton's "New Theory of Light and Colours;" where, though he was forced to submit in respect to the argument, he is said to have come off with a better reputation than in the former instance. The Royal

Society having begun their meetings at Gresham-college, in Nov. 1674, the committee in December allowed him 40*l.* to erect a turret over part of his lodgings, for proving his instruments, and making astronomical observations; and the year following he published "A Description of Telescopes, and some other instruments," made by him, with a postscript, complaining of some injustice done him by Oldenburg, the publisher of the "Philosophical Transactions," in regard to his invention of pendulum watches. This charge drew him into a dispute with that gentleman, which ended in a declaration of the Royal Society in their secretary's favour. Oldenburg dying in Aug. 1677, Hooke was appointed to supply his place, and began to take minutes at the meeting in October, and published seven numbers of the "Philosophical Collections," which have been always considered as a part of the "Philosophical Transactions." Soon after this he grew more reserved than formerly, and though he read his Cutlerian lectures, and often made experiments, and shewed new inventions before the Royal Society, yet he seldom left any account of them to be entered in their registers, designing, as he said, to fit them for himself, and make them public, which however he never performed. In 1686, when sir Isaac Newton's *Principia* were published, Hooke, with that jealousy which was natural to him, claimed priority respecting the idea of gravitation. Newton, with a candour equally natural to him, admitted his claim, but shewed at the same time that Hooke's notion of gravitation was different from his own, and that it did not coincide with the phenomena. In reality, the notion of gravitation is as ancient at least as the days of Lucretius, and is particularly noticed by Kepler. Newton's merit consisted, not in ascribing the planetary motions to gravitation, but in determining the law which gravitation follows, and in shewing that it exactly accounts for all the planetary phenomena, which no other system does.

In 1687, his brother's daughter, Mrs. Grace Hooke, who had lived with him several years, died; and he was so affected at her death, that he hardly ever recovered it, but was observed from that time to grow less active, more melancholy, and, if possible, more cynical than ever. At the same time a chancery-suit, in which he was concerned with sir John Cutler, on account of his salary for reading the Cutlerian lectures, made him very uneasy, and in-

creased his disorder. In 1691, he was employed in forming the plan of the hospital near Hoxton, founded by Aske, alderman of London, who appointed archbishop Tillotson one of his executors; and in December the same year, Hooke was created M. D. by a warrant from that prelate. He is also said to have been the architect of Bedlam, and the College of Physicians. In July 1696, his chancery-suit for sir John Cutler's salary was determined in his favour, to his inexpressible satisfaction. His joy on that occasion was found in his diary thus expressed: "DOMSHLGISSA; that is, Deo Optimo Maximo sit honor, laus, gloria, in sæcula sæculorum. Amen. I was born on this day of July, 1635, and God has given me a new birth: may I never forget his mercies to me! whilst he gives me breath may I praise him!" The same year an order was granted to him for repeating most of his experiments, at the expence of the Royal Society, upon a promise of his finishing the accounts, observations, and deductions from them, and of perfecting the description of all the instruments contrived by him, which his increasing illness and general decay rendered him unable to perform. For the two or three last years of his life he is said to have sat night and day at a table, engrossed with his inventions and studies, and never to have gone to bed, or even undressed; and in this wasting condition, and quite emaciated, he died March 3, 1702, at his lodgings in Gresham-college, and was buried in St. Helen's church, Bishopsgate-street, his corpse being attended by all the members of the Royal Society then in London.

Waller, the writer of his life, has given the following character of him, which, though not an amiable one, seems to be drawn with candour and impartiality. He was in person but a despicable figure; short of stature, very crooked, pale, lean, and of a meagre aspect, with dark brown hair, very long, and hanging over his face, uncut, and lank. Suitable to this person, his temper was penurious, melancholy, mistrustful, and jealous; which qualities increased upon him with his years. He set out in his youth with a collegiate or rather a monastic recluseness, and afterwards led the life of a cynical hermit; scarcely allowing himself necessaries, notwithstanding the great increase of his fortunes after the fire in London *. He declared

* Sir Godfrey Copley, in a letter written about the time of Hooke's death, says, "Dr. Hooke is very crazy; much concerned for fear he should outlive his

sometimes, that he had a great project in his head as to the disposal of his estate, for the advancement of natural knowledge, and to promote the ends and designs for which the Royal Society was instituted; to build a handsome fabric for the society's use, with a library, repository, laboratory, and other conveniences for making experiments; and to found and endow a physico-mechanic lecture like that of sir John Cutler. But though he was often solicited by his friends to put his designs down in writing, and make his will as to the disposal of his estate, yet he could never be prevailed on to do it, but died without any will that could be found. In like manner, with respect to his philosophical treasures, when he first became known to the learned world, he was very communicative of his inventions and discoveries, but afterwards grew close and reserved to a fault; alledging for an excuse, that some persons challenged his discoveries for their own, and took occasion from his hints to perfect what he had not finished. For this reason he would suggest nothing, till he had time to perfect it himself; so that many things are lost which he affirmed he knew, though he was not supposed to know every thing which he affirmed. For instance, not many weeks before his death, he told Mr. Waller and others, that he knew a certain and infallible method of discovering the longitude at sea; yet it is evident that his friends distrusted his asseveration of this discovery; and how little credit was then given to it in general, appears from Waller's own account. "Hooke," says he, "suffering this invention to be undiscovered to the last, gave some persons cause to question, whether he was ever the possessor of it; and to doubt whether what in theory seemed very promising, would answer when put in practice. Others indeed more severely judged, that it was only a kind of boasting in him to assert that which had not been performed though attempted by many." In the religious part of his character he was so far exemplary, that he always expressed a great veneration for the Deity, and seldom received any remark-

estate. He hath starved one old woman already; and I believe he will endanger himself to save sixpence for any thing he wants." In another, written a few weeks after his death, Sir Godfrey says, "I wonder old Dr. Hooke did not choose rather to leave his 12,000*l.* to continue what he had promoted and studied all the days of his life, I mean mathematical experiments, than to have it go to those whom he never saw or cared for. It is rare that virtuosos die rich, and it is pity they should if they were like him." Dr. Ducarel's MSS. in Mr. Nichols's possession.

able benefit in life, or made any considerable discovery in nature, or invented any useful contrivance, or found out any difficult problem, without setting down his acknowledgment to God, as many places in his diary plainly shew. He frequently studied the sacred writings in the originals; for he was acquainted with the ancient languages, as well as with all the parts of mathematics. "To conclude," says Waller, "all his errors and blemishes were more than made amends for by the greatness and extent of his natural and acquired parts, and more than common if not wonderful sagacity, in diving into the most hidden secrets of nature, and in contriving proper methods of forcing her to confess the truth, by driving and pursuing the Proteus through all her changes to her last and utmost recesses. There needs no other proof of this, than the great number of experiments he made, with the contrivances for them, amounting to some hundreds; his new and useful instruments and inventions, which were numerous; his admirable facility and clearness in explaining the phenomena of nature, and demonstrating his assertions; his happy talent in adapting theories to the phenomena observed, and contriving easy and plain, not pompous and amusing, experiments to back and prove those theories; proceeding from observations to theories, and from theories to farther trials, which he asserted to be the most proper method to succeed in the interpretation of nature. For these his happy qualifications he was much respected by the most learned philosophers at home and abroad; and as with all his failures he may be reckoned among the great men of the last age, so, had he been free from them, possibly he might have stood in the front."

His papers being put by his friends into the hands of Richard Waller, esq. secretary to the Royal Society, that gentleman collected such as he thought worthy of the press, and published them under the title of his "Posthumous Works," in 1705, to which he prefixed an account of his life, in folio. It is thought, that this gentleman would have published more of Hooke's manuscripts, had he lived. Mr. Professor Robison of Edinburgh, who ascribes the invention of spring-watches to Hooke, had an opportunity of seeing some of Hooke's MSS. that had been rescued from the fire at the burning of Gresham-college, and says that they are full of systematic views: many of them, it must be acknowledged, hasty, inaccurate, and

futile, but still systematical. Hooke called them *algebras*, and considered them as having a sort of inventive power, or rather as means of discovering things unknown by a process somewhat similar to that art. He valued himself highly on account of this view of science, which he thought peculiar to himself: and he frequently speaks of others, even the most eminent, as childishly contenting themselves with partial views of the corners of things. He was likewise very apt to consider other inventors as encroachers on his systems, which he held as a kind of property, being seriously determined to prosecute them all in their turn, and never recollecting that any new object immediately called him off, and engaged him for a while in the most eager pursuit. His algebras had given him many signal helps, and he had no doubt of carrying them through in every investigation. Stimulated by this overfond expectation, when a discovery was mentioned to him he was too apt to think and to say, that he had long ago invented the same thing, when the truth probably was, that the course of his systematic thoughts on the subjects with which it was connected had really suggested it to him, with such vivacity, or with such notions of its importance, as to make him set it down in his register in its own systematic place, which was his constant practice: but it was put out of his mind by some new object of pursuit. These remarks are part of a series, by the same learned professor, on the merits and inventions of Dr. Hooke, which are new, and highly necessary to enable the reader to form a just estimate of Hooke as a benefactor to science. They are to be found in the "Encyclopædia Britannica," under the article WATCH, and in Dr. Gleig's supplement to that work, under HOOKE. No English biographer appears to have done so much justice to our philosopher.[1]

HOOKER, or VOWELL, (JOHN,) an English historian, was born at Exeter, about the year 1524. His father Robert Hooker, a wealthy citizen, was in 1529 mayor of that city. Dr. Moreman, vicar of Menhinit in Cornwall, was his tutor in grammar, after which he studied at Oxford, but in what college Wood was not able to discover. Having left the University, he travelled to Germany, and resided some time at Cologn, where he studied the law; and thence

[1] Life by Waller. — Biog. Brit. — Ward's Gresham Professors. — Ath. Ox. vol. II. — Encyclopædia as above.

to Strasburgh, where he heard the divinity lectures of Peter Martyr. He intended also to have visited France, Spain, and Italy, but a war breaking out, he returned to England, and, residing at his native city, Exeter, was elected chamberlain in 1554, being the first person who held that office; and in 1571 he represented Exeter in parliament. He died in 1601, and was buried in the cathedral of Exeter. His works are, 1. "Order and usage of keeping of Parliaments in Ireland." The MS. of this is in Trinity-college-library, Dublin. He had been sent into Ireland by sir Peter Carew to negotiate his affairs there, and was elected burgess for Athenry in the parliament of 1568. This tract is printed with his Irish Chronicle in Holinshed. 2. "The events of Comets, or blazing stars, made upon the sight of the comet Pagonia, which appeared in November and December 1577." Lond. 1577, 8vo. 3. "An addition to the Chronicles of Ireland from 1546 to 1568," in the second volume of Holinshed. 4. "Catalogue of the bishops of Exeter," and "a Description of Exeter," in the third volume of Holinshed. 5. A translation of the history of the conquest of Ireland from Giraldus Cambrensis, in the second volume of Holinshed, and some other pieces not printed. This gentleman was uncle to the celebrated Richard Hooker.[1]

HOOKER (RICHARD), an eminent English divine, and author of an excellent work, entitled "The Laws of Ecclesiastical Polity, in eight books," was born at Heavytree near Exeter, about the end of March 1554. His parents, not being rich, intended him for a trade; but his schoolmaster at Exeter prevailed with them to continue him at school, assuring them, that his natural endowments and learning were both so remarkable, that he must of necessity be taken notice of, and that God would provide him some patron who would free them from any future care or charge about him. Accordingly his uncle John Hooker, the subject of the preceding article, who was then chamberlain of the town, began to notice him; and being known to Jewell, made a visit to that prelate at Salisbury soon after, and "besought him for charity's sake to look favourably upon a poor nephew of his, whom nature had fitted for a scholar; but the estate of his parents was so narrow, that they were unable to give him the advantage of learn-

[1] Prince's Worthies of Devon.—Ath. Ox. vol. I.—Ware's Ireland by Harris

ing; and that the bishop therefore would become his patron, and prevent him from being a tradesman, for he was a boy of remarkable hopes." The bishop examining into his merits, found him to be what the uncle had represented him, and took him immediately under his protection. He got him admitted, in 1567, one of the clerks of Corpus-Christi college in Oxford, and settled a pension on him; which, with the contributions of his uncle, afforded him a very comfortable subsistence. In 1571, Hooker had the misfortune to lose his patron, together with his pension. Providence, however, raised him up two other patrons, in Dr. Cole, then president of the college, and Dr. Edwyn Sandys, bishop of London, and afterwards archbishop of York. To the latter of these Jewell had recommended him so effectually before his death, that though of Cambridge himself, he immediately resolved to send his son Edwyn to Oxford, to be pupil to Hooker, who yet was not much older; for, said he, "I will have a tutor for my son, that shall teach him learning by instruction, and virtue by example." Hooker had also another considerable pupil, namely, George Cranmer, grand nephew to Cranmer the archbishop and martyr; with whom, as well as with Sandys, he cultivated a strict and lasting friendship. In 1573, he was chosen scholar of Corpus, and in 1577, having taken his master's degree, was elected fellow of his college; and about two years after, being well skilled in the Oriental languages, was appointed deputy-professor of Hebrew, in the room of Kingsmill, who was disordered in his senses. In 1581, he entered into orders; and soon after, being appointed to preach at St. Paul's-cross in London, was so unhappy as to be drawn into a most unfortunate marriage; of which, as it is one of the most memorable circumstances of his life, we shall give the particulars as they are related by Walton. There was then belonging to the church of St. Paul's, a house called the Shunamites house, set apart for the reception and entertainment of the preachers at St. Paul's cross, two days before, and one day after the sermon. That house was then kept by Mr. John Churchman, formerly a substantial draper in Watling-street, but now reduced to poverty. Walton says, that Churchman was a person of virtue, but that he cannot say quite so much of his wife. To this house Hooker came from Oxford so wet and weary, that he was afraid he should not be able to perform his

duty the Sunday following: Mrs. Churchman, however, nursed him so well, that he presently recovered from the ill effects of his journey. For this he was very thankful; so much indeed that, as Walton expresses it, he thought himself bound in conscience to believe all she said; so the good man came to be persuaded by her, "that he had a very tender constitution; and that it was best for him to have a wife, that might prove a nurse to him; such a one as might both prolong his life, and make it more comfortable; and such a one she could and would provide for him, if he thought fit to marry." Hooker, not considering "that the children of this world are wiser in their generation than the children of light," and fearing no guile, because he meant none, gave her a power to choose a wife for him; promising, upon a fair summons, to return to London, and accept of her choice, which he did in that or the year following. Now, says Walton, the wife provided for him was her daughter Joan, who brought him neither beauty nor portion; and for her conditions, they were too like that wife's which Solomon compares to a dripping-house; that is, says Wood, she was "a clownish silly woman, and withal a mere Xantippe."

Hooker, having now lost his fellowship by this marriage, remained without preferment, and supported himself as well as he could, till the latter end of 1584, when he was presented by John Cheny, esq. to the rectory of Drayton-Beauchamp, in Buckinghamshire, where he led an uncomfortable life with his wife Joan for about a year. In this situation he received a visit from his friends and pupils Sandys and Cranmer, who found him with a Horace in his hand, tending a small allotment of sheep in a common field; which he told them he was forced to do, because his servant was gone home to dine, and assist his wife in the household business. When the servant returned and released him, his pupils attended him to his house, where their best entertainment was his quiet company, which was presently denied them, for Richard was called to rock the cradle, and the rest of their welcome being equally repulsive, they stayed but till the next morning, which was long enough to discover and pity their tutor's condition. At their return to London, Sandys acquainted his father with Hooker's deplorable state, who entered so heartily into his concerns, that he procured him to be made master of the Temple in 1585. This, though a valuable piece of

preferment, was not so suitable to Hooker's temper, as the retirement of a living in the country, where he might be free from noise; nor did he accept it without reluctance. At the time when Hooker was chosen master of the Temple, one Walter Travers was afternoon-lecturer there; a man of learning and good manners, it is said, but ordained by the presbytery of Antwerp, and warmly attached to the Geneva church discipline and doctrines. Travers had some hopes of establishing these principles in the Temple, and for that purpose endeavoured to be master of it; but not succeeding, gave Hooker all the opposition he could in his sermons, many of which were about the doctrine, discipline, and ceremonies of the church; insomuch that they constantly withstood each other to the face; for, as somebody said pleasantly, "The forenoon sermon spake Canterbury, and the afternoon Geneva." The opposition became so visible, and the consequences so dangerous, especially in that place, that archbishop Whitgift caused Travers to be silenced by the high commission court. Upon that, Travers presented his supplication to the privy-council, which being without effect, he made it public. This obliged Hooker to publish an answer, which was inscribed to the archbishop, and procured him as much reverence and respect from some, as it did neglect and hatred from others. In order therefore to undeceive and win these, he entered upon his famous work "Of the Laws of Ecclesiastical Polity*;" and laid the foundation

* The following Memoir relative to our author's "Ecclesiastical Polity," was drawn up by sir John Hawkins, and inserted in a work into which the admirers of Hooker were not very likely to look for information, the "Antiquarian Repertory." Neither Walton, says sir John, nor bishop Gauden, nor any other that give an account of Hooker and his writings, make mention of the particular books or tracts which gave occasion to his writing the Ecclesiastical Polity. Whitgift had written an answer to the "Admonition to the Parliament," and thereby engaged in a controversy with Thomas Cartwright, the supposed author of it. Hooker, in his excellent work, undertook the defence of our ecclesiastical establishment, against which Cartwright appears to have been the most powerful of all its opponents. Accordingly, we find throughout his work references to T. C. lib. p. ; but giving only these initials, and citing no book by its proper title, we are at a loss now to know with whom he was contending. It is necessary therefore to state the controversy, the order whereof is this: "Admonition to the Parliament, viz. the first and second," in a small duodecimo volume, without date or place; "An Answer to an Admonition to Parliament, by John Whitgift, D. of Divinitie," 4to. Printed by Bynneman, 1572. 1. "A Replie to the Answer, by T. C." 4to. No date or place. Of this there are two editions, differing in the order of numbering the pages. "A second answer of Whitgift," as must be presumed from the title of the next article, and is probably no other than a book mentioned in Ames's Typ. Antiq. 329, by the

and plan of it, while he was at the Temple. But he found the Temple no fit place to finish what he had there designed; and therefore intreated the archbishop to remove him to some quieter situation in the following letter:

"My lord, When I lost the freedom of my cell, which was my college, yet I found some degree of it in my quiet country parsonage. But I am weary of the noise and oppositions of this place; and indeed God and nature did not intend me for contentions, but for study and quietness. And, my lord, my particular contests here with Mr. Travers have proved the more unpleasant to me, because I believe him to be a good man; and that belief hath occasioned me to examine mine own conscience concerning his opinions. And to satisfy that, I have consulted the Holy Scripture, and other laws, both human and divine, whether the conscience of him, and others of his judgment, ought to be so far complied with by us as to alter our frame of church government, our manner of God's worship, our praising and praying to him, and our established ceremonies, as often as their tender consciences shall require us. And in this examination I have not only satisfied myself, but have begun a treatise, in which I intend the satisfac-

title of a "Defence of the Answer to the Admonition," 1574, fol. Printed by Bynneman. 2. "A second replie of Cartwright against Whitgift's second Answer," 1575, 4to. No place. 3. "The rest of the second Replie of Cartwright against Whitgift's second Answer," 1577, 4to. No place.

Upon a reference to these several publications of Cartwright, and a careful examination of sundry passages cited from him by Hooker, it most evidently appears, that by "T. C. Lib. I." is meant No. 1, as above described; by T. C. Lib. 2," is meant No. 2; and by "T. C. Lib. 3," No. 3. But here it is to be observed, that the references to Lib. 1, agree but with one edition of it, namely, that which has the "Table of the principal Poyntes" at the beginning and not at the end, as the other has. The difference between them is, that in the former the numbers of the pages commence with the "Address to the Church of England," in the latter with the book itself; so that to give one instance of difference, this passage, "When the question is of the authority of a man &c." Eccl. Pol. Edit. 1682, p. 117, is to be found in p. 25 of one edition, and in p. 13 of the other. In Ames, p. 329, is this article, which seems to be a collateral branch of the controversy, "A Defence of the Ecclesiastical Regiment of England defaced by T. C. in his Replie against D. Whitgift, D. D." 1574, 12mo. It does not here appear that this defence is of Whitgift's writing, yet it has the name of his printer, Bynneman. Fuller, in his Church History, Book IX. 102, gives an account of Cartwright, and of his dispute with Whitgift, which is very erroneous; for he makes it to end at Whitgift's Defence of his Answer; nay, he goes further, and assigns reasons for Cartwright's silence. The truth is, he was not silent till long after, but continued the dispute in the Tracts No. 2 and 3, above noted. The relation of the controversy by Neal, in his "History of the Puritans," vol. I. 285, et seq. is very fair and accurate. Antiquarian Repertory, vol. III. p. 138.

tion of others, by a demonstration of the reasonableness of our laws of ecclesiastical polity. But, my lord, I shall never be able to finish what I have begun, unless I be removed into some quiet parsonage, where I may see God's blessings spring out of my mother earth, and eat my own bread in peace and privacy; a place where I may without disturbance meditate my approaching mortality, and that great account which all flesh must give at the last day to the God of all spirits."

Upon this application, he was presented in 1591 to the rectory of Boscomb, in Wiltshire; and July the same year, to the prebend of Nether-Haven, in the church of Sarum, of which he was also made sub-dean. At Boscomb he finished four books, which were entered into the register-book at Stationers'-hall, in March 1592, but not printed till 1594. In 1595 he quitted Boscomb, and was presented by queen Elizabeth to the rectory of Bishop's-Bourne, in Kent, where he spent the remainder of his life. In this place he composed the fifth book of his "Ecclesiastical Polity," which was dedicated to the archbishop, and published by itself in 1597. He finished there the 6th, 7th, and 8th books of that learned work; but whether we have them genuine, and as left by himself, has been a matter of much dispute. Dr. Zouch, however, seems to have advanced almost unanswerable arguments against their being directly from the pen of Hooker. Some time after, he caught cold in a passage by water between London and Gravesend, which drew upon him an illness that put an end to his life when he was only in his forty-seventh year. He died Nov. 2, 1600. His illness was severe and lingering; he continued, notwithstanding, his studies to the last. He strove particularly to finish his "Ecclesiastical Polity," and said often to a friend who visited him daily, that "he did not beg a long life of God for any other reason, but to live to finish the three remaining books of Polity; and then, Lord, let thy servant depart in peace," which was his usual expression. A few days before his death, his house was robbed; of which having notice, he asked, "are my books and written papers safe?" And being answered that they were, "then," said he, "it matters not, for no other loss can trouble me."

But whatever value Hooker himself might put upon his books of "Ecclesiastical Polity," he could not in that

respect exceed the estimate which has been formed by the general judgment of mankind, with the exception only of the enemies of our church establishment. This work has ever been admired for soundness of reasoning, and prodigious extent of learning; and the author has universally acquired from it the honourable titles of "the judicious," and "the learned." When James I. ascended the throne of England, he is said to have asked Whitgift for his friend Mr. Hooker, from whose books of "Ecclesiastical Polity" he had so much profited; and being informed by the archbishop that he died a year before the queen, he expressed the greatest disappointment, and the deepest concern. Charles I. it is well known, earnestly recommended the reading of Hooker's books to his son; and they have ever since been held in the highest veneration and esteem by all. An anecdote is preserved by the writer of his life, which, if true, shews that his fame was by no means confined to his own country, but reached even the ears of the pope himself. Cardinal Alen and Dr. Stapleton, though both in Italy when his books were published, were yet so affected with the fame of them, that they contrived to have them sent for; and after reading them, are said to have told the pope, then Clement VIII. that "though his holiness had not yet met with an English book, as he was pleased to say, whose writer deserved the name of an author, yet there now appeared a wonder to them, and so they did not doubt it would appear to his holiness, if it was in Latin; which was, that 'a pure obscure English priest had written four such books of law and church polity, in so majestic a style, and with such clear demonstrations of reason,' that in all their readings they had not met with any thing that exceeded him." This begetting in the pope a desire to know the contents, Stapleton read to him the first book in Latin; upon which the pope said, "there is no learning that this man hath not searched into; nothing too hard for his understanding. This man indeed deserves the name of an author. His books will get reverence by age; for there is in them such seeds of eternity, that if the rest be like this, they shall continue till the last fire shall devour all learning;" all which, whether the pope said it or no, we take to be strictly true.

Dr. Gauden published Hooker's "Works," 1662, fol. with a life, in which there are some inaccuracies. A second edition, with Hooker's Life by Walton, appeared in

1666, fol. reprinted in 1676, 1682, and 1723, which last some call "the best edition." A more commodious one for use was printed at Oxford, 1793, 3 vols. 8vo. It is needless to add how much Walton's Life of Hooker has been improved in Zouch's edition of those valuable memorials. Hooker's other works, published separately, were, 1. "Answer to the Supplication that Mr. Travers made to the Council," Oxon. 1612, 4to. 2. "A learned discourse of Justification, Works, and how the foundation of Faith is overthrown, on Habak. i. 4." ibid. 1612, 4to. 3. "A learned Sermon on the nature of Pride, on Habak. ii. 4." ibid. 1612, 4to. 4. "A Remedy against Sorrow and Fear, delivered in a funeral sermon on John xiv. 27." ibid. 1612, 4to. 5. "A learned and comfortable Sermon of the certainty and perpetuity of Faith in the elect; especially of the prophet Habakkuk's faith," ibid. 1612, 4to. 6. "Two Sermons upon part of Jude's Epistles," ibid. 1613, 4to. These Sermons were originally published by Mr. Henry Jackson, with "Wickliff's Wicket," and afterwards reprinted without that tract, and met with a very welcome reception from the public. 7. "A Discovery of the causes of these Contentions touching Church-government, out of the fragments of Richard Hooker," published in 1641, along with a work entitled "A Summarie View of the government both of the Old and New Testament; whereby the episcopal government of Christ's church is vindicated," out of the rude draughts of Launcelot Andrews, late bishop of Winchester. 8. "Three treatises inserted in a work edited by bishop Sanderson, and entitled "Clavi Trabales," on the king's power in matters of religion, in the advancement of bishops, &c. Dr. Zouch mentions as a publication of great merit, "A faithful abridgment of the Works of Hooker, with an account of his life: by a Divine of the Church of England," London, 1705.[1]

HOOKER (THOMAS), a celebrated divine of New England, whose works frequently occur in our public libraries, and may render their author the object of curiosity, was born at Marfield, in Leicestershire, in 1586, and was educated at Emanuel-college, Cambridge, of which he became fellow. On his leaving the university, he preached

[1] Life by Walton.—Biog. Brit.—Prince's Worthies of Devon.—Neal's Puritans, &c. &c.

occasionally for some time in London, but in 1626 was chosen lecturer and assistant to a clergyman at Chelmsford, where he officiated with great reputation, until silenced for non-conformity by Laud, then bishop of London. On this occasion forty-seven of the neighbouring clergy sent a petition to the bishop, attesting his orthodoxy and peaceable disposition. But this had no effect; and even when Mr. Hooker set up a grammar-school in the neighbourhood of Chelmsford, he was cited to appear before the high commission court, which determined him to go to Holland, where he preached for two or three years, and in 1633 went to New-England, and became pastor of the church of Hertford, in the colony of Connecticut, and from his pious services and usefulness, was called the father of that colony. He died July 7, 1647. Among his works are, 1. "An exposition of the Lord's Prayer," Lond. 1645, 4to. 2. "The Saint's Guide," ibid. 1645, 12mo. 3. "A Survey of the Summe of Church Discipline, wherein the way of the churches of New England is warranted," ibid. 1648, 4to. 4. "The Covenant of Grace opened in several Sermons," ibid. 1649, 4to. 5. "The Saints' Dignity and Duty," ibid. 1651, 4to.[1]

HOOLE (CHARLES), a schoolmaster of very considerable note in his day, and the publisher of some school-books not yet out of use, was born at Wakefield, in Yorkshire, in 1610, and educated at the free-school there. At the age of eighteen years, by the advice of his kinsman Dr. Robert Sanderson, afterwards bishop of Lincoln, he was sent to Lincoln-college, Oxford, where he became a proficient in the Greek and Hebrew tongues, and in philosophy. After he had taken one degree in arts, he entered into orders, retired to Lincolnshire for a time, and was appointed master of the free-school at Rotheram, in Yorkshire. In the beginning of the civil war he went to London, and by the invitation of some of the citizens, he taught a private school, first near Red-cross street, and afterwards in Token-house garden, in Lothbury. About the restoration, he was invited into Monmouthshire; but the promises made to induce him to go there not being answered, he returned to London, and was taken under the protection of his relation bishop Sanderson, who gave him a prebend in the church of Lincoln. About that time

[1] Neal's Hist. of New England.—Bodleian and Brit. Museum Catalogues.

he became rector of Stock, near Billericay, in Essex, where he died on the 7th of March, 1666. He published, "Pueriles confabulatiunculæ;" "Aditus facilis ad linguam Latinam;" "Corderius's Colloquies;" "Rudiments of the Latin Grammar;" "Examination of the Common Accidence," and in all, above twenty little books of this kind, many of which were adopted in schools, and reprinted again and again for the remainder of the seventeenth and part of the eighteenth century.[1]

HOOLE (JOHN), a dramatic poet and translator, was the son of Samuel Hoole, of London, watch-maker, by Sarah his wife, the daughter of James Drury, a clock-maker, whose family came from Warwickshire. He was born in Moorfields, in December 1727, and received part of his early instruction from his uncle, a taylor, who lived in Grub-street*. He was afterwards sent to a private boarding-school in Hertfordshire, kept by Mr. James Bennet, the publisher of Roger Ascham's works, where he acquired an accurate knowledge of the Latin and French languages, and a small portion of the Greek. His father, who had carried on the business of watch-making to considerable advantage, in consequence of some newly-invented machinery of his own construction, wished to have his son brought up to his own trade, but his being extremely near-sighted proved an insuperable objection, and therefore, at the age of seventeen, he was placed as a clerk in the East-India-house, in the accountant's office. At this time, as he often accompanied his father to the theatre, who had access behind the scenes, and assisted in constructing some of the pantomime scenery, he contracted a fondness for this amusement which might have been fatal to him, for he had no qualifications for the stage, had not his father prevented him. He employed his leisure hours, therefore, more profitably, in improving himself in the Latin, and especially the Italian tongue, which last he studied with a view to be able to read in the original his favourite Ariosto, of whom, when a boy, he became enamoured by reading the "Orlando Furioso" in sir John Harrington's old translation.

From admiring he proceeded to translate this poet, but laid this task aside for some time, to execute a translation

[1] Ath. Ox. vol. II.

* When this little circumstance was mentioned by Mr. Hoole to Dr. Johnson; the latter said, smiling, "Sir, you have been *regularly* educated."

of Tasso's "Jerusalem Delivered," which he began in 1758, and printed in 1761 a specimen for the perusal of his friends, who probably encouraged him to proceed, as in 1763 he published the whole, and was permitted to dedicate and present it at court to the queen. The dedication was written by Dr. Johnson. This was Mr. Hoole's first avowed production, but he had before printed a few poetical essays without his name, and a Monody on the death of Mrs. Woffington, which is in Pearch's collection. In 1767 he published two volumes of the dramas of Metastasio, consisting of six pieces, a copy of which he transmitted to the author, who wrote a very elegant letter to him. His own dramas were, "Cyrus," 1768; "Timanthes," 1770; and "Cleonice," 1775; none of which had success on the stage.

In 1773, the first volume of his "Orlando Furioso" appeared, and was favourably received, but the farther prosecution of the work was interrupted by his appointment to the office of auditor of Indian accounts to the East India company, which occupied much of his time and attention. Returning again, however, to his task, he completed the "Orlando Furioso" in 1783, in 5 vols. 8vo. In 1785 he wrote the life of his friend Mr. Scott, the poet of Amwell, with whom he had become acquainted in 1757, by marrying a quaker lady, Susannah Smith, of Bishop Stortford. About the end of 1783 he resigned his employment in the India-house, after a service of nearly forty-two years; and in April 1786 retired with his wife and son, the rev. Samuel Hoole, to the parsonage-house of Abinger, near Dorking. Here, adverting to the objections which had been made to the length and perplexity of Ariosto's poem, he published "The Orlando, reduced to twenty-four books, the narrative connected, and the stories disposed in a regular series," 1791, 2 vols. 8vo; but this has not prevented the republication of his former edition, which, with all its imperfections, conveys the truest idea of the tedious and extravagant original. In 1792 he gave to the English public Tasso's juvenile poem of "Rinaldo." His last production was a more complete collection of Metastasio's "Dramas and other Poems" in 3 vols. 8vo. In this, if we mistake not, Mr. Hoole has displayed more poetical energy and variety than in his translations of Tasso and Ariosto, in which his chief merit is smooth versification, and his chief defect a want of variety in his harmony. Mr. Hoole

died at Dorking, Aug. 2, 1803, leaving the reputation of an amiable and estimable man in his private character; a man of taste, and a good scholar. He lived much in habits of friendship with Dr. Johnson, and attended that eminent man in his last illness, of which he left an interesting diary.[1]

HOOPER (Dr. GEORGE), an eminent English divine, son of George Hooper, gent. was born at Grimley, in Worcestershire, Nov. 18, 1640, and educated in grammar and classical learning first at St. Paul's, and afterwards at Westminster-school, where he was a king's scholar. From thence he was elected to Christ-church in Oxford, in 1657, where he took his degrees at the regular times; and distinguished himself above his contemporaries by his superior knowledge in philosophy, mathematics, Greek and Roman antiquities, and the oriental languages, in which last he was assisted by Dr. Pocock. In 1672 he became chaplain to Morley, bishop of Winchester, who collated him to the rectory of Havant, in Hampshire, which, the situation being unhealthy, he resigned for the rectory of East Woodhay, in the same county. In July 1673 he took the degree of B. D. and not long afterwards became chaplain to archbishop Sheldon, who begged that favour of the bishop of Winchester, and who in 1675 gave him the rectory of Lambeth, and afterwards the precentorship of Exeter. In 1677 he commenced D. D. and the same year, being made almoner to the princess of Orange, he went over to Holland, where, at the request of her royal highness, he regulated her chapel according to the usage of the church of England. After one year's attendance, he repassed the sea, in order to complete his marriage to Abigail, daughter of Richard Guildford, gent. the treaty for which had been set on foot before his departure. He then went back to her highness, who had obtained a promise from him to that purpose; but, after a stay of about eight months, she consented to let him return home. In 1680 he is said to have been offered the divinity-professorship at Oxford, but the succession to that chair had been secured to Dr. Jane. About the same time, however, Dr. Hooper was made king's chaplain. In 1685, by the king's command, he attended the duke of Monmouth, and

[1] European Mag. for 1792.—Biog. Dram.—Gent. Mag. vol. LXXIII.—Nichols's Bowyer.—Boswell's Johnson.

had much free conversation with him in the Tower, both the evening before, and the day of his execution, on which, that unhappy nobleman assured him "he had made his peace with God," the nature of which persuasion Dr. Hooper solemnly entreated him to consider well, and then waited on him in his last moments. The following year he took a share in the popish controversy, and wrote a treatise, which will be mentioned presently with his works. In 1691, he succeeded Dr. Sharp in the deanery of Canterbury. As he never made the least application for preferment, queen Mary surprised him with this offer, when the king her husband was absent in Holland. With a disinterestedness not very common, he now proposed to resign either of his livings, but the queen observed that "though the king and she never gave two livings to one man, yet they never took them away," and ordered him to keep both. However, he resigned the rectory of Woodhay. He was made chaplain to their majesties the same year. In 1698, when a preceptor was chosen for the duke of Gloucester, though both the royal parents of that prince pressed earnestly to have Hooper, and no objection was ever made against him, yet the king named bishop Burnet for that service. In 1701, he was chosen prolocutor to the lower house of convocation; and the same year was offered the primacy of Ireland by the earl of Rochester, then lord-lieutenant, which he declined. In May 1703, he was nominated to the bishopric of St. Asaph. This he accepted, though against his inclination: on this occasion he resigned Lambeth, but retained his other preferments with this bishopric, in which, indeed, he continued but a few months, and on that account he generously refused the usual mortuaries or pensions, then so great a burthen to the clergy of Wales, saying "They should never pay so dear for the sight of him." In March following, being translated to the bishopric of Bath and Wells, he earnestly requested her majesty to dispense with the order, not only on account of the sudden charge of such a translation, as well as a reluctance to remove, but also in regard to his friend Dr. Ken, the deprived bishop of that place, for whom he begged the bishopric. The queen readily complied with Hooper's request; but the offer being declined by Ken, Hooper at his importunity yielded to become his successor. He now relinquished the deanery of Canterbury, but wished to have retained the precentor-

ship of Exeter *in commendam*, solely for the use of Dr. Ken. But this was not agreeable to Dr. Trelawney, bishop of Exeter. His intention, however, was supplied by the bounty of the queen, who conferred an annual pension of 200*l.* on the deprived prelate. In 1705, bishop Hooper distinguished himself in the debate on the danger of the church, which, with many other persons, he apprehended to be more than imaginary. His observation was candid; he complained with justice of that invidious distinction which the terms *high church* and *low church* occasioned, and of that enmity which they tended to produce. In the debate in 1706, he spoke against the union between England and Scotland, but grounded his arguments on fears which have not been realized. In 1709-10, when the articles of Sacheverell's impeachment were debated, he endeavoured to excuse that divine, and entered his protest against the vote, which he could not prevent.

But, whatever were his political opinions, his prudent, courteous, and liberal behaviour in his diocese, secured the esteem both of the laity and clergy. To the latter he was a faithful friend. For while he confined his preferments to those of his own diocese, his disposal of them was judicious and disinterested. The modest were often dignified without any expectation, and the diligent were always advanced without the least solicitation. His regulation also in official proceedings was so conspicuous, that "no tedious formalities protracted business, no imperious officers insulted the clergy." The regard which he experienced, inseparably attached him to this diocese, and it is said that he could not be prevailed on to accept the see of London on the death of Dr. Compton, or that of York on the death of Dr. Sharp.

Having presided over the see of Bath and Wells twenty-three years and six months, and having nearly attained to the great age of eighty-seven, he died at Barkley, in Somersetshire, whither he sometimes retired, Sept. 6, 1727. His remains were interred, at his own request, in the cathedral of Wells, under a marble monument with a Latin inscription, and adjoining to it is a monument with an inscription to the memory of his wife, who died the year before him. By this lady he had nine children, one of whom only, a daughter, survived him, then the widow of —— Prowse, esq.

It had been observed of this prelate by the celebrated Dr. Busby, "that he was the best scholar, the finest gentleman, and would make the completest bishop that ever was educated at Westminster-school;" and Dr. Coney, who knew the bishop well, has proved this testimony to have been just in every respect. Bishops Burnet and Atterbury are the only writers of any note who have spoken, evidently from prejudice, against him, as an ambitious man, a charge which the history of his promotions amply refutes.

Besides eight sermons, he published several books in his life-time, and left several MSS. behind him, some of which he permitted to be printed. The following is a catalogue of both: 1. "The Church of England free from the imputation of Popery," 1682. 2. "A fair and methodical Discussion of the first and great Controversy between the Church of England and the Church of Rome, concerning the Infallible Guide: in three Discourses." The first two of these were licensed by Dr. Morrice, in 1687, but the last was never printed. 3. "The Parson's case under the present Land-Tax, recommended in a Letter to a member of the House of Commons," 1689. 4. "A Discourse concerning Lent, in two Parts. The first, an historical account of its observation: the second, an essay concerning its original. This subdivided into two repartitions, whereof the first is preparatory, and shews that most of our Christian ordinances are derived from the Jews; and the second conjectures, that Lent is of the same original," 1694. 5. A paper in the "Philosophical Transactions" for Oct. 1699, entitled "A Calculation of the Credibility of Human Testimony." 6. "New Danger of Presbytery," 1737. 7. "Marks of a defenceless Cause." 8. "A Narrative of the Proceedings of the lower House of Convocation from Feb. 10, 1700, to June 25, 1701, vindicated." 9. "De Valentinianorum Hæresi conjecturæ, quibus illius origo ex Ægyptiaca theologia deducitur," 1711. 10. "An Inquiry into the state of the ancient Measures, the Attic, the Roman, and especially the Jewish. With an Appendix concerning our old English money and measures of content," 1721. 11. "De Patriarchæ Jacobi Benedictione Gen. 49, conjecturæ," published by the rev. Dr. Hunt, afterwards the Hebrew professor, with a preface and notes, according to the bishop's directions to the editor, a little before his death. The MSS. before men-

tioned are the two following; 1. "A Latin Sermon, preached in 1672, when he took the degree of B. D.; and, 2. "A Latin Tract on Divorce." A beautiful edition of his whole works was printed at Oxford, 1757, folio, by the above Dr. Hunt.[1]

HOOPER, or HOPER (JOHN), an eminent prelate and martyr, was born in Somersetshire, in 1495, and entered of Merton college, Oxford, in 1514, under the tuition of his uncle John Hooper, a fellow of that house. In 1518 he was admitted B. A.; the only degree he took in this university. It is supposed that he afterwards became one of the number of Cistercians, or white monks, and continued some years, until, becoming averse to a monastic life, he returned to Oxford, where, by the writings of some of the reformers which had reached that place, he was induced to embrace the principles of protestantism. In 1539, when the statute of the six articles was put in execution, he left Oxford, and got into the service of sir Thomas Arundel, a Devonshire gentleman, to whom he became chaplain, and steward of his estate; but this gentleman discovering his principles, withdrew his protection, and he was then obliged to go to France, where he continued for some time among the reformed, until his dislike of some of their proceedings made him return to England: but, being again in danger here, he in the disguise of a sailor escaped to Ireland, and thence to Holland and Switserland. At Zurich he met with Bullinger, himself a refugee from his country for the sake of religion, and who, therefore, gave Hooper a friendly reception. During his residence here, Hooper married a Burgundian lady.

On the accession of king Edward in 1547, Hooper was enabled to return to England, and settled in London, where he frequently preached the doctrines of the reformation; but had imbibed abroad such notions on the subject of church government, and the habits, as rendered his principles somewhat suspected by archbishop Cranmer, and Ridley, and prevented his co-operating with them so cordially as could have been wished in that critical time. In doctrinal matters, however, he was an able assistant, being a man of learning, and a good philosopher and critic. When Bonner was to be deprived of his bishopric, he was one of

[1] Todd's Lives of the Deans of Canterbury.—Gen. Dict.—Gent. Mag. vol. XVII. and LXII.—Burnet's Own Times.—Nichols's Atterbury.—Ath. Ox. vol. II.—Nichols's Bowyer.

his accusers; which, no doubt, would recommend him as an acceptable sacrifice in the following bloody reign. By the interest of the earl of Warwick, he was nominated and elected bishop of Gloucester; but, when he came to be consecrated or invested by archbishop Cranmer and bishop Ridley, he refused to wear a canonical habit; and it was not until these ceremonies were dispensed with by the king's authority, that he was consecrated bishop, in 1550; and about two years after, he had the bishopric of Worcester given to him, to keep in commendam with the former. He now preached often, visited his dioceses, kept great hospitality for the poor, and was beloved by many. But in the persecution under Mary, being then near sixty years of age, and refusing to recant his opinions, he was burned in the city of Gloucester, Feb. 9, 1554, and suffered death with admirable constancy.

He published many writings, some of which are to be found in Fox's book of the "Acts and Monuments of the Church." The others are, 1. "Answer to the Lord Winchester's book, entitled A detection of the Devil's Sophistry, &c." Zurich, 1547, 4to. 2. "A Declaration of Christ and his office," ibid. 1547, 8vo, and afterwards 12mo. 3. "Lesson of the Incarnation of Christ," Lond. 1549, 8vo. 4. "Sermons on Jonas," ibid. 1550, 8vo. 5. "A godly confession and protestation of the Christian Faith," ibid. 1550. 6. "Homily to be read in the time of pestilence," Worcester, 1553. 7. "Certain sentences written in prison," Lond. 1559, 8vo. 8. "An Apology against the untrue and slanderous report, that he should be a maintainer and encourager of such that cursed the queen's highness," ibid. 1562. 9. "Comfortable Expositions on the 23d, 62d, 73d, and 77th Psalms," ibid. 1580, 4to. 10. "Annotations on the 13th Chapter to the Romans," ibid. 1683. 11. "Twelve Lectures on the Creed," ibid. 1581, 8vo. 12. "Confession of the Christian Faith, containing 100 articles," ibid. 1581, 8vo, 1584, 4to. 13. "Declaration of the ten holy Commandments," ibid. 1550, 1588, 8vo. There are also some pieces of Hooper's in Burnet's "History of the Reformation," to which, as well as to Fox, the reader may be referred for many particulars of his life and death.[1]

[1] Burnet and Fox ubi supra.—Strype's Cranmer, passim.—Ath. Ox. vol. I.—Wordsworth's Eccl. Biography.

HOORNBEECK (JOHN), an illustrious professor of divinity in the universities of Utrecht and Leyden, was born at Haerlem in 1617, and studied there till he was sixteen, when he was sent to Leyden, and afterwards in 1635, went to study at Utrecht. In 1632, he was admitted a minister, went to perform the functions of his office secretly at Cologne, and was never discouraged by the dangers to which he was exposed, in a city where most of the inhabitants were zealous papists. He returned to Holland in 1643, and that year was made D. D. The proofs he gave of his great learning were such, that he was chosen in 1644 to fill the chair of divinity professor at Utrecht; and the next year was made minister in ordinary of the church in that city. However difficult the functions of these two employments were, yet he acquitted himself in them with great diligence almost ten years. As a pastor, he often visited the members of his church: he encouraged the pious, instructed the ignorant, reproved the wicked, refuted the heretics, comforted the afflicted, refreshed the sick, strengthened the weak, cheered the drooping, assisted the poor. As a professor, he took as much care of the students in divinity, as if they had been his own children: he used to read not only public lectures, but even private ones, for them; and to hold ordinary and extraordinary disputations. He was chosen to exercise the same employments at Leyden which he had at Utrecht, and accepted them in 1654. He died in 1666; and though he was but forty-nine years of age, yet considering his labours, it is rather a matter of wonder that he lived so long, than that he died so soon. He published a great number of works, didactical, polemical, practical, historical, and oratorical. The principal are, "A Refutation of Socinianism," from 1650 to 1664, 3 vols. 4to; a treatise for the "Conviction of the Jews," 1658, 8vo, and "of the Gentiles," 1669, 4to; "A System of Practical Divinity," 4to; "Theological Institutions," &c.; all in Latin. He understood many languages, both ancient and modern; the Latin, Greek, Hebrew, Chaldaic, Syriac, Rabbinical, Dutch, German, English, French, Italian, and some little of Arabic and Spanish. He never departed one inch from the most strict orthodoxy; and was not less commendable for his integrity, than for his parts and learning. Bayle, who had little in common with so sound a divine, exhibits him as the complete model of

a good pastor and divinity-professor. He married at Utrecht in 1650; and left two sons.[1]

HOORNE (JOHN VAN), a distinguished anatomist and physician, was born at Amsterdam in 1621, and educated at the university of Utrecht, where he went through his medical studies with honour. With a view to farther improvement he visited Italy; but on his arrival in that country he entered the Venetian army, in which he served for some time. Subsequently, however, his taste for science returned; and having studied under the most eminent professors of Italy, he went to the universities of Basil, Montpellier, and Orleans, in the first of which he received the degree of M. D. On his return he was appointed professor of anatomy and surgery at Amsterdam; and in 1653 he was made professor of the same sciences in the university of Leyden, where he died January 1670.

Van Hoorne was a man of considerable literary attainments, being master of eight languages. His reputation with posterity, however, rests principally on his anatomical knowledge. He seems to have first described the thoracic duct in the human body, which Pecquet had already demonstrated in other animals; and the intimate structure of the testes. He drew a great number of anatomical figures, with great elegance; and besides editing the works of Botallus, in 1660, and the book of Galen "De Ossibus," with the commentaries of Vesalius, Sylvius, &c. in 1665, he wrote, 1. "Exercitationes Anatomicæ I & II ad Observationes Fallopii anatomicas," &c. Liege, 1649, 4to. 2. "Novus ductus chyliferus, nunc primùm delineatus, descriptus, et eruditorum examini propositus," ibid. 1652. 3. "Microcosmus, seu brevis manuductio ad historiam corporis humani, in gratiam discipulorum," ibid. 1660, and several subsequent editions. 4. "Microtechne, id est, brevissima Chirurgiæ Methodus," ibid. 1663, 1668, Lipsiæ, 1675. 5. "Prodromus Observationum suarum circa partes genitales in utroque sexu," Leyden, 1668. This work was afterwards published by Swammerdam, who had made the greater part of the experiments there recorded, of which Van Hoorne only paid the expences, under the title "Miraculum Naturæ," 1672, 4to. 6. "Observationes Anatomico-Medicæ," &c. Amst. 1674, 12mo. 7. A posthumous

[1] Gen. Dict.—Niceron, vol. XXXIII.—Burman Traject. Erud.—Freheri Theatrum.—Saxii Onomast.

collection, under the title of "Opuscula Anatomico-Chirurgica," was published by professor Pauli, at Leipsic, in 1707, 8vo, with annotations.[1]

HOPE (JOHN), an eminent professor of botany in the university of Edinburgh, was the son of Mr. Robert Hope, surgeon, and grandson of lord Rankeilar, one of the senators of the college of justice in Scotland. He was born May 10, 1725, and educated at the university of Edinburgh, where his attention was first directed to the medical art. He afterwards visited other medical schools, particularly Paris, where he studied his favourite science, botany, under the celebrated Bernard Jussieu. On his return to Scotland, he obtained the degree of M. D. from the university of Glasgow in 1750, and being a few months after admitted a member of the royal college of physicians, Edinburgh, entered upon the practice of medicine in that city. On the death of Dr. Alston, in 1761, he was appointed king's botanist in Scotland, superintendant of the royal garden, and professor of botany and materia medica. The latter, the professorship of materia medica, he resigned in 1768, and by a new commission from his majesty, was nominated regius professor of medicine and botany in the university, and had the offices of king's botanist and superintendant of the royal gardens conferred upon him for life, which till that time had been always granted during pleasure only. While he thus enjoyed his honours at home, he received the most flattering marks of esteem from the learned of other countries, having been elected a member not only of the royal society of London, but also of several celebrated foreign societies, and having been enrolled in the first class of botanists even by Linnæus, who denominated a beautiful shrub by the name of Hopea; and at a time when he might be justly considered as at the very head of his profession in Edinburgh, holding the distinguished office of president of the royal college of physicians, he was seized with an alarming illness, which, in the space of a few days, put a period to his life, Nov. 10, 1786. This gentleman richly deserves to be remembered as one of the earliest lecturers on the vegetable physiology, as well as an experienced practical botanist. Edinburgh is indebted to his spirit and perseverance, in establishing and providing suitable funds for its botanic garden, one of the first in the kingdom.

[1] Moreri.—Rees's Cyclopædia.

Besides some useful manuals for facilitating the acquisition of botany by his students, Dr. Hope was long engaged in the composition of an extensive work, on which he bestowed much study and reflection; the object of which was, to increase the advantages which result from the highly ingenious artificial system of Linnæus, by conjoining with it a system of vegetables distributed according to their great natural orders. He had made very considerable progress in this valuable work; and it is much to be regretted by every lover of botany, that it was left imperfect at his death. Two valuable dissertations were published by him in the Philosophical Transactions, one on the *Rheum palmatum*, and the other on the *Ferula Assafœtida*, in which he demonstrates the practicability of cultivating these two officinal plants in our own country. The true rhubarb has been since extensively and successfully cultivated; but that of the assafœtida plant has not been equally attended to.[1]

HOPE (SIR THOMAS), a Scotch lawyer, was the son of Henry Hope, a merchant of Edinburgh, who had many commercial transactions with Holland, where he afterwards resided, and where he married Jacque or Jacqueline de Tott. His son Thomas soon distinguished himself at the bar; and was made king's advocate in 1627, when he was also created a baronet by Charles I. He however attached himself to the covenanters, and was consulted by them in all difficult points. The king nevertheless, perhaps either to render him suspected to that party, or with a view to win him over, appointed sir Thomas commissioner to the general assembly in August 1643.

Sir Thomas Hope died in 1646, leaving large estates to three sons; the youngest, sir James, being ancestor of the Hopetoun family, which arose to great wealth from his marriage with Anne, heiress of John Foulis of Leadhills in Lanarkshire, these mines being an unfailing source of opulence. The works of sir Thomas Hope on the Scottish law continue to be valued: they are his "Minor Practics," and his "Decisions." He also wrote some Latin poems, and an account of the earls of Mar. There are several of his MSS. in the Advocates' library, Edinburgh.[2]

HOPKINS (EZEKIEL), a learned and worthy prelate, who experienced a fate extremely singular, was born in

[1] Life by Dr. Duncan, Medical Commentaries, Dec. ii. vol. III.
[2] Pinkerton's Scottish Gallery.

1633, at Sandford in Devonshire, where his father was curate; became chorister of Magdalen college, Oxford, in 1649; at the age of about sixteen, he was usher of the school adjoining, being already B. A.; he was chaplain of the college when M. A.; and would have been fellow, had his county qualified him. All this time he lived and was educated under presbyterian and independent discipline; and about the time of the restoration became assistant to Dr. Spurstow of Hackney. He was afterwards elected preacher at one of the city churches; the bishop of London, however, refused to admit him, as he was a popular preacher among the fanatics; but after some time he was settled in the parish church of St. Mary Wolnoth. Having retired to Exeter on account of the plague, he obtained the living of St. Mary's church at Exeter, was countenanced by bishop Ward, and much admired for the comeliness of his person and elegance of preaching. The lord Robartes in particular (afterwards earl of Truro) was so pleased with him, that he gave him his daughter Araminta in marriage, took him as his chaplain to Ireland in 1669, gave him the deanery of Raphoe, and recommended him so effectually to his successor lord Berkeley, that he was consecrated bishop of Raphoe, Oct. 27, 1671, and translated to Londonderry in 1681. Driven thence by the forces under the earl of Tyrconnel, in 1688, he retired into England, and was elected minister of Aldermanbury in Sept. 1689, where he died, June 22, 1690. He published five single sermons, afterwards incorporated in two volumes; "An Exposition of the Ten Commandments," 1692, 4to, with his portrait; and an "Exposition of the Lord's Prayer," 1691, all printed in one volume, 1710, folio. An edition of his works has very recently appeared in 4 vols. 8vo.[1]

HOPKINS (CHARLES), son of the preceding, was born at Exeter, in 1664; but his father being taken chaplain to Ireland, he received the early part of his education at Trinity college, Dublin; and afterwards was a student at Queen's college, Cambridge, where he took the degree of B. A. in 1688. The rebellion breaking out in Ireland in that year, he returned thither, and exerted his early valour in the cause of his country, religion, and liberty. When public tranquillity was restored, he came again into Eng-

[1] Ath. Ox. vol. II.—Prince's Worthies of Devon.—Nichols's Poems.

land, and formed an acquaintance with gentlemen of wit, whose age and genius were most agreeable to his own. In 1694 he published some "Epistolary Poems and Translations," which may be seen in Nichols's "Select Collection;" and in 1695 he shewed his genius as a dramatic writer, by "Pyrrhus king of Egypt," a tragedy, to which Congreve wrote the epilogue. He published also in that year, "The History of Love," a connection of select fables from "Ovid's Metamorphoses," 1695; which, by the sweetness of his numbers and easiness of his thoughts, procured him considerable reputation. With Dryden in particular he became a great favourite. He afterwards published the "Art of Love," which, Jacob says, "added to his fame, and happily brought him acquainted with the earl of Dorset, and other persons of distinction, who were fond of his company, through the agreeableness of his temper, and the pleasantry of his conversation. It was in his power to have made his fortune in any scene of life; but he was always more ready to serve others than mindful of his own affairs; and by the excesses of hard drinking, and too passionate an addiction to women, he died a martyr to the cause in the thirty-sixth year of his age." Mr. Nichols has preserved in his collection an admirable hymn, "written about an hour before his death, when in great pain." His "Court-Prospect," in which many of the principal nobility are very handsomely complimented, is called by Jacob "an excellent piece;" and of his other poems he adds, "that they are all remarkable for the purity of their diction, and the harmony of their numbers." Mr. Hopkins was also the author of two other tragedies; "Boadicea Queen of Britain," 1697; and "Friendship improved, or the Female Warrior," with a humourous prologue, comparing a poet to a merchant, a comparison which will hold in most particulars except that of accumulating wealth. The author, who was at Londonderry when this tragedy came out, inscribed it to Edward Coke of Norfolk, esq. in a dedication remarkably modest and pathetic. It is dated Nov. 1, 1699, and concludes, "I now begin to experience how much the mind may be influenced by the body. My Muse is confined, at present, to a weak and sickly tenement; and the winter season will go near to overbear her, together with her household. There are storms and tempests to beat her down, or frosts to bind her up and kill her; and she has no friend on her side but youth to bear

her through; If that can sustain the attack, and hold out till spring comes to relieve me, one use I shall make of farther life shall be to shew how much I am, sir, your most devoted humble servant, C. HOPKINS."

His feelings were but too accurate; he died in the course of that winter, 1700.[1]

HOPKINS (JOHN), another son of the bishop of Londonderry, who deviated likewise from his father's character, was born January 1, 1675. Like his elder brother, his poetry turned principally on subjects of love; like him too, his prospects in life appear to have terminated unfortunately. He published, in 1698, "The Triumphs of Peace, or the Glories of Nassau; a Pindaric poem occasioned by the conclusion of the peace between the Confederacy and France; written at the time of his grace the duke of Ormond's entrance into Dublin." "The design of this poem," the author says in his preface, "begins, after the method of Pindar, to one great man, and rises to another; first touches the duke, then celebrates the actions of the king, and so returns to the praises of the duke again." In the same year he published "The Victory of Death; or the Fall of Beauty; a visionary Pindaric poem, occasioned by the ever to-be-deplored death of the right honourable the lady Cutts," 8vo. But the principal performance of J. Hopkins was "Amasia, or the works of the Muses, a collection of Poems," 1700, in 3 vols. Each of these little volumes is divided into three books, and each book is inscribed to some beautiful patroness, among whom the duchess of Grafton stands foremost. The last book is inscribed "To the memory of Amasia," whom he addresses throughout these volumes in the character of Sylvius. There is a vein of seriousness, if not of poetry, runs through the whole performance. Many of Ovid's stories are very decently imitated; "most of them," he says, "have been very well performed by my brother, and published some years since; mine were written in another kingdom before I knew of his." In one of his dedications he tells the lady Olympia Robartes, "Your ladyship's father, the late earl of Radnor, when governor of Ireland, was the kind patron to mine: he raised him to the first steps by which he afterwards ascended to the dignities he bore; to those, which rendered his labours more conspicuous, and set in a more advantageous light those living

[1] Jacob's Lives.—Biog. Dram.—Nichols's Poems.

merits, which now make his memory beloved. These, and yet greater temporal honours, your family heaped on him, by making even me in some sort related and allied to you, by his inter-marriage with your sister the lady Araminta. How imprudent a vanity is it in me to boast a father so meritorious! how may I be ashamed to prove myself his son, by poetry, the only qualification he so much excelled in, but yet esteemed no excellence. I bring but a bad proof of birth, laying my claim in that only thing he would not own. These are, however, madam, but the products of immature years; and riper age, may, I hope, bring forth more solid works." We have never seen any other of his writings: nor have been able to collect any farther particulars of his life: but there is a portrait of him, under his poetical name of Sylvius.[1]

HOPKINS, JOHN. See STERNHOLD.

HOPKINS (WILLIAM), a learned divine of the church of England, was born at Evesham, in Worcestershire, in August 1647, and was the son of the rev. George Hopkins, whom Hickes terms a pious and learned divine, and who was ejected for non-conformity. At school his son was so great a proficient, that at twelve years of age he translated an English poem into Latin verse, which was printed some time before the restoration. At thirteen he was admitted commoner of Trinity-college, Oxford, under the learned Mr. Stratford, afterwards bishop of Chester. He proceeded M. A. in 1668, sometime before which he removed from Trinity-college to St. Mary-hall. He was much noticed by Dr. Fell, dean of Christ-church, who, it is supposed, recommended him to the Hon. Henry Coventry, as his chaplain and companion in his embassy to Sweden; on which he set out in Sept. 1671. While in Sweden, Mr. Hopkins applied himself to the study of northern antiquities, having previously studied the Saxon. After his return in 1675, by Mr. Coventry's recommendation, he was preferred to a prebend in Worcester cathedral; and from his installation, began to collect materials for a history of this church, some of which fell afterwards into the hands of Wharton and other antiquaries. In June 1678 he was made curate of Mortlake in Surrey, and about 1680 was chosen Sunday lecturer of the church of St. Lawrence Jewry, and in 1686 was preferred to the vicarage of Lindridge in Worcestershire. In 1697 he was chosen master of St. Os-

[1] Nichols's Poems.

wald's hospital in Worcester, of the profits of which he made a fund for the use of the hospital, and the benefit of his poor brethren there. He had proceeded D. D. at Oxford in 1692. He died of a violent fever May 18, 1700, and was interred in Worcester cathedral. Hickes, who prefixed his Life to a volume of his Sermons, published in 1708, 8vo, gives him a high character for piety, learning, and benevolence. He was a great benefactor to the library of Worcester cathedral. Although a man of extensive reading and study, he published only, 1. "Bertram or Ratram, concerning the Body and Blood of the Lord, &c. wherein M. Boileau's version and notes upon Bertram are considered, and his unfair dealings in both detected." Of this a second edition appeared in 1688. 2. "Animadversions on Mr. Johnson's answer to Jovian, in three letters to a country friend;" and a Latin translation, with notes, of a small tract, written in the Saxon tongue, on the burial-places of the Saxon saints, which Dr. Hickes published in his "Septentrional Grammar," Oxford, 1705. Dr. Hopkins also assisted Gibson in correcting his Latin version of the Saxon Chronicle; and made a new translation, with notes and additions, of the article "Worcestershire" in Camden's Britannia, published by Gibson.[1]

HOPKINS (William), an Arian writer, although belonging to the Church of England, was born at Monmouth in 1706. He received the elements of a learned education at his native town, whence he was sent to All-Souls, Oxford, in 1724. He was admitted to deacon's orders in 1728, and in the following year undertook the curacy of Waldron, in Sussex. In 1731 he was presented to the vicarage of Bolney, in the same county. In 1753 he published anonymously, "An Appeal to the common sense of all Christian people, more particularly the members of the Church of England, with regard to an important point of faith and practice, imposed upon their consciences." This excited a controversy which was carried on many years. In 1756 he was elected master of the grammar school of Cuckfield; and in 1766, undertook the curacy of Slaugham, and continued to officiate there many years, and in his own parish of Bolney, making what alterations he pleased in the service, at which the churchwardens were pleased to connive. He supported the famous petition to

[1] Life by Dr. Hickes.—Ath. Ox. vol. II.

parliament for relief, in the matter of subscription to the liturgy and thirty-nine articles of the church; and wrote some pamphlets on the subject, but all anonymously. His last work, in 1784, was "Exodus, a corrected translation, with notes critical and explanatory," in which notes there is little that can gratify the taste of curious and critical readers, but so many severe reflections on the articles and liturgy of the Church of England, that the Monthly Reviewer took for granted he had quitted it, although in the title he called himself the vicar of Bolney. Immediately after this publication, his health began to decline; and his mental faculties were greatly impaired before his decease, which happened in 1786, when he had attained to his eightieth year.[1]

HOPTON (ARTHUR), an English mathematician, was son of sir Arthur Hopton, and born in Somersetshire. He was educated at Lincoln college, Oxford, and after taking his degree of B. A. removed to the Temple, where he lived in habits of friendship with the learned Selden. He died in 1614, a very young man, not having attained to more than his twenty-sixth year. He wrote a treatise on the "Geodetical Staff;" "The Topographical Glass, containing the uses of that instrument, the theodolite, plane table, and circumferentor;" "A Concordance of Years, containing a new and a most exact computation of time, according to the English accompt;" "Prognostications for the years 1607 and 1614."[2]

HORAPOLLO, or HORUS APOLLO, was a grammarian, according to Suidas, of Panoplus in Egypt, who taught first at Alexandria, and then at Constantinople, under the reign of Theodosius, about the year 380. There are extant under his name two books "concerning the Hieroglyphics of the Egyptians," which Aldus first published in Greek in 1505, folio. They have often been republished since, with a Latin version and notes; but the best edition is that by Cornelius de Pauw at Utrecht, in 1727, 4to. Meanwhile there are many Horapollos of antiquity; and it is not certain, that the grammarian of Alexandria was the author of these books. Suidas does not ascribe them to him; and Fabricius is of opinion, that they belong rather to another Horus Apollo of more ancient

[1] Life prefixed to an edition of his "Appeal," printed in 1787.—Rees's Cyclopædia.—Monthly Review, vol. LXXII. [2] Ath. Ox. vol. I.

standing, who flourished about 1500 B. C. and wrote upon Hieroglyphics in the Egyptian language, and from whose work an extract rather than a version has been made of these two books in Greek.[1]

HORATIUS (QUINTUS FLACCUS), an ancient Roman poet, and the most popular of all the classical writers, flourished in the age of Augustus, and was born at Venusium, a town of Apulia, or of Lucania, Dec. 8, U. C. 689, *i. e.* 65 B. C. His father, the son of a freedman, and a tax-gatherer, being a man of good sense, knew the necessity of instructing his son by setting before him the examples of all sorts of persons, and shewing him what behaviour he should imitate, and what he should avoid: spurring him on all the while to this imitation, by pointing out the good effects of virtue, and the ill effects of vice. With this view he removed him to Rome when about ten years of age, where he had the advantage of an education under the best masters; and when he was about eighteen, was sent to Athens, where he acquired all the accomplishments that polite learning and education could bestow.

Brutus about this time going to Macedonia, as he passed through Athens, took several young gentlemen to the army with him; and Horace, now grown up, and qualified to set out into the world, among the rest. Brutus made him a tribune, but he did not distinguish himself for courage, as at the battle of Philippi he left the field and fled, after he had shamefully flung away his shield. This memorable circumstance of his life he mentions himself, in an Ode to his friend Pompeius Varus, who was with him in the same battle of Philippi, and accompanied him in his flight: but though running away might possibly save his life, it could not secure his fortune, which he forfeited; and being thus reduced to want, he applied himself to poetry, in which he succeeded so well, that he soon made himself known to some of the greatest men in Rome. Virgil, as he has told us, was the first that recommended him to Mæcenas; and this celebrated patron of learning and learned men grew so fond of him, that he became a suitor for him to Augustus, and succeeded in getting his estate restored. Augustus, highly pleased with his merit and address, admitted him to a close familiarity with him in his private hours, and afterwards made him no small offers of preferment, all

[1] Fabric. Bibl. Græc.—Saxii Onomast.

which the poet had the greatness of mind to refuse; and the prince generosity enough not to be offended at his freedom. It is a sufficient proof of his indifference to the pride of a court, that he refused a place so honourable and advantageous as that of secretary to Augustus. But he had a strong partiality to retirement and study, free from the noise of hurry and ambition, although his life does not appear to have been untainted by the follies of his youth and nation.

When Horace was about twenty-six years of age, Augustus found it necessary to make peace with Antony, that they might unite against Pompey, their common enemy; and for this end persons were sent to Brundusium as deputies, to conclude the treaty between them. Mæcenas going on Cæsar's part, Horace, Virgil, and some others, accompanied him thither: and Horace has given a very entertaining description of the journey in the fifth Satire of his first book. This happened in Pollio's consulship, who was about that time writing a history of the civil wars for the last twenty years; which occasioned Horace to address the first Ode of the second book to him, and to represent the many inconveniences to which such a work must necessarily expose him, if impartial enough to assign the true causes of the civil war between Cæsar and Pompey, and their motives for beginning it. From the notes of Dacier and Bentley, who have successfully fixed the time of his writing some Odes and Epistles, it appears, that before he was thirty years of age, he had introduced himself to the acquaintance of the most considerable persons in Rome; of which this Ode to Pollio may furnish a proof: for his merit must have been well known, and his reputation well-established, before he could so familiarly address one of Pollio's high character: and he was too great a master in the science of men and manners, to have taken such a liberty if it had been inconsistent with propriety.

His love for retirement seems to have increased with his age, and for some years he was only at Rome in the spring, passing the summer in the country, and the winter at Tarentum. He never could be prevailed on to undertake any great work, though he was strongly solicited to it; yet his gratitude to Augustus called upon him sometimes to sing his triumphs over Pompey and Antony, or the victorious exploits of Tiberius and Drusus. His "Carmen sæculare" he composed at the express command of Augustus; and to

oblige him, wrote also the first epistle of the second book. That prince had kindly reproached him with having said so little of him in his writings; and asked him in a letter written on this occasion, "whether he thought it would disgrace him with posterity, if he should seem to have been intimate with him?" upon which he addressed the epistle just mentioned to him.

Horace, although not a philosopher in the strictest sense, discovered an inclination for the Epicurean philosophy during the greatest part of his life; but at the latter end of it, seems to have leaned a little towards the Stoic. He was of a cheerful temper, fond of ease and liberty, and went pretty far into the gallantries of his times, until he advanced in years. Dacier has very justly said that he was a poet in his philosophy, and a philosopher in his poetry. He met with his greatest misfortune, when his beloved friend and patron Mæcenas died; and this event is supposed to have touched him so sensibly, that he did not survive it long enough to lament him in an elegy. He died not many days after, aged fifty-seven, Nov. 17, in the year of Rome 746, about eight years B. C. He was buried near Mæcenas's tomb, and declared in his last words Augustus his heir; the violence of his distemper being such, that he was not able to sign his will. In his person he was very short and corpulent, as we learn from a fragment of a letter of Augustus to him, preserved in his life by Suetonius; where the emperor compares him to the book he sent him, which was a little short thick volume. He was grey-haired about forty; subject to sore eyes, which made him use but little exercise; and of a constitution probably not the best, by its being unable to support him to a more advanced age, though he seems to have managed it with very great care. Confident of immortal fame from his works, as all allow he very justly might be, he expressed his indifference to any magnificent funeral rites, or fruitless sorrows for his death.

Of an author so well known, and whose merits have been so often and so minutely canvassed by classical critics, it would be unnecessary to say much in this place. Yet we know not how to refrain from adding the sentiments of an eminent living scholar, which cannot easily be rivalled for acuteness and elegance. The writings of Horace, says this learned critic, are familiar to us from our earliest boyhood. They carry with them attractions which are felt in every period of life, and almost every rank of society. They

charm alike by the harmony of the numbers, and the purity of the diction. They exhilarate the gay, and interest the serious, according to the different kinds of subjects upon which the poet is employed. Professing neither the precision of analysis, nor the copiousness of system, they have advantages, which, among the ordinary class of writers, analysis and system rarely attain. They exhibit human imperfections as they really are, and human excellence as it practically ought to be. They develope every principle of the virtuous in morals, and describe every modification of the decorous in manners. They please without the glare of ornament, and they instruct without the formality of precept. They are the produce of a mind enlightened by study, invigorated by observation; comprehensive, but not visionary; delicate, but not fastidious; too sagacious to be warped by prejudice, and too generous to be cramped by suspicion. They are distinguished by language adapted to the sentiment, and by effort proportioned to the occasion. They contain elegance without affectation, grandeur without bombast, satire without buffoonery, and philosophy without jargon. Hence it is that the writings of Horace are more extensively read, and more clearly understood, than those of almost any other classical author. The explanation of obscure passages, and the discussion of conjectural readings, form a part of the education which is given in our public schools. The merits of commentators, as well as of the poet himself, are the subjects of our conversation; and Horace, like our own countryman Shakspeare, has conferred celebrity upon many a scholar, who has been able to adjust his text, or to unfold his allusions. The works of some Roman and more Greek writers are involved in such obscurity, that no literary adventurer should presume to publish a variorum edition of them, unless he has explored the deepest recesses of criticism. But in respect to Horace, every man of letters knows where information is to be had, and every man of judgment will feel little difficulty in applying it to useful and even ornamental purposes.

The editions of Horace are numerous beyond those of any other poet. Dr. Douglas, an eminent physician in the last reign, collected four hundred and fifty. Among these are valuable editions by Baxter, Bentley, Bond, Cruquius, Dacier, Desprez (the Delphin), Gesner, Lambinus, Muretus, Pulman, Sanadon, Zeunius, &c. &c. to

which may be added the more recent editions of Janus, Combe, Wakefield, Hunter, and Mitscherlichius.[1]

HORBERY (MATTHEW), a learned English divine, was born at Haxay in Lincolnshire, in 1707. His father was vicar of Haxay, but both he and his wife died when their son was very young. The provision made for him was 400*l.* which barely defrayed the expence of his education, first at Epworth, and then at Gainsborough. He was then entered of Lincoln college, Oxford, where he obtained a small exhibition, but afterwards was elected to a fellowship of Magdalen, which extricated him from many difficulties, his poor inheritance having been long before expended. He took his master's degree at Lincoln previous to this, in 1733, and when admitted into orders preached before the university with great approbation; and becoming known as a young man of much learning and personal merit, Dr. Smallbroke, bishop of Lichfield, who had appointed him his chaplain, collated him successively to the vicarage of Eccleshall, and the curacy of Gnosall, to which were afterwards added a canonry of Lichfield and the vicarage of Hanbury, on which last promotion he resigned Gnosall. The whole, however, of these preferments, even with the addition of his fellowship, were scarcely equal to his expences, for he had very little notion of accounts, or care about worldly things. He was afterwards promoted by his college to the rectory of Stanlake, and then quitted Eccleshall, preferring Stanlake from its retired situation, where he might indulge his favourite propensity to reading and meditation, and have easy access to his beloved Oxford. He took his degree of B. D. in 1743, and that of D. D. in 1745, and died at Stanlake, Jan. 22, 1773.

In early life he was a coadjutor of Dr. Waterland in his celebrated controversy on the Trinity; and wrote, in 1735, "Animadversions upon a late Pamphlet, entitled 'Christian Liberty asserted,' &c." The author of this pamphlet was John Jackson, whom he charges with having misrepresented bishops Pearson and Bull, and particularly Dr. Waterland, with whom he had then no personal acquaintance. About this time bishop Hoadly made some advances to him, to which he paid no attention, as he greatly

[1] Horatii Opera.—Crusius's Lives of the Poets.—Life prefixed to Boscawen's translation.—Brit. Critic, vol. III.—Saxii Onomast.

disapproved his notions. By desire he published three occasional sermons, but his principal work was his treatise on the "Eternity of Hell Torments," which appeared in 1744, and was written at the solicitation of bishop Smallbroke. After his death a volume of his "Sermons" was published by his wife's nephew.

Dr. Horbery bore the character of an amiable and excellent man, as well as of an able and sound divine, who walked, as his biographer says, steadily through those profound depths of theology, in which men of inferior powers and attainments are lost: but such was his uncommon modesty and invincible diffidence, that nothing could draw him out into public life. On the death of Dr. Jenner, president of Magdalen college, he resisted the solicitation of a majority of the fellows to become a candidate, and Dr. Horne, who was elected, paid him the compliment to say that he would never have presented himself if Dr. Horbery would have come forward. His library, consisting of 2000 volumes, in the best preservation, was sold for the small sum of 120*l.*; but such was his reputation as a preacher, that two hundred of his MS sermons, in the rough state in which he first composed them, were disposed of for six hundred guineas.[1]

HORNE, JOHN VAN. See HOORNE.

HORNE (GEORGE), the late amiable and exemplary bishop of Norwich, was born Nov. 1, 1730, at Otham, near Maidstone, in Kent, where his father, the rev. Samuel Horne, was rector. Of four sons and three daughters he was the second son; and his education was commenced at home under the instruction of his father. At thirteen, having made a good proficiency, he was sent to school at Maidstone, under the rev. Deodatus Bye, a man of good principles; and at little more than fifteen, being elected to a Maidstone scholarship at University college, Oxford, he went there to reside. He was so much approved at his college, that about the time when he took his bachelor's degree, which was Oct. 27, 1749, in consequence of a strong recommendation from that place, he was elected to a Kentish fellowship at Magdalen. On June 1, 1752, he took his master's degree, and on Trinity Sunday, in the year following, he was ordained by the bishop of Oxford, and soon after preached his first sermon for his friend and

[1] Gent. Mag. vol. LXIX. and LXXVI.

biographer, Mr. Jones, at Finedon, in Northamptonshire. A short time after he preached in London with such success, that a person, eminent himself for the same talent, pronounced him, without exception, the best preacher in England.

At the early age of nineteen, Mr. Horne had imbibed a very favourable opinion of the sentiments of Mr. Hutchinson; which he afterwards adopted and disseminated without disguise. Supported by the learning and zeal of his friends, Mr. Watson of University college, Dr. Hodges, provost of Oriel, and Dr. Patten, of Corpus, he ably vindicated his principles against the intemperate invectives to which their novelty exposed them. That part indeed of the Hutchinsonian controversy which relates to Hebrew etymology was discountenanced by Mr. Horne as, in a great measure, fanciful and arbitrary. He considered it of infinitely more importance to be employed in investigating facts than to be disputing about verbal criticisms. The principles of Mr. Hutchinson beginning to extend their influence in the university, in 1756 a bold attack was made upon them in an anonymous pamphlet, entitled "A Word to the Hutchinsonians." Mr. Horne, considering himself more particularly called upon for a defence, as being personally aimed at in the animadversions, produced an Apology, which has been universally admired for its temper, learning, and good sense. The question agitated seems rather to involve the very essense of religion, than to concern Mr. Hutchinson or his principles. The pamphlet was attributed by the public in general, and Mr. Horne in particular, to Mr. Kennicott, of Exeter college; a man who had distinguished himself by an accurate acquaintance with the Hebrew, and two masterly dissertations, one on the Tree of Life, the other on the Sacrifices of Cain and Abel.

After his Apology, Mr. Horne took an active part in the controversy with Mr. Kennicott on the propriety of collating the text of the Hebrew Bible with such manuscripts as could then be procured, in order to reform the text, and prepare it for a new translation into the English language. Mr. Horne strongly objected to the proposal, from a persuasion, among other serious reasons, that the wide principle upon which it was to be conducted might endanger the interest of genuine Christianity. He conceived that the unsound criticism to which the text would

be liable by this measure, might afford some additional pretexts for the sceptical cavils of those, who, with affectation of superior learning, had already shewn themselves active in discovering imaginary corruptions. Whatever, in these speculative points, the opinions of Mr. Horne might be, he was esteemed both now and throughout his life, a good and valuable man, a sincere Christian in thought and in action, and in all respects worthy of the preferment he obtained. About 1756, he had planned and begun to execute his "Commentary on the Psalms," which he did not complete and publish till twenty years after. It was a work in which he always proceeded with pleasure, and on which he delighted to dwell and meditate.

Soon after the publication of this valuable work, Dr. Horne, feeling much concern at the progress of infidelity, to which the writings of Mr. Hume seemed in no small degree to contribute, endeavoured to undeceive the world with respect to the pretended cheerfulness and tranquillity of the last moments of this unbelieving philosopher. He addressed an anonymous "Letter to Dr. Adam Smith," in which, with clear and sound argument, and the most perfect natural good humour, he overthrows the artificial account given in Mr. Hume's life, by allusions to certain well-founded anecdotes concerning him, which are totally inconsistent with it.

In 1784 this Letter was followed by his "Letters on Infidelity;" which abound with instruction and entertainment, and are exceedingly well adapted both to arm the minds of youth against the dangerous tendency of philosophizing infidelity, and to counteract any impressions which its specious garb and licentious easy temper may have already made. The unsoundness of Mr. Hume's opinions, and the futility of his arguments, are displayed in so happy a strain of ridicule, that none, says one of his biographers, "but an unbeliever can be angry, or even feel displeased." The latter part of these Letters is employed in attempting to shew the fallacy of some miscellaneous objections against Christianity, brought forward by a more modern advocate for infidelity.

The character and conduct of Mr. Horne were so much approved in the college to which he belonged, that on a vacancy happening in 1768, he was elected to the high office of president of that society. Nearly at the same time he married the daughter of Philip Burton, esq. of

Eltham, in Kent, by whom he had three daughters. The public situation of Mr. Horne now made it proper for him to proceed to the degree of doctor in divinity; and he was also appointed one of the chaplains to the king. In 1776 Dr. Horne was elected vice-chancellor of the university of Oxford, which office he held for the customary period of four years. In this situation he became known to lord North, the chancellor, and this, it is probable, prepared the way to his subsequent elevation. In 1781, the very year after the expiration of his office of vice-chancellor, he was made dean of Canterbury, and would willingly have relinquished his cares at Oxford, to reside altogether in his native county of Kent; but he yielded to the judgment of a prudent friend who advised him to retain his situation at Magdalen. In 1789, on the translation of bishop Bagot to St. Asaph, Dr. Horne was advanced to the episcopal dignity, and succeeded him in the see of Norwich. Unhappily, though he was no more than fifty-nine, he had already begun to suffer much from infirmities. "Alas!" said he, observing the large flight of steps which lead into the palace of Norwich, "I am come to these steps at a time of life when I can neither go up them nor down them with safety." It happened consequently, that the church could not long be benefited by his piety and zeal. Even the charge which he composed for his primary visitation at Norwich, he was unable to deliver, and it was printed "as intended to have been delivered." From two visits to Bath he had received sensible benefit, and was meditating a third in the autumn of 1791, which he had been requested not to delay too long. He did, however, delay it too long, and was visited by a paralytic stroke on the road to that place. He completed his journey, though very ill; and for a short time was so far recovered as to walk daily to the pump-room; but the hopes of his friends and family were of short duration, for, on the 17th of January, 1792, in the sixty-second year of his age, his death afforded an edifying example of Christian resignation and hope; and he was buried at Eltham in Kent, with a commendatory but very just epitaph, which is also put up in the cathedral at Norwich.

It cannot often fall to the lot of the biographer to record a man so blameless in character and conduct as bishop Horne. Whatever might be his peculiar opinions on some points, he was undoubtedly a sincere and exemplary Chris-

tian; and as a scholar, a writer, and a preacher, a man of no ordinary qualifications. The cheerfulness of his disposition is often marked by the vivacity of his writings, and the sincerity of his heart is every where conspicuous in them. So far was he from any tincture of covetousness, that he laid up nothing from his preferments in the church. If he was no loser at the year's end he was perfectly satisfied. What he gave away was bestowed with so much secrecy, that it was supposed by some persons to be little; but, after his death, when the pensioners, to whom he had been a constant benefactor, rose up to look about them for some other support, it began to be known who, and how many they were.

The works of bishop Horne amount to a good many articles, which we shall notice in chronological order: 1. "The Theology and Philosophy in Cicero's Somnium Scipionis explained; or a brief attempt to demonstrate that the Newtonian system is perfectly agreeable to the notions of the wisest antients, and that mathematical principles are the only sure ones," Lond. 1751, 8vo. 2. "A fair, candid, and impartial state of the Case between sir Isaac Newton and Mr. Hutchinson," &c. Oxford, 1753, 8vo. 3. "Spicilegium Shuckfordianum; or a nosegay for the critics," &c. Lond. 1754, 12mo. 4. "Christ and the Holy Ghost the supporters of the Spiritual Life," &c. two sermons preached before the university of Oxford, 1755, 8vo. 5. "The Almighty justified in Judgment," a sermon, 1756. 6. "An Apology for certain gentlemen in the university of Oxford, aspersed in a late anonymous Pamphlet," 1756, 8vo. 7. "A view of Mr. Kennicott's method of correcting the Hebrew Text," &c. Oxford, 1760, 8vo. 8. "Considerations on the Life and Death of St. John the Baptist," Oxford, 1772, 8vo. This pleasing tract contained the substance of several sermons preached annually at Magdalen-college, in Oxford, the course of which had commenced in 1755. A second edition in 12mo, was published at Oxford in 1777. 9. "Considerations on the projected Reformation of the Church of England. In a letter to the right hon. lord North. By a clergyman," London, 1772, 4to. 10. "A Commentary on the Book of Psalms," &c. &c. Oxford, 1776, 2 vols. 4to. Reprinted in 8vo, in 1778, and three times since. With what satisfaction this good man composed this pious work, may best be judged from the following passage in his preface. "Could the author

flatter himself that any one would have half the pleasure in reading the following exposition, which he hath had in writing it, he would not fear the loss of his labour. The employment detached him from the bustle and hurry of life, the din of politics, and the noise of folly. Vanity and vexation flew away for a season, care and disquietude came not near his dwelling. He arose fresh as the morning to his task; the silence of the night invited him to pursue it; and he can truly say that food and rest were not preferred before it. Every psalm improved infinitely on his acquaintance with it, and no one gave him uneasiness but the last; for then he grieved that his work was done. Happier hours than those which have been spent in these meditations on the songs of Sion he never expects to see in this world. Very pleasantly did they pass, and move smoothly and swiftly along; for when thus engaged he counted no time. They are gone, but have left a relish and a fragrance on the mind, and the remembrance of them is sweet." 11. "A Letter to Adam Smith, LL. D. on the Life, Death, and Philosophy of David Hume, esq. By one of the people called Christians," Oxford, 1777, 12mo, 12. "Discourses on several subjects and occasions," Oxford, 1779, 2 vols. 8vo. These sermons have gone through five editions. 13. "Letters on Infidelity," Oxford, 1784, 12mo. 14 "The Duty of contending for the Faith," Jude, ver. 3. preached at the primary visitation of the most reverend John lord archbishop of Canterbury, July 1, 1786. To which is subjoined, a "Discourse on the Trinity in Unity, Matth. xxviii. 19." 1786, 4to. These sermons, with fourteen others preached on particular occasions, and all published separately, were collected into one volume, 8vo, at Oxford, in 1795. The two have also been published in 12mo, by the society for promoting Christian knowledge, and are among the books distributed by that society. 15. "A letter to the rev. Dr. Priestley, by an Undergraduate," Oxford, 1787. 16. "Observations on the Case of the Protestant Dissenters, with reference to the Corporation and Test Acts," Oxford, 1790, 8vo. 17. "Charge intended to have been delivered to the Clergy of Norwich, at the primary visitation," 1791, 4to. 18. "Discourses on several subjects and occasions," Oxford, 1794, 8vo, vols. 3 and 4; a posthumous publication. The four volumes have since been reprinted in an uniform edition; and lately an uniform edition of these and his other works, with his life, by Mr. Jones, has been printed in 6

vols. 8vo. Besides these, might be enumerated several occasional papers in different periodical publications, but particularly the papers signed Z. in the "Olla Podrida," a periodical work, conducted by Mr. T. Monro, then bachelor of arts, and a demy of Magdalen college, Oxford. [1]

HORNECK (Dr. ANTHONY), an English divine, was born at Baccharack, a town in the Lower Palatinate, in 1641. His father was recorder or secretary of that town, a strict protestant; and the doctor was brought up in the same manner, though some, we find, asserted that he was originally a papist. He was designed for the sacred ministry from his birth, and first sent to Heidelberg, where he studied divinity under Spanheim, afterwards professor at Leyden. When he was nineteen, he came over to England, and was entered of Queen's college, in Oxford, Dec. 1663; of which, by the interest of Barlow, then provost of that college, and afterwards bishop of Lincoln, he was made chaplain soon after his admission. He was incorporated M. A. from the university of Wittemberg, Dec. 1663; and not long after made vicar of All Saints, in Oxford, a living in the gift of Lincoln-college. Here he continued two years, and was then taken into the family of the duke of Albemarle, in quality of tutor to his son lord Torrington. The duke presented him to the rectory of Doulton, in Devonshire, and procured him also a prebend in the church of Exeter. In 1669, before he married, he went over into Germany to see his friends, where he was much admired as a preacher, and was entertained with great respect at the court of the elector Palatine. At his return in 1671, he was chosen preacher in the Savoy, where he continued to officiate till he died *. This, how-

* He had been recommended for the living of Covent-garden; but the parish was so averse to him, that Tillotson said, if the earl of Bedford had liked him, he could not have have thought it fit to bestow the living on him, "knowing how necessary it is to the good effect of a man's ministry, that he do not lie under any great prejudice with the people." Dr. Birch remarks on this, that the grounds of the great averseness in the parish of Covent Garden to Dr. Horneck are not easy to be assigned at this distance of time. But their dislike to him was the more extraordinary, considering his prodigious popularity, on account of his reputation for piety, and his pathetic sermons, his church at the Savoy being crowded by auditors from the most remote parts, which occasioned dean Freeman to say that Dr. H.'s parish was much the largest in town, since it reached from Whitehall to Whitechapel.

[1] Life by the Rev. W. Jones.—See some valuable remarks on his character in Dr. Gleig's Supplement to the Encyclop. Britannica.—Gent. Mag. LXII, LXIII, and LXVI.—Boswell's Life of Johnson.—Forbes's Life of Beattie, &c. &c. To his works may be added, "Considerations on the Life and Death of Abel, Enoch and Noah," 12mo, 1812, a work which we happened not to see in time to insert in the text.

ever, was but poor maintenance, the salary being small as well as precarious, and he continued in mean circumstances for some years after the revolution; till, as his biographer, bishop Kidder, says, it pleased God to raise up a friend who concerned himself on his behalf, namely, the lord admiral Russel, afterwards earl of Orford. Before he went to sea, lord Russel waited on the queen to take leave; and when he was with her, begged of her that she "would be pleased to bestow some preferment on Dr. Horneck." The queen told him, that she "could not at present think of any way of preferring the doctor;" and with this answer the admiral was dismissed. Some time after, the queen related what had passed to archbishop Tillotson; and added, that she "was anxious lest the admiral should think her too unconcerned on the doctor's behalf." Consulting with him therefore what was to be done, Tillotson advised her to promise him the next prebend of Westminster that should happen to become void. This the queen did, and lived to make good her word in 1693. In 1681 he had commenced D. D. at Cambridge, and was afterwards made chaplain to king William and queen Mary. His prebend at Exeter lying at a great distance from him, he resigned it; and in Sept. 1694 was admitted to a prebend in the church of Wells, to which he was presented by his friend Dr. Kidder, bishop of Bath and Wells. It was no very profitable thing; and if it had been, he would have enjoyed but little of it, since he died so soon after as Jan. 1696, in his fifty-sixth year. His body being opened, it appeared that both his ureters were stopped; the one by a stone that entered the top of the ureter with a sharp end; the upper part of which was thick, and much too large to enter any farther; the other by stones of much less firmness and consistence. He was interred in Westminster-abbey, where a monument, with an handsome inscription upon it, was erected to his memory.

He was, says Kidder, a man of very good learning, and had good skill in the languages. He had applied himself to the Arabic from his youth, and retained it to his death. He had great skill in the Hebrew likewise: nor was his skill limited to the Biblical Hebrew only, but he was also a great master in the Rabbinical. He was a most diligent and indefatigable reader of the Scriptures in the original languages: "Sacras literas tractavit indefesso studio," says his tutor Spanheim of him: and adds, that he was then

of an elevated wit, of which he gave a specimen in 1659, by publicly defending "A Dissertation upon the Vow of Jephthah concerning the sacrifice of his daughter." He had great skill in ecclesiastical history, in controversial and casuistical divinity; and it is said, that few men were so frequently consulted in cases of conscience as Dr. Horneck. As to his pastoral care in all its branches, he is set forth as one of the greatest examples that ever lived. "He had the zeal, the spirit, the courage, of John the Baptist," says Kidder, "and durst reprove a great man; and perhaps that man lived not, that was more conscientious in this matter. I very well knew a great man," says the bishop, "and peer of the realm, from whom he had just expectations of preferment; but this was so far from stopping his mouth, that he reproved him to his face, upon a very critical affair. He missed of his preferment, indeed, but saved his own soul. This freedom," continues the bishop, "made his acquaintance and friendship very desirable by every good man, that would be better. He would in him be very sure of a friend, that would not suffer sin upon him. I may say of him what Pliny says of Corellius Rufus, whose death he laments, 'amisi meæ vitæ testem,' &c. 'I have lost a faithful witness of my life;' and may add what he said upon that occasion to his friend Calvisius, 'vereor ne negligentius vivam,' 'I am afraid lest for the time to come I should live more carelessly.'" His original works are, 1. "The great Law of Consideration: or, a discourse wherein the nature, usefulness, and absolute necessity of consideration, in order to a truly serious and religious life, are laid open," London, 1676, 8vo, which has been several times reprinted with additions and corrections. 2. "A letter to a lady revolted to the Romish church," London, 1678, 12mo. 3. "The happy Ascetick: or the best Exercise," London, 1681, 8vo. To this is subjoined, "A letter to a person of quality concerning the holy lives of the primitive Christians." 4. "Delight and Judgment: or a prospect of the great day of Judgment, and its power to damp and imbitter sensual delights, sports, and recreations," London, 1683, 12mo. 5. "The Fire of the Altar: or certain directions how to raise the soul into holy flames, before, at, and after the receiving of the blessed Sacrament of the Lord's Supper: with suitable prayers and devotions," London, 1683, 12mo. To this is prefixed, "A Dialogue between a Christian and his

own Conscience, touching the true nature of the Christian Religion." 6. "The Exercise of Prayer; or a help to devotion; being a supplement to the Happy Ascetick, or best exercise, containing prayers and devotions suitable to the respective exercises, with additional prayers for several occasions," London, 1685, 8vo. 7. "The first fruits of Reason: or, a discouse shewing the necessity of applying ourselves betimes to the serious practice of Religion," London, 1685, 8vo. 8. "The Crucified Jesus: or a full account of the nature, end, design, and benefit of the Sacrament of the Lord's Supper, with necessary directions, prayers, praises, and meditations, to be used by persons who come to the holy communion," London, 1686, 8vo. 9. "Questions and Answers concerning the two Religions; viz. that of the Church of England and of the Church of Rome." 10. "An Answer to the Soldier's Question: What shall we do?" 11. Several single Sermons. 12. "Fifteen Sermons upon the fifth chapter of St. Matthew," London, 1698, 8vo.

Besides these he translated out of German into English, "A wonderful story or narrative of certain Swedish writers," printed in Glanvil's "Sadducismus Triumphatus;" in the second edition of which book is a "Preface to the wonderful story," with an addition of a "new relation from Sweden," translated by him out of German. He translated likewise from French into English, "An Antidote against a careless indifferency in matters of Religion; in opposition to those who believe that all religions are alike, and that it imports not what men profess," London, 1693, with an introduction written by himself. He collected and published "Some discourses, sermons, and remains of Mr. Joseph Glanvil," in 1681. He wrote likewise, in conjunction with Dr. Gilbert Burnet, "The last Confession, Prayers, and Meditations, of Lieutenant John Stern, delivered by him on the cart, immediately before his execution, to Dr. Burnet: together with the last Confession of George Borosky, signed by him in the prison, and sealed up in the lieutenant's pacquet. With which an account is given of their deportment, both in the prison, and at the place of their execution, which was in the Pall-mall, on the 10th of March, in the same place in which they had murdered Thomas Thynne, esq. on the 12th of February before, in 1681." This was published at London, in folio, 1682.[1]

[1] Ath. Ox. vol. II.—Life by Bp. Kidder, 8vo. 1698.—Birch's Life of Tillotson.

HORNIUS (GEORGE), an historian in the 17th century, was born in the Palatinate. He visited most of the countries in Europe; was tutor to Thomas Morgan, a young English gentleman who lived at the Hague; and appointed professor of history, politics, and geography, at Harderwick; afterwards professor of history at Leyden, where, having sustained a great loss by confiding in an alchemical impostor, he became deranged, and died in 1670. His principal works are, "An Ecclesiastical History," with an introduction to the universal political history; a curious and instructive work, which has been translated into French, and continued to 1704. "The History of England, during the year 1645, and 1646," Leyden, 1648, 8vo. "History of the Origin of the Americans," Hague, 1652, 8vo. "History of Philosophy," in seven books, 1655, 4to. An edition of "Sulpitius Severus," with notes, 8vo. "Noah's Ark," or, A History of Monarchies. This work is full of curious inquiries into the origin of each monarchy, &c. The above are all in Latin. [1]

HORREBOW (PETER), a celebrated Danish astronomer, and professor of that science at Copenhagen, was born at Lægsted, in Jutland, in 1679. He studied at Aalburg under very unfavourable circumstances, being obliged, at the same period, to submit to various kinds of labour. In 1714, he was appointed professor of mathematics at Copenhagen, and in 1725 he was elected a member of the Danish academy of sciences. He died in 1764. He was author of many works connected with his favourite pursuits, among which were "Copernicus Triumphans, sive de Parallaxi Orbis Annui;" in which he shews himself an enthusiast for the system of Copernicus; the "Elements of Astronomy;" and "the Elements of Mathematics;" but he is best known in this country by his "Natural History of Iceland," fol. 1758. His mathematical works were published in four vols, 4to, Copenhagen, 1735, &c. [2]

HORROX (JEREMIAH), an English astronomer, and memorable for being the first who had observed the passage of Venus over the sun's disk, was born at Toxteth in Lancashire, about 1619. From a school in the country, where he acquired grammar-learning, he was sent to Emanuel-college in Cambridge, and there spent some time

[1] Moreri.—Freheri Theatrum.—Foppen Bibl. Belg.—Saxii Onomast.
[2] Dict. Hist.

in academical studies. About 1633, he began with real earnestness to study astronomy: but living at that time with his father at Toxteth, in very moderate circumstances, and being destitute of books and other assistances for the prosecution of this study, he could not make any considerable progress. He spent some of his first years in studying the writings of Lansbergius, of which he repented and complained afterwards; neglecting in the mean time the more valuable and profitable works of Tycho Brahe, Kepler, and other excellent astronomers. In 1636, he contracted an acquaintance with Mr. William Crabtree of Broughton near Manchester, and was engaged in the same studies; but living at a considerable distance from each other, they could have little correspondence except by letters. These, however, they frequently exchanged, communicating their observations to one another; and they sometimes consulted Mr. Samuel Foster, professor of astronomy at Gresham-college in London. Horrox having now obtained a companion in his studies, assumed new spirits. Procuring astronomical instruments and books, he applied himself to make observations; and by Crabtree's advice, laid aside Lansbergius, whose tables he found erroneous, and his hypotheses inconsistent. He was pursuing his studies with great vigour and success, when he was cut off by a sudden death, Jan. 3, 1640-1.

What we have of his writings is sufficient to shew, that his death was a loss to science. A little before that time he had finished his "Venus in Sole visa." He made his observations upon this new and extraordinary phenomenon at Hool near Liverpool; but they did not appear till 1662, when Hevelius published them at Dantzick, with some works of his own, under this title, "Mercurius in Sole visus Gedani anno 1661, Maij 3, cum aliis quibusdam rerum cœlestium observationibus rarisque phænomenis. Cui annexa est Venus in Sole pariter visa anno 1639, Nov. 24, &c." Besides this work he had begun another, in which he proposed, first, to refute Lansbergius's hypotheses, and to shew, how inconsistent they were with each other and the heavens; and, secondly, to draw up a new system of astronomy, agreeably to the heavens, from his own observations and those of others; retaining for the most part the Keplerian hypotheses, but changing the numbers as observations required. Wallis, from whose "Epistola

Nuncupatoria" we have extracted these memoirs of Horrox, published some of his papers in 1673, under the title of "Opera Posthuma:" others were carried into Ireland by his brother Jonas Horrox, who had pursued the same studies, and died there, by which means they were lost: and others came into the hands of Mr Jeremiah Shakerly, who, by the assistance of them, formed his "British Tables," published at London in 1653: which last papers, after Shakerly's voyage to the East-Indies, where he died, are said to have remained in the possession of a bookseller, till they were destroyed by the great fire at London in 1666.[1]

HORSLEY (JOHN), author of a very learned and excellent work, entitled, "Britannia Romana," by which only he is known, is supposed to have been a native of Northumberland, where, at a village called Long-Horsley, near Morpeth, the family, in all probability, originated. This parent stock, if such it was, is now lost in the Witheringtons, by the marriage of the heiress of Long-Horsley, about the middle of this century, with a person of that name. We know only of two other branches; one settled in Yorkshire, the other in the West, from which latter, we understand the late learned bishop of St. Asaph to have sprung: but the branches have been so long separated, that they cannot trace their relationship to each other. John Horsley was educated in the public grammar-school at Newcastle, and afterwards in Scotland, where he took a degree; he was finally settled at Morpeth, and is said, in Hutchinson's View of Northumberland, to have been pastor to a dissenting congregation in that place. The same author adds, from Randall's manuscripts, that he died in 1732, which was the same year in which his great work appeared; but the truth is, as we learn from the journals of the time, that he died Dec. 12, 1731, a short time before the publication of his book. He was a fellow of the royal society. A few letters from him to Roger Gale, esq. on antiquarian subjects, are inserted in Hutchinson's book; they are all dated in 1729. His "Britannia Romana" gives a full and learned account of the remains and vestiges of the Romans in Britain. It is divided into three books; the first con-

[1] Gen. Dict.—Martin's Biog. Philos.—Hutton's Dict.—Birch's Hist. of the Royal Society.

taining "the History of all the Roman Transactions in Britain, with an account of their legionary and auxiliary forces employed here, and a determination of the stations *per lineam valli;* also a large description of the Roman walls, with maps of the same, laid down from a geometrical survey." The second book contains, "a complete collection of the Roman inscriptions and sculptures, which have hitherto been discovered in Britain, with the letters engraved in their proper shape, and proportionate size, and the reading placed under each; as also an historical account of them, with explanatory and critical observations." The third book contains, "the Roman Geography of Britain, in which are given the originals of Ptolemy, Antonini Itinerarium, the Notitia, the anonymous Ravennas, and Peutinger's Table, so far as they relate to this island, with particular essays on each of those ancient authors, and the several places in Britain mentioned by them," with tables, indexes, &c. Such is the author's own account in his title-page; and the learned of all countries have testified that the accuracy of the execution has equalled the excellence of the plan. The plates of this work were purchased of one of his descendants for twenty guineas by Dr. Gifford, for the British Museum, where is a copy of the work, with considerable additions by Dr. Ward.[1]

HORSLEY (SAMUEL), a very learned and highly distinguished prelate, was the son of the rev. John Horsley, M. A. who was many years clerk in orders at St. Martin's in the Fields. His grandfather is said to have been at first a dissenter, but afterwards conformed, and had the living of St. Martin's in the Fields. This last circumstance, however, must be erroneous, as no such name occurs in the list of the vicars of that church. His father was in 1745 presented to the rectory of Thorley in Hertfordshire, where he resided constantly, and was a considerable benefactor to the parsonage. He also held the rectory of Newington Butts, in Surrey, a peculiar belonging to the bishop of Worcester. By his first wife, Anne, daughter of Dr. Hamilton, principal of the college of Edinburgh, he had only one son, the subject of the present article, who was born in his father's residence in St. Martin's church-yard, in Oct. 1733. By his second wife, Mary, daughter of George

[1] Nichols's Bowyer.

Leslie, esq. of Kimragie in Scotland, he had three sons and four daughters, who were all born at Thorley. He died in 1777, aged seventy-eight; and his widow in 1787, at Nasing in Essex.

Samuel was educated in his early years chiefly by his father, and we are assured, never was at Westminster school, as has been asserted; but of this and the other transactions of his youth, his studies, and early character, we have very few particulars that can be depended on, and have failed in obtaining information on these subjects from the only quarter whence it could have been expected. It is certain, however, that he was entered of Trinity-hall, Cambridge, where it is easy to conceive that he was an industrious student, applying himself much to the study of mathematics, and storing his mind with the writings of the ancient and modern divines and logicians. Why with such qualifications he took no degree in arts, cannot now be ascertained. We find only that he took that of LL. B. in 1758, and became his father's curate at Newington, to which living he succeeded, on the resignation of his father, in the following year, and held it till his translation to the see of Rochester in 1793.

In April 1767, he was elected a fellow of the royal society, of which he continued for many years an active member; and in the same year he published a pamphlet, entitled "The power of God, deduced from the computable instantaneous productions of it in the Solar System," 8vo. This he allows to be a "very singular, and perhaps a whimsical speculation," and says, in language not uncharacteristic of his future style, that in all probability this production would "roll down the gutter of time, forgotten and neglected." His object was undoubtedly to display the wonderful power of God; but it was thought that he magnified omnipotent power at the expence of omniscient wisdom, and instead of supposing that the planets continue for ever to perform their courses, in consequence of the almighty *fiat*, and original impulse impressed upon them, when first they were drawn out of chaos, he maintains the necessity of a new force every instant to preserve the system in motion.

In 1768 he went to Christ church, Oxford, as private tutor to Heneage earl of Aylesbury, then lord Guernsey. To this university he appears to have become attached; and his first mathematical publication was elegantly printed

at the Clarendon press, "Apollonii Pergæi inclinationum libri duo. Restituebat S. Horsley," 1770. This work was criticised with some severity at the time, but does not appear to have injured his rising reputation, especially with the members of the royal society, who chose him to the office of secretary in November 1773. In 1774 he was incorporated B. C. L. at Oxford, and immediately proceeded to the degree of D. C. L. and was presented by his patron, the earl of Aylesbury, to the rectory of Aldbury in Surrey, with which he obtained a dispensation to hold the rectory of Newington. In the same year he published "Remarks on the Observations made in the late Voyage towards the North Pole, for determining the acceleration of the Pendulum, in latitude 79° 51′. In a letter to the hon. Constantine John Phipps," 4to. His intention in this pamphlet, which ought ever to be bound up with "Phipps's Voyage," is to correct two or three important errors and inaccuracies that had been introduced, by Israel Lyons, the mathematician employed on the voyage, in the numerous mathematical calculations which appear in that valuable work; and this it was acknowledged, was performed by our learned author with equal skill, delicacy, and candour.

Dr. Horsley had long meditated a complete edition of the works of sir Isaac Newton, and in 1776 issued proposals for printing it, by subscription, in 5 vols. 4to, having obtained the royal permission to dedicate it to his majesty; but the commencement of it was for a considerable time delayed by severe domestic affliction, arising from the illness of his wife, for whom he had the tenderest regard. She died in the following year, and some time after, the works of Newton were put to press, but were not finally completed until 1785. In the mean time his great diligence and proficiency in various sciences attracted the notice of an excellent judge of literary merit, the late Dr. Lowth, bishop of London, who on his promotion to that see in 1777, appointed Dr. Horsley his domestic chaplain; and collated him to a prebend in St. Paul's cathedral. He also, by the same interest, succeeded his father as clerk in orders at St. Martin's in the Fields.

In 1778, during the controversy between Priestley, Price, and others, respecting materialism, and philosophical necessity, Dr. Horsley preached a sermon, on Good Friday, April 17, entitled "Providence and free Agency," 4to, in which he drew a very acute distinction between the philo-

sophical necessity of our subtle moderns, and the predestination of their ancestors. It was evident he had an eye to the writings of Dr. Priestley in this discourse, but that polemic did not take any immediate notice of it. In 1779, Dr. Horsley resigned Aldbury, and in 1780, bishop Lowth presented him to the living of Thorley, which he held, by dispensation, with Newington, but resigned the former on being appointed archdeacon of Essex, and, in 1782, vicar of South Weald in that county, both which he owed to the same patron. In 1783, we find him deeply involved in a dispute with some of the members of the royal society, not worth reviving in a regular narrative; it is only to be regretted that it ended in his withdrawing himself from the society.

Dr. Horsley was now about to enter on that controversy with Dr. Priestley, in which he displayed his greatest learning and abilities, and on which his fame is irremoveably founded. In the year 1782 (we use Dr. Horsley's words), an open and vehement attack was made by Dr. Priestley upon the creeds and established discipline of every church in Christendom, in a work in 2 vols. 8vo, entitled a "History of the Corruptions of Christianity." At the head of these Dr. Priestley placed both the catholic doctrine of our Lord's divinity, and the Arian notion of his pre-existence in a nature far superior to the human, representing the Socinian doctrine of his mere humanity, as the unanimous faith of the first Christians. It seemed to Dr. Horsley that the most effectual preservative against the intended mischief would be to destroy the writer's credit, and the authority of his name, which the fame of certain lucky discoveries in the prosecution of physical experiments had set high in popular esteem, by a proof of his incompetency in every branch of literature connected with his present subject, of which the work itself afforded evident specimens in great abundance. For this declared purpose, a review of the imperfections of his work in the first part, relating to our Lord's divinity, was made the subject of Dr. Horsley's Charge, delivered to the clergy of the archdeaconry of St. Alban's at a visitation held May 22, 1783, the spring next following Dr. Priestley's publication. The specimens alledged by Dr. Horsley of the imperfections of the work, and the incompetency of the author, may be reduced to six general classes. 1. Instances of reasoning in a circle. 2. Instances of quotations misap-

plied through ignorance of the writer's subject. 3. Instances of testimonies perverted by artful and forced constructions. 4. Instances of passages in the Greek Fathers misinterpreted through ignorance of the Greek language. 5. Instances of passages misinterpreted through the same ignorance, driven further out of the way by an ignorance of the Platonic philosophy; and 6. Instances of ignorance of the phraseology of the earliest ecclesiastical writers. Dr. Horsley concludes this masterly and argumentative Charge, by saying, "I feel no satisfaction in detecting the weaknesses of this learned writer's argument, but what arises from a consciousness, that it is the discharge of some part of the duty which I owe to the church of God." The whole of this charge affords a characteristic specimen of Dr. Horsley's controversial style, with a mixture of temper leading him, perhaps, somewhat nearer the bounds of irony than became the solemnity of an address of this kind. After speaking of many things that may be perfectly obvious to the penetration of such a mind as Dr. Priestley's, how absurd and contradictory and improbable soever they may appear to persons of plain sense and common understandings, unsubtilized by sophistry and metaphysics, and not stimulated by the love of paradox, he observes, that, to those who want the doctor's sagacity, the "true meaning of an inspired writer" will not very readily be deemed "to be the reverse of the natural and obvious sense of the expressions which he employs."

Dr. Priestley, however, felt none of the alarm with which his admirers were affected. He promised an early and satisfactory answer. He predicted that he should rise more illustrious from his supposed defeat; he promised to strengthen the evidence of his favourite opinion by the very objections that had been raised against it; he seemed to flatter himself that he should find a new convert in his antagonist himself, and even hinted in print somewhat concerning the shame and remorse with which he was confident his adversary must be penetrated. From all this it soon became evident that Dr. Priestley, who could not but feel personally what every unprejudiced man felt argumentatively, that Dr. Horsley was an antagonist of no mean stamp, did not profit by this conviction so far as to take sufficient leisure to revise his own writings, but immediately repeated his former assertions respecting the doctrine of the Trinity *not* having been maintained by the

Christian church in the first three centuries, in a publication entitled "Letters to Dr. Horsley, in answer to his animadversions on the 'History of the Corruptions of Christianity:' with an additional evidence that the primitive Christian church was Unitarian," 1783, 8vo. In this there are more of the weaknesses of argument, and the errors of haste, than could have been expected from one who had so much at stake, and it was therefore no very difficult task for Dr. Horsley to continue the contest, in the same epistolary form which his antagonist had adopted, by "Letters from the archdeacon of St. Alban's in Reply to Dr. Priestley, with an Appendix, containing short strictures on Dr. Priestley's Letters, by an unknown hand," 1784, 8vo. These letters are seventeen in number, and their object is to prove that if Dr. Priestley's mistakes which he pointed out, are few in number, they are too considerable in size to be incident to a well-informed writer; that they betray a want of such a general comprehension of the subject as might have enabled Dr. P. to draw the true conclusions from the passages he cited; that they prove him incompetent in the very language of the writers from whom his proofs should be drawn, and unskilled in the philosophy whose doctrines he pretended to compare with the opinions of the church. These are serious charges, but our author did not confine himself merely to substantiate them, but followed up his numerous proofs by others in behalf of the doctrine of the Trinity, drawn from the early fathers of the church, and the best ecclesiastical historians. The display of reading and research in these letters is wonderful. The style also is admirable, and while it assumes the lofty and somewhat dictatorial manner peculiar to Dr. Horsley, and which indeed the high ground on which he stood in this case, seemed to justify, the reader of taste finds himself often charmed with the elegance of the language, and always with the closeness of the reasoning.

Dr. Priestley, in his letters, had expressed a great desire to draw Dr. Horsley into a tedious controversy on the main question, the article of our Lord's divinity, but our author, knowing that question to have been long since exhausted, and that nothing new was to be said on either side, chose, in his "Letters in Reply," to adhere closely to *his own* main question. He, therefore, as we have mentioned, defended his own argument, and collected new

specimens from Dr. Priestley's new publication, of his utter inability to throw light upon the subject. Thus a useless and endless contention on the main question was avoided; but many discussions necessarily arose upon secondary points, which perhaps the learned reader will esteem the most interesting parts of the controversy, such as, the authority of the writings that go under the name of the apostolical Fathers; the rise of the two sects of the Nazarenes and Ebionites; the difference between the two; and the difference of both from the orthodox Hebrew Christians; and particularly an article on the accusation of Tritheism, which Dr. Priestley had brought against the Trinitarians of the seventeenth century. The "Short Strictures on Dr. Priestley" in the appendix to these Letters, it is now known, were written by Dr. Townson.

Dr. Priestley (we still use his antagonist's words), mortified to find that his letters had failed of the expected success; that Dr. Horsley, touched with no shame, with no remorse, remained unshaken in his opinion; and that the authority of his own opinion was still set at nought, his learning disallowed, his ingenuity in argument impeached; and what was least to be borne—finding that a haughty churchman ventured incidentally to avow his sentiments of the divine commission of the episcopal ministry, and presumed to question the authority of those teachers who usurp the preacher's office without any better warrant than their own opinion of their own sufficiency, lost all temper. A second set of "Letters to the archdeacon of St. Alban's" appeared in the autumn of 1784, in which all profession of personal regard and civility was laid aside. The charge of insufficiency in the subject was warmly retorted, and "the incorrigible dignitary" was taxed with manifest misrepresentation of his adversary's argument; with injustice to the character of Origen, whose veracity he had called in question; and with the grossest falsification of ancient history. He was stigmatized in short as a "falsifier of history, and a defamer of the character of the dead."

Regardless of this reproach, Dr. Horsley remained silent for eighteen months. A sermon "On the Incarnation," preached in his parish church of St. Mary Newington, upon the feast of the Nativity in 1785, was the prelude to a renewal of the contest on his side, and was followed early in the ensuing spring, by his "Remarks on Dr. Priestley's second Letters to the archdeacon of Saint

Alban's, with proofs of certain facts asserted by the archdeacon." This tract consists of two parts; the first is a collection of new specimens of Dr. Priestley's temerity in assertion; the second defends the attack upon the character of Origen, and proves the existence of a body of Hebrew Christians at Ælia after the time of Adrian — the fact upon which the author's good faith had been so loudly arraigned by Dr. Priestley. With this publication Dr. Horsley promised himself that the controversy on his part would be closed. But at last he yielded, as he says, with some reluctance, to collect and republish what he had written in an octavo volume (printed in 1789) and took that opportunity to give Dr. Priestley's Letters a second perusal, which produced not only many important notes, but some disquisitions of considerable length; and the remarks on Dr. Priestley's second letters having produced a *third* set of "Letters" from him, upon the two questions of Origen's veracity, and the orthodox Hebrews of the church of Ælia: these two are partly answered in notes, and partly in two of the disquisitions. Towards the conclusion of Dr. Horsley's "Remarks," after exhibiting specimens of Dr. Priestley's incompetency to write on such subjects as fell within their controversy, he says, "These and many other glaring instances of unfinished criticism, weak argument, and unjustifiable art, to cover the weakness and supply the want of argument, which must strike every one who takes the trouble to look through those second letters, put me quite at ease with respect to the judgment which the public would be apt to form between my antagonist and me, and confirmed me in the resolution of making no reply to him, and of troubling the public no more upon the subject, except so far as might be necessary to establish some facts, which he hath somewhat too peremptorily denied, and to vindicate my character from aspersions which he hath too inconsiderately thrown out." It ought not to be forgot, that in this controversy Dr. Horsley derived not a little support from the Rev. Mr. Badcock, whose criticisms on Dr. Priestley's works in the Monthly Review left scarcely any thing unfinished that was necessary to prove his errors as a divine, and his incompetency as a historian.

The reputation Dr. Horsley had now acquired, recommended him to the patronage of the lord chancellor Thurlow, who presented him to a prebendal stall in the church of Gloucester; and in 1788, by the same interest, he was made

bishop of St. David's, and in this character answered the high expectations of eminent usefulness which his elevation to the mitre so generally excited. As a bishop his conduct was exemplary and very praiseworthy. In this diocese, which was said to exhibit more of ignorance and poverty than that of any other in the kingdom, he carried through a regular system of reform. He regulated the condition of the clergy, and proceeded to a stricter course with respect to the candidates for holy orders, admitting none without personally examining them himself, and looking very narrowly into the titles which they produced. With all this vigilance, his lordship acted to them as a tender father, encouraging them to visit him during his stay in the country, which was usually for several months in the year, assisting them with advice, and ministering to their temporal necessities with a liberal hand. In his progress through the diocese, he frequently preached in the parish churches, and bestowed considerable largesses on the poor. He was, in short, a blessing to his people, and they followed him with grateful hearts, and parted from him with infinite reluctance; and this diocese may be congratulated in being again placed under a prelate whose zeal for the promotion of its best interests has seldom been equalled, and cannot easily be exceeded. Bishop Horsley's first Charge to the clergy of St. David's, delivered in 1790, was deservedly admired, as was his animated speech in the house of lords on the Catholic bill, May 31, 1791. These occasioned his subsequent promotion to the see of Rochester in 1793, and to the deanery of Westminster, on which he resigned the living of Newington. As dean of Westminster he effected some salutary changes. Finding the salaries of the minor-canons and officers extremely low, he liberally obtained an advance, and at the same time introduced some regulations in the discharge of their office, which were readily adopted.

During the turbulent period of 1793-4-5, &c. when the religion, government, and morals of the country were in imminent danger from the prevalence of democratic principles, the warmth and zeal of his endeavours in parliament to oppose the enemies of the constitution, procured him a considerable share of illiberal censure, which, however, was more than balanced by the general applause which followed the steady uniformity, consistency, and manly decision of his conduct. As a senator he was deservedly

considered in the first class; and there were few important discussions, not only on ecclesiastical topics, but on those which concerned the civil interests of the country, in which he did not take an active part. He was not, however, an every-day speaker, nor desirous of adding to the debates unless he had something original to produce, and he was on that account listened to with eagerness even by those with whom he could not act, and who found it easier to arraign his manner than his matter. In 1802 he was translated to the bishopric of St. Asaph, and resigned the deanery of Westminster. During all this period his publications were frequent, as we shall notice in a list of them; and his vigour of body and mind was happily preserved until the year 1806, which proved his last. In July of that year he went to his diocese, a part of which he had visited and confirmed, and after two months' residence intended to visit his patron lord Thurlow at Brighton, where he arrived Sept. 20, after hearing on the road that his noble friend was dead. On the 30th, a slight complaint in his bowels affected him, and very soon brought on a mortification, which proved fatal Oct. 4, in his 73d year. His remains were interred in the parish church of St. Mary Newington, where a monument has since been erected to his memory, with an inscription written by himself.

He was twice married: first to Mary, one of the daughters of the Rev. John Botham, his predecessor at Aldbury, by whom he had one daughter, who died young, and a son, now the rev. Heneage Horsley, rector of Gresford in Denbighshire, prebendary of St. Asaph, and chaplain to the Scotch episcopalian church at Dundee. By his second wife, who died the year before him, he had no children. She is commemorated in the above inscription by the name of Sarah only.

Bishop Horsley's works not yet mentioned, were, besides various occasional Sermons and Charges, 1. "On the properties of the Greek and Latin languages," 1796, 8vo, without his name. 2. "On the acronychal rising of the Pleiades," a dissertation appended to his friend Dr. Vincent's "Voyage of Nearchus," 1797. 3. "A circular Letter to the diocese of Rochester, on the Scarcity of Corn," 1796. 4. Another circular Letter to that diocese, on "the Defence of the Kingdom," 1798. 5. "Critical Disquisitions on the 18th chapter of Isaiah: in a letter to Edward King, esq. F. R. S. &c." 1799, 4to. Towards the

close of this discussion, in which he applies the words of Isaiah to the aspect of the times, he says, with almost a prophetic spirit, "I see nothing in the progress of the French arms which any nation fearing God, and worshipping the Son, should fear to resist: I see every thing that should rouse all Christendom to a vigorous confederate resistance. I see every thing that should excite *this country* in particular to resist, and to *take the lead* in a confederacy of resistance, by all measures which policy can suggest, and the valour and opulence of a great nation can supply." 6. "Hosea, translated from the Hebrew; with notes explanatory and critical," 1801, 4to. Archbishop Newcome, in his "Improved Version of the Minor Prophets," had preceded bishop Horsley in translating Hosea; but our prelate has thought proper in so many instances to reject his emendations, that bishop Horsley's labours will probably be thought indispensable to a just illustration of the sacred text. This was reprinted with large additions in 1804. 7. "Elementary treatises on the fundamental principles of practical Mathematics; for the use of students," 1801, 8vo. These tracts were at first composed, without any design of publication, for the use of his son, then a student of Christ-church; and the work was to be considered, although then first published, as the third and last in the order of the subject, of three volumes of elementary geometry, to be issued one after another from the university press of Oxford. The first accordingly appeared in 1802, under the title of "Euclidis Elementorum Libri priores XII. ex Commandini et Gregorii versionibus Latinis," Oxon, 8vo; and the second in 1804, "Euclidis datorum liber, cum additamento, necnon tractatus alii ad geometriam pertinentes," ibid. 8vo.

Since his death have appeared, "Sermons," 1810 and 1812, 3 vols. 8vo; "Tracts in controversy with Dr. Priestley, upon the historical question of the belief of the first ages in our Lord's Divinity, originally published in the years 1783, 1784, and 1786: afterwards revised and augmented, with a large addition of notes and supplemental disquisitions; by the author. The third edition. To which is added, an Appendix by the rev. Heneage Horsley," 1812, 8vo; "The Speeches in Parliament of Samuel Horsley, &c." 1813, 8vo; and lastly, "The Charges delivered at his several visitations of the dioceses of St. David's, Rochester, and St. Asaph," 1813, 8vo. In this

enumeration of his printed works, a few temporary tracts of lesser importance may probably have escaped us, as being published without his name; but a complete edition of his works, for which there is likely to be a demand, will supply this deficiency. His papers in the Philosophical Transactions would form a very necessary part of such a collection. It may also be noticed here, that he occasionally wrote some very elaborate criticisms in the "British Critic," the plan and principles of which Review he cordially approved.

Dr. Horsley was throughout life an indefatigable student; he indulged no indolence in youth, and amidst an accumulation of preferments, contemplated no time when he might rest from his labours. His mind was constantly intent on some literary pursuit or discovery, and setting a high value on the fame he had acquired, his ambition was to justify the esteem of the public, and the liberality of his patrons. Knowing likewise, how much his fame was indebted to his theological contest, he endeavoured by laborious researches, to acquire that degree of accuracy which renders a controversialist invulnerable. It is evident that in the study of ecclesiastical history, particularly that of the early ages, on which his controversy with Priestley hinged, his range was most extensive, and it is no breach of charity to suppose that he vexed as well as surprized his antagonist, by proving himself more intimate with the minutiæ of remote antiquity than himself, who, from a wish to become the re-founder of a sect, had made the subject the study of his whole life. Dr. Horsley, on the contrary, appears to have prepared himself as the exigencies of the times in which he lived demanded, and whether the subject was theological or political, he quickly accumulated a mass of knowledge which his genius enabled him to illustrate with all the charms of novelty. While the ablest champion of orthodoxy which the church has seen for many years, he was so much of an original thinker, and so independent of his predecessors or contemporaries, that his mode of defence was entirely his own, and his style and authoritative manner, like Warburton's and Johnson's, however dangerous to imitate, were yet, perhaps, the best that could be devised in the conflict of opinions with which he was surrounded. His writings possessed some of the most prominent features of his personal character, in which there was nothing lukewarm, nothing compromising. He

disdained liberality itself, if it prescribed courtesy to men whose arrogance in matters of faith led by easy steps to more violent measures, and who, while they affected only a calm and impartial inquiry into the doctrines of the church, had nothing less in view than the destruction of her whole fabrick. Such men might expect to encounter with a roughness of temper which was natural to him on more common occasions, although in the latter qualified by much kindness of heart, benevolence, and charity. When he had once detected the ignorance of his opponents, and their misrepresentation of the ancient records to which they appealed, when he found that they had no scruple to bend authorities to pre-conceived theory, and that their only way of prolonging a contest was by repeating the same assertions without additional proofs, he frequently assumed that high tone of contempt or irony which would have been out of place with opponents who had no other object in view than the establishment of truth.

As a preacher, or rather as a writer of sermons, Dr. Horsley might be allowed to stand in the first class, if we knew with whom of that class we can compare him. Some comparisons we have seen, the justice of which we do not think quite obvious. In force, profundity, and erudition, in precision and distinctness of ideas, in aptitude and felicity of expression, and above all, in selection of subjects and original powers of thinking, Dr. Horsley's Sermons have been very justly termed "compositions *sui generis*." Upon most of these accounts, or rather upon all in the aggregate, they remove him from a comparison with those who may have acquired very just fame as popular preachers. Bishop Horsley everywhere addresses himself to scholars, philosophers, and biblical critics. By these he was heard with delight, and by these his works will continue to be appreciated as the component parts of every theological library, although they may not assent to all his doctrines.[1]

HORSTIUS (JAMES), an eminent physician, was born at Torgau in 1537; and took the degree of M. D. in the

[1] From materials collected in Mr. Nichols's Bowyer.—Bishop Horsley's printed works, and the Reviews and Magazines of the period. A minute Life of him would be desirable, but so little seems to be known of his early life and labours, that if now attempted, it would consist principally of an analysis of his later literary progress, which is still known, and will long be remembered.

university of Francfort on the Oder, in 1562. He was offered the place of public physician in several places; and he practised successively at Sagan and Suidnitz in Silesia, and at Iglaw in Moravia, till 1580, when he was made physician in ordinary to the archduke of Austria; and four years after, quitting that place, was promoted to the medical professorship in the university of Helmstadt. The oration he delivered at his installation, "Of the Difficulties which attend the Study of Physic, and the means to remove them," a very good one, is printed with his "Epistolæ Philosophicæ & Medicinales," Lips. 1596, 8vo. Upon entering on this post, he distinguished himself by what was thought a great singularity; he joined devotion to the practice of physic. He always prayed to God to bless his prescriptions; and he published a form of prayer upon this subject, which he presented to the university. He acquitted himself worthily in his functions, and published some books which kept up the reputation he had already acquired, but among them was one which produced a contrary effect, his "Dissertation upon the Golden Tooth of a child in Silesia;" concerning which he suffered himself to be egregiously imposed upon. Van Dale has related in what manner this imposture was discovered. Horstius, in the mean time, took it for a great prodigy, which ought to be a comfort to those Christians who were oppressed by the Turks; as certainly foreboding the downfall of the Ottoman empire. Horstius's dissertation was published at Leipsic, in 1595, 8vo, with another piece of his writing, "De Noctambulis," or "Concerning those who walk in their sleep." He died about 1600.[1]

HORSTIUS (GREGORY), also a learned physician, nephew of the preceding, was born at Torgau, where his father was one of the chief magistrates in 1578. After being educated in the schools of Torgau and Halberstadt, he went to the university of Wittemberg, and commenced the study of medicine; and received the degree of M. D. in March 1606, at Basil. On his return in the same year, to his native place, he was immediately appointed to a medical professorship in the university of Wittemburg, by the elector of Saxony. Two years afterwards he was promoted by the landgrave of Hesse to a medical chair in the college at Giessen, and in 1609 was honoured with

[1] Gen. Dict.—Moreri.—Saxii Onomast.

the title of Archiater of Hesse. At this time his professional character had risen in the public estimation, and he numbered among his patients the principal nobility of the district. In 1622, he received a public invitation from the magistracy of Ulm to settle there as physician to that city, and as president of the college. He fulfilled his duties in both these offices with great reputation; and his integrity and humanity, not less than his extensive erudition, and his successful practice, endeared him to his fellow-citizens, and claimed the respect and admiration of the surrounding states. He died in August 1636, aged fifty-eight years. He left a considerable number of works, which were collected, and published under the title of "Opera Medica," in 1660, 3 vols. folio, at Nuremberg, by his youngest son, GREGORY, who, as well as his brother JOHN DANIEL, acquired eminence as physicians. They were also both professors of medicine; Gregory died at the age of thirty-five; but John Daniel lived to his sixty-fifth year, and was the author of several works, chiefly anatomical, and of little value at present. He was concerned with his brother Gregory in editing the collection of his father's works, and likewise published an edition of the "Questiones Medico-legales" of Paul Zacchias, Francfort, 1666, in folio; and an edition of the "Opera Medica" of Riverius, at the same place, in 1674, folio.[1]

HORT or HORTE (JOSIAH), archbishop of Tuam, appears to have been of a dissenting family, as he was educated in a dissenting school, between 1690 and 1695, under the direction of the rev. Thomas Rowe, and was a fellow-student with the celebrated Dr. Watts, who said of him, that he was "the first genius in that seminary." After his academical studies were finished, he resided some time as chaplain with John Hampden, esq. M. P. for Bucks, and afterwards settled as a dissenting minister at Marshfield, in Gloucestershire. The time of his conformity is not ascertained, though it is evident that he was a clergyman of the church of England so early as 1708, for in that year he published a sermon preached at the archdeacon's visitation at Aylesbury. In the preceding year he had printed a Thanksgiving Sermon on our national Successes, from Ps. cxlix. 6—8. There is a tradition in the family, that he had so greatly recommended himself to the court by his zeal and services

[1] Gen. Dict.—Moreri.—Foppen Bibl. Belg.—Rees's Cyclopædia.

in support of the Hanover succession, that, as he scrupled re-ordination, it was dispensed with, and the first preferment bestowed on him, was that of a bishopric in Ireland. It is certain that he went into that kingdom as chaplain to the lord lieutenant. He was consecrated bishop of Ferns and Leighlin, February 10, 1721, was translated to Kilmore and Ardagh, July 27, 1727, and preferred to the archiepiscopal see of Tuam, January 27, 1742, with the united bishopric of Enaghdoen, in the room of Dr. Synge, deceased, and likewise with liberty to retain his other bishopric of Ardagh. He died December 14, 1751, in a very advanced age. His publications were, 1. in 1738, at Dublin, a volume of Sermons, sixteen in number, in 8vo; they are judicious and impressive discourses. These were reprinted in London, in 1757, with the addition of the Visitation Sermon mentioned before. In this volume is a Sermon preached in the castle of Dublin, before the duke of Bolton the lord lieutenant of Ireland, after the suppression of the Preston rebellion. 2. A Charge entitled "Instructions to the Clergy of the Diocese of Tuam, at the primary visitation, July 8, 1742." This, after the death of the author, was reprinted in London, with the approbation and consent of the rev. Dr. Hort, canon of Windsor—it is an excellent address. In the preface to the volume of sermons we learn, that for many years previous to its appearance from the press, the worthy author had been disabled from preaching by an over-strain of the voice in the pulpit, at a time when he had a cold with a hoarseness upon him. The providence of God, he says, having taken from him the power of discharging that part of his episcopal office which consisted in preaching, he thought it incumbent on him to convey his thoughts and instructions from the press, that he might not be useless. The solemn promise that he made at his consecration, "to exercise himself in the Holy Scriptures, so as to be able by them to teach and exhort with wholesome doctrine," was no small motive to that undertaking, as being the only means left him for making good that promise. It appears, that he kept up an epistolary correspondence with his "old friend," as he called him, and fellow-student, Dr. Watts, to the closing period of the life of each. In Swift's works we find a humorous paper of Dr. Hort's, entitled "A New Proposal for the better regulation and improvement of Quadrille," and some letters respecting it.[1]

[1] From Memoirs by Dr. Toulmin.—Swift's Works.

HORTENSIUS (LAMBERT), was a philologer, a writer of verses, and a historian. His real name is unknown; he took that of Hortensius, either because his father was a gardener, or because his family name signified gardener. He was born at Montfort, in the territory of Utrecht, in 1501, and studied at Louvain. Hortensius was for several years rector of the school at Naarden, and when that city was taken in 1572, he would have fallen a sacrifice to the military fury, had he not been preserved by the gratitude of one who had been his pupil. His death happened at Naarden, in 1577. There are extant by him, besides satires, epithalamia, and other Latin poems, the following works: 1. Seven books, "De Bello Germanico," under Charles V. 8vo. 2. "De Tumultu Anabaptistarum," fol. 3. "De Secessionibus Ultrajectinis," fol. 4. Commentaries on the six first books of the Æneid, and on Lucan. 5. Notes on four Comedies of Aristophanes.[1]

HORTENSIUS (QUINTUS), a Roman orator, was the contemporary and rival of Cicero, and so far his senior, that he was an established pleader some time before the appearance of the latter. He pleaded his first cause at the age of nineteen, in the consulship of L. Licinius Crassus, and Q. Mutius Scevola, ninety-four years before the Christian æra, Cicero being then in his twelfth year. This early effort was crowned with great success, and he continued throughout his life a very favourite orator. His enemies, however, represented his action as extravagant, and gave him the name of Hortensia, from a celebrated dancer of that time. He proceeded also in the line of public honours, was military tribune, prætor, and in the year 68 B. C. consul, together with Q. Gæcilius Metellus. He was an eminent member of the college of augurs, and was the person who elected Cicero into that body, being sworn to present a man of proper dignity. By him also Cicero was there inaugurated, for which reason, says that author, "it was my duty to regard him as a parent." He died in the year 49 B. C.; and Cicero, to whom the news of that event was brought when he was at Rhodes, in his return from Cilicia, has left a most eloquent eulogy and lamentation upon him, in the opening of his celebrated treatise on orators entitled Brutus. "I considered him," says that

[1] Gen. Dict.—Moreri.—Foppen Bibl. Belg.—Burman Traject. Erudit.—Saxii Onomast.

writer, "not, as many supposed, in the light of an adversary, or one who robbed me of any praise, but as a companion and sharer in my glorious labour. It was much more honourable to have such an opponent, than to stand unrivalled; more especially as neither his career was impeded by me, nor mine by him, but each, on the contrary, was always ready to assist the other by communication, advice, and kindness." If, however, Cicero was sincere in his attachment, it was surmised that Hortensius was not, and this is even insinuated in one of the epistles of Cicero. Hortensius amassed great wealth, but lived at the same time in a splendid and liberal manner; and it is said that at his death his cellars were found stocked with 10,000 hogsheads of wine. His orations have all perished; but it was the opinion of Quintillian, that they did not in perusal answer to the fame he obtained by speaking them. Hortensius must have been sixty-four at the time of his death.[1]

HORTON (THOMAS), a learned and pious English divine, the son of Laurence Horton, a merchant of London, was born in that city. In July 1623 he was admitted a pensioner of Emanuel college, Cambridge, where he took the degree of B. A. in 1626, and that of master in 1630. He was also a fellow of his college. In 1637 he took the degree of B. D. and was appointed one of the twelve university preachers. The following year he was chosen master of Queen's-college, in that university, after the death of Mr. Herbert Palmer, and in July of the same year minister of St. Mary Colechurch, in London, a donative of the Mercers' company, of which his father was a member.

In Oct. 1641, he was elected professor of divinity at Gresham-college, and in May 1647, was elected preacher to the honourable society of Gray's-inn, of which he was also a member. In 1649 he was created D. D. and the ensuing year was chosen vice-chancellor of Cambridge. In 1651 he appears to have resigned the office of preacher of Gray's-inn; and marrying about the same time, he procured an order from parliament that he should not be obliged by that step to vacate his professorship at Gresham college. The Gresham committee, however, referring to the founder's will, came to a resolution that the place was

[1] Gen. Dict.—Cicero's Orations.

vacant, but did not at this time proceed to an election. In August 1652, Dr. Horton was incorporated D. D. in the university of Oxford, and the year following was nominated one of the triers or commissioners for the approbation of young ministers. In 1656, the Gresham committee resumed the affair of his professorship, and proceeded to a new election, but Dr. Horton obtained a fresh dispensation from Cromwell by means of secretary Thurloe, and continued in quiet possession, holding with it his headship of Queen's college, Cambridge. On the restoration he was obliged to resign the headship to Dr. Martin, who had been ejected by the parliamentary visitors; and although he had interest enough at court to retain his professorship for a little time, he was obliged in 1661 to resign it. When the Savoy conference was appointed, he was nominated as an assistant on the side of the presbyterians, but, according to Baxter, never sat among them; and although one of the number of the divines ejected by the Bartholomew act, he conformed afterwards, and in June 1666, was admitted to the vicarage of Great St. Helen, in Bishopsgate-street, London, which he held till his death, in March 1673.

Dr. Wallis, who had been under his tuition at Cambridge, and after his decease published a volume of his sermons, with some account of his life, says he was "a pious and learned man, an hard student, a sound divine, a good textuary, very well skilled in the oriental languages, very well accomplished for the work of the ministry, and very conscientious in the discharge of it." Nor did the close application to his province as a divine, occasion him wholly to neglect his juvenile studies. In the Cambridge verses, entitled "Σωσίρα," written upon the restoration of Charles II. there is a poem composed by Dr. Horton, while master of Queen's. He printed but three sermons himself, but left many others prepared for the press; and after his death were published, 1. "Forty-six Sermons upon the whole eighth chapter of the Epistle to the Romans," Lond. 1674, fol. 2. "A choice and practical Exposition, upon the 4, 47, 51, and 63 Psalms," ibid. 1675, fol. 3. "One hundred select Sermons upon several texts," with the author's life by Dr. Wallis, ibid. 1679, fol. He left also some sacramental, funeral, and other sermons, prepared for the press, but which have not been printed.[1]

[1] Ath. Ox. vol. II.—Ward's Lives of the Gresham Professors.

HOSIUS (STANISLAUS), cardinal, was born at Cracow, in Poland, in 1503, of low parents, but being well educated, bore such a character after taking his degrees, as to be admitted into the Polish senate. He was here distinguished by the acuteness of his genius, the retentiveness of his memory, and other accomplishments mental and personal; and was advanced successively to the places of secretary to the king, canon of Cracow, bishop of Culm, and bishop of Warmia. He was sent by the pope Pius IV. to engage the emperor Ferdinand to continue the council of Trent; and the emperor was so charmed with his eloquence and address, that he granted whatever he asked. Pius then made him a cardinal, and employed him as his legate, to open and preside at the council. Hosius was a zealous advocate for the Romish church, and defended it ably, both in speeches and writings; the latter of which amounted to two folio volumes, and were often printed during his life. He died in 1579, at the age of seventy-six, and was buried in the church of St. Lawrence, from which he took his title as cardinal. By his will he left his library to the university of Cracow, with an annual sum to provide for its support and increase. Among his works, the chief are, 1. "Confessio Catholicæ Fidei," said to have been reprinted in various languages, thirty-four times. 2. "De Communione sub utraque specie." 3. "De sacerdotum conjugio." 4. "De Missa vulgari lingua celebrandâ," &c. His works were first collectively published at Cologne, in 1584.[1]

HOSKINS (JOHN), an English lawyer and poet, was born in 1566, at Mownton, in the parish of Lanwarne, in Herefordshire, and was at first intended by his father for a trade, but his surprizing memory and capacity induced him to send him to Westminster, and afterwards to Winchester school, at both which he made great proficiency. From Winchester he was in 1584 elected probationer-fellow of New-college, Oxford, and two years afterwards admitted actual fellow. In 1591 he took his master's degree; but being *terræ filius*, in the act following, he was, says Wood, "so bitterly satirical," as to be refused to complete his degree as regent master, and was also expelled the university. He then, for his maintenance, taught school for some time at Ilchester, in Somersetshire,

[1] Gen. Dict.—Freheri Theatrum.—Moreri.—Dupin.

where he compiled a Greek lexicon as far as the letter M. Marrying afterwards a lady of property, he entered himself as student in the Middle temple, and at the usual time was called to the bar. In 1614 he had a seat in parliament, where some rash speeches occasioned his being imprisoned for a year. He was afterwards elected Lent-reader of the Middle-temple, and four years after was made a serjeant at law, a justice itinerant for Wales, and one of the council of the Marches. He died at his house at Morehampton, in Herefordshire, Aug. 27, 1638.

He was much admired for his talent in Latin and English poetry, and highly respected by the most eminent men of his time, Camden, Selden, Daniel, Dr. Donne, sir Henry Wotton, sir Walter Raleigh, whose "History" he revised before it was sent to press; and others, particularly Ben Jonson, who used to say, "'t was he that polished me, I do acknowledge it." Wood speaks of him as the author of the Greek lexicon already mentioned, left in MS. and imperfect; of several epigrams and epitaphs, in Latin and English, interspersed in various collections; "The Art of Memory," in which he himself excelled; and of some law treatises, in MS. which became the property of his grandson, sir John Hoskins, knt. and bart. master in chancery, but better known to the world as a philosopher, and one of the first members of the royal society, of which he was president in 1682.[1]

HOSPINIAN (Ralph), a learned Swiss writer, who rendered important service to the Protestant cause, was born at Altdorf near Zurich, where his father was minister, in 1547. He began his studies with great diligence and success at Zurich, under the direction of Wolfius, his uncle by his mother's side; and losing his father in 1563, found an affectionate patron in his godfather Rodolphus Gualterus. He left Zurich in 1565, in order to visit the other universities; and spent some time in Marpurg and Heidelberg. He was afterwards recalled, and received into the ministry in 1568; the year following he obtained the freedom of the city; and was made provisor of the abbey school in 1571. Though his school and his cure engrossed much of his time, he had the courage to undertake a noble work of vast extent, "An History of the Errors of Popery." He considered, that the Papists, when

[1] Ath. Ox. vol. I.—Granger.

defeated by the Holy Scriptures, had recourse to tradition; were for ever boasting of their antiquity, and despised the protestants for being modern. To deprive them of this plea, he determined to search into the rise and progress of the Popish rites and ceremonies; and to examine by what gradations the truth, taught by Christ and his apostles, had been corrupted by innovations. He could not, however, complete his work, agreeably to the plan he had drawn out; but he published some considerable parts of it, as, 1. "De Templis: hoc est, de origine, progressu, usu, & abusu Templorum, ac omnino rerum omnium ad Templa pertinentium," 1587, folio. 2. "De Monachis: seu de origine & progressu monachatus & ordinum monasticorum," 1588, folio. 3. "De Festis Judæorum, et Ethnicorum: hoc est, de origine, progressu, ceremoniis, et ritibus festorum dierum Judæorum, Græcorum, Romanorum, Turcarum, & Indianorum," 1592, folio. 4. "Festa Christianorum," &c. 1593, folio. 5. "Historia Sacramentaria: hoc est, libri quinque de Cœnæ Dominicæ prima institutione, ejusque vero usu & abusu, in primæva ecclesia; necnon de origine, progressu, ceremoniis, & ritibus Missæ, Transubstantiationis, & aliorum pene infinitorum errorum, quibus Cœnæ prima institutio horribiliter in papatu polluta & profanata est," 1598, folio. 6. "Pars altera: de origine et progressu controversiæ sacramentariæ de Cœna Domini inter Lutheranos, Ubiquistas, & Orthodoxos, quos Zuinglianos seu Calvinistas vocant, exortæ ab anno 1517 usque ad 1602 deducta, 1602," folio. These are all of them parts of his great work, which he enlarged in succeeding editions, and added confutations of the arguments of Bellarmin, Baronius, and Gretser. What he published on the Eucharist, and another work entitled "Concordia Discors," &c. printed in 1607, exasperated the Lutherans in a high degree; and they wrote against him with great animosity. He did not publish any answer, though he had almost finished one, but turned his arms against the Jesuits; and published "Historia Jesuitica: hoc est, de origine, regulis, constitutionibus, privilegiis, incrementis, progressu, & propagatione ordinis Jesuitarum. Item, de eorum dolis, fraudibus, imposturis, nefariis facinoribus, cruentis consiliis, falsa quoque, seditiosa, & sanguinolenta doctrina," 1619, folio.

These works justly gained him high reputation, and considerable preferment. He was appointed archdeacon

of Caroline church in 1588; and, in 1594, minister of the abbey-church. He was deprived of his sight for near a year by a cataract, yet continued to preach as usual, and was happily couched in 1613. In 1623, being 76 years of age, his faculties became impaired, and so continued till his death in 1626. The public entertained so high an opinion of his learning from his writings, that he was exhorted from all quarters to refute Baronius's "Annals;" and no one was thought to have greater abilities for the task. A new edition of his works was published at Geneva, 1681, in seven thin volumes, folio.[1]

HOSPITAL (MICHEL DE L'), chancellor of France, and one of the most liberal-minded men of his time, was the son of a physician, and born at Aigneperse in Auvergne, in 1505. His father sent him to study in the most celebrated universities of France and Italy, where he distinguished himself at once by his genius for literature, and for business. Having diligently studied jurisprudence, he was quickly advanced to very honourable posts; being successively auditor of the congregation called the congregation of Rota at Rome, and counsellor in the parliament of Paris, which he held during twelve years. He has described in one of his poems his habits of life during this time. He rose at a very early hour, and in the autumnal, winter, and spring sessions, was often in the court of justice before day-break, and reluctantly rose from his seat, when the beadle, at ten o'clock (the hour of dinner) announced the breaking up of the court. He says, that he made it a rule to listen to all with patience, to interrupt no one, to express himself as concisely as possible, and to oppose unnecessary delays. He mentions, with evident satisfaction, the joy which he felt when the vacations allowed him to quit Paris, and breathe in the country. The cares of magistracy he then banished wholly from his thoughts, and endeavoured, by harmless relaxation, to enable himself, on his return to the discharge of his functions, to resume them with fresh vigour. "But," says he, "there is nothing frivolous in my amusements; sometimes Xenophon is the companion of my walks; sometimes the divine Plato regales me with the discourses of Socrates. History and poetry have their turns; but my chief delight is in the sacred writings: what comfort, what holy calm, does the meditation of them confer!"

[1] Gen. Dict.—Niceron, vol. XXXVIII.—Saxii Onomast.

L'Hospital was then appointed by Henry II. to be his ambassador at the council of Trent, which was sitting at Bologna. By his own desire, he was soon recalled from that honourable employment, and on his return experienced, at first, some coldness from the court, but was soon restored to the royal favour, and appointed master of the requests. In the beginning of 1554 he was made superintendant of the royal finances in France. His merits in this post were of the most singular and exalted kind. By a severe œconomy, he laboured to restore the royal treasure, exhausted by the prodigality of the king, Henry II. and the dishonest avarice of his favourites; he defied the enmity of those whose profits he destroyed, and was himself so rigidly disinterested, that after five or six years' continuance in this place, he was unable to give a portion to his daughter, and the deficiency was supplied by the liberality of the sovereign. On the death of Henry, in 1559, the cardinal of Lorraine, then at the head of affairs, introduced l'Hospital into the council of state. Hence he was removed by Margaret of Valois, who took him into Savoy, as her chancellor. But the confusions of France soon made it necessary to recal a man of such firmness and undaunted integrity. In the midst of faction and fury, he was advanced to the high office of chancellor of that kingdom, where he maintained his post, like a philosopher who was superior to fear, or any species of weakness. At the breaking out of the conspiracy of Amboise, in 1560, and on all other occasions, he was the advocate for mercy and reconciliation; and by the edict of Romorantin, prevented the establishment of the inquisition in France. It was perhaps for reasons of this kind, and his general aversion to persecution for religion's sake, that the violent Romanists accused him of being a concealed Protestant; forgetting that by such suspicions they paid the highest compliment to the spirit of Protestantism. The queen, Catherine of Medicis, who had contributed to the elevation of l'Hospital, being too violent to approve his pacific measures, excluded him from the council of war; on which he retired to his country-house at Vignay near Estampes. Some days after, when the seals were demanded of him, he resigned them without regret, saying, that "the affairs of the world were too corrupt for him to meddle with them." In lettered ease, amusing himself with Latin poetry, and a select society of friends, he truly enjoyed his retreat, till his

happiness was interrupted by the atrocious day of St. Bartholomew, in 1572. Of this disgraceful massacre, he thought as posterity has thought; but, though his friends conceived it probable that he might be included in the proscription, he disdained to seek his safety by flight. So firm was he, that when a party of horsemen actually advanced to his house, though without orders, for the horrid purpose of murdering him, he refused to close his gates: "If the small one," said he, "will not admit them, throw open the large;" and he was preserved only by the arrival of another party, with express orders from the king to declare that he was not among the proscribed. The persons who made the lists, it was added, pardoned him the opposition he had always made to their projects. "I did not know," said he coldly, without any change of countenance, "that I had done any thing to deserve either death or pardon." His motto is said to have been,

Si fractus illabatur orbis—
Impavidum ferient ruinæ,

and certainly no person ever had a better right to assume that sublime device. This excellent magistrate, and truly great man, died March 13, 1573, at the age of 68 years. "L'Hospital," says Brantome, "was the greatest, worthiest, and most learned chancellor, that was ever known in France. His large white beard, pale countenance, austere manner, made all who saw him think they beheld a true portrait of St. Jerome, and he was called St. Jerome by the courtiers. All orders of men feared him; particularly the members of the courts of justice; and, when he examined them on their lives, their discharge of their duties, their capacities, or their knowledge, and particularly when he examined candidates for offices, and found them deficient, he made them feel it. He was profoundly versed in polite learning, very eloquent, and an excellent poet. His severity was never ill-natured; he made due allowance for the imperfections of human nature; was always equal and always firm. After his death his very enemies acknowledged that he was the greatest magistrate whom France had known, and that they did not expect to see such another." There are extant by him, 1. "Latin Poems." Their unpretending simplicity is their greatest merit; but they shew such real dignity of character, they breathe so pure a spirit of virtue, and are full of such excellent sentiments of public and private worth, that they will always

be read with pleasure. 2. "Speeches delivered in the meeting of the States at Orleans." As an orator he shines much less than as a poet. 3. "Memoirs, containing Treaties of Peace," &c. &c. It is said that he had also projected a history of his own time in Latin, but this he did not execute. The best edition of his poems is that of Amsterdam, 1732, 8vo. He left only one child, a daughter, married to Robert Hurault, whose children added the name of l'Hospital to that of their father; but the male line of this family also was extinct in 1706. Nevertheless, the memory of the chancellor has received the highest honours within a few years of the present time. In 1777, Louis XVI. erected a statue of white marble to him, and in the same year he was proposed by the French academy for the subject of an eloge. M. Guibert and the abbé Remi contended for the prize. It was adjudged to the latter, who did not, however, print his work; M. Guibert was less prudent, but his eloge gave little satisfaction. The celebrated Condorcet afterwards entered the lists, but with equal want of success. Such fastidiousness of public opinion showed the high veneration entertained for the character of L'Hospital. In 1807, M. Bernardi published his "Essai sur la Vie, les Ecrits, et les Loix de Michel de L'Hospital," in one vol. 8vo, a work written with taste and judgment; from these and other documents, Charles Butler, esq. has lately published an elegant "Essay on the Life" of L'Hospital, principally with a view to exhibit him as a friend to toleration.[1]

HOSPITAL (WILLIAM-FRANCIS-ANTONY, marquis DE L'), a great mathematician of France, was born of a branch of the preceding family, in 1661. He was a geometrician almost from his infancy; for one day being at the duke de Rohan's, where some able mathematicians were speaking of a problem of Paschal's, which appeared to them extremely difficult, he ventured to say, that he believed he could solve it. They were amazed at what appeared such unpardonable presumption in a boy of fifteen, for he was then no more, yet in a few days he sent them the solution. He entered early into the army, but always preserved his love for the mathematics, and studied them even in his tent; whither he used to retire, it is said, not only to study, but also to conceal his application to study: for in

[1] Gen. Dict.—Moreri.—Butler's Life.—Saxii Onomast.

those days, to be knowing in the sciences was thought to derogate from nobility; and a soldier of quality, to preserve his dignity, was in some measure obliged to hide his literary attainments. De l'Hospital was a captain of horse; but, being extremely short-sighted, and exposed on that account to perpetual inconveniences and errors, he at length quitted the army, and applied himself entirely to his favourite amusement. He contracted a friendship with Malbranche, judging by his "Recherche de la Verité," that he must be an excellent guide in the sciences; and he took his opinion upon all occasions. His abilities and knowledge were no longer a secret: and at the age of thirty-two he gave a public solution of problems, drawn from the deepest geometry, which had been proposed to mathematicians in the acts of Leipsic. In 1693 he was received an honorary member of the academy of sciences at Paris; and published a work upon sir Isaac Newton's calculations, entitled "L'Analyse des infinimens petits." He was the first in France who wrote on this subject: and on this account was regarded almost as a prodigy. He engaged afterwards in another work of the mathematical kind, in which he included "Les Sectiones coniques, les Lieux geometriques, la Construction des Equations," and "Une Theorie des Courbes mechaniques:" but a little before he had finished it, he was seized with a fever, of which he died Feb. 2, 1704, aged 49. It was published after his death, viz. in 1707. There are also six of his pieces inserted in different volumes of the memoirs of the academy of sciences.[1]

HOSTE, or L'HOSTE (JOHN), a learned mathematician of Nancy, towards the end of the sixteenth century, taught law and mathematics with uncommon reputation at Pont-à-Mousson, and was appointed superintendant of fortifications, and counsellor of war by Henry duke of Lorrain. His genius was extensive, penetrating, and formed for the sciences. He died in 1631, leaving several valuable works: the principal ones are, "Le sommaire et l'usage de la Sphere Artificielle," 4to; "La Pratique de Géométrie," 4to; "Description et usage des principaux instrumens de Géométrie," 4to; "Du Quadran et quarré; Rayon astronomique; Bâton de Jacob; interpretation du grand art de Raymond Lulle," &c.[2]

[1] Gen. Dict.—Moreri.—Martin's Biog. Philos. [2] Moreri.—Dict. Hist.

HOSTE (PAUL), born May 19, 1652, at Pont-de-Vesle, entered among the Jesuits in 1669, and acquired great skill in mathematics; accompanied the marechals d'Estrées and de Tourville, during twelve years, in all their naval expeditions, and gained their esteem. He was appointed king's professor of mathematics at Toulon, and died there February 23, 1700, leaving, "Recueil des Traités de Mathématiques les plus necessaires à un officier," 3 vols. 12mo; "L'Art des armées navales, ou Traité des evolutions navales," Lyons, 1697, and more completely in 1727, folio. This work is not less historical than scientific, and contains an account of the most considerable naval events of the fifty preceding years. He presented it to Louis XIV. who received it graciously, and rewarded the author with 100 pistoles, and a pension of 600 livres; a treatise on the construction of ships, which he wrote in consequence of some conversation with marechal de Tourville, is printed at the end of the preceding. In 1762, lieutenant O'Bryen published in 4to, "Naval Evolutions, or a System of Sea-discipline," extracted from father L'Hoste's "L'Art des armées navales."[1]

HOTMAN (FRANCIS), in Latin Hotomanus, a learned French civilian, was born in 1524, at Paris, where his family, originally of Breslau in Silesia, had flourished for some time. He made so rapid a progress in the belles lettres, that at the age of fifteen, he was sent to Orleans to study the civil law, and in three years was received doctor to that faculty. His father, a counsellor in parliament, had already designed him for that employment; and therefore sent for him home, and placed him at the bar. But Hotman was soon displeased with the chicanery of the court, and applied himself vigorously to the study of the Roman law and polite literature. At the age of twenty-three, he was chosen to read public lectures in the schools of Paris: but, relishing the opinions of Luther, on account of which many persons were put to death in France, and finding that he could not profess them at Paris, he went to Lyons in 1548. Having now nothing to expect from his father, who was greatly irritated at the change of his religion, he left France, and retired to Geneva; where he lived some time in Calvin's house. From hence he went to Lausanne, where the magistrates of Bern gave him the

[1] Moreri.—Dict. Hist.

place of professor of polite literature. He published there some books, which, however, young as he was, were not his first publications; and married a French gentlewoman, who had also retired thither on account of religion. His merit was so universally known, that the magistrates of Strasburg offered him a professorship of civil law; which he accepted, and held till 1561, and during this period, received invitations from the duke of Prussia, the landgrave of Hesse, the dukes of Saxony, and even from queen Elizabeth of England; but did not accept them. He did not refuse, however, to go to the court of the king of Navarre, at the begining of the troubles; and he went twice into Germany, to desire assistance of Ferdinand, in the name of the princes of the blood, and even in the name of the queen-mother. The speech he made at the diet of Francfort is published. Upon his return to Strasburg, he was prevailed upon to teach civil law at Valence; which he did with such success, that he raised the reputation of that university. Three years after, he went to be professor at Bourges, by the invitation of Margaret of France, sister of Henry II. but left that city in about five months, and retired to Orleans to the heads of the party, who made great use of his advice. The peace which was made a month after, did not prevent him from apprehending the return of the storm: upon which account he retired to Sancerre, and there wrote an excellent book, "De Consolatione," which his son published after his death. He returned afterwards to his professorship at Bourges, where he very narrowly escaped the massacre of 1572: which induced him to leave France, with a full resolution never to return. He then went to Geneva, where he read lectures upon the civil law. Some time after, he went to Basil, and taught civil law, and was so pleased with this situation, that he refused great offers from the prince of Orange and the States-general, who would have drawn him to Leyden. The plague having obliged him to leave Basil, he retired to Montbeliard, where he lost his wife; and went afterwards to live with her sisters at Geneva. He returned once more to Basil, and there died in 1590, of a dropsy, which had kept him constantly in a state of indisposition for six years before. During this, he revised and digested his works for a new edition, which appeared at Geneva in 1599, in 3 vols. folio, with his life prefixed by Neveletus Doschius.

The first two contain treatises upon the civil law; the third, pieces relating to the government of France, and the right of succession; five books of Roman antiquities; commentaries upon Tully's "Orations and Epistles;" notes upon Cæsar's "Commentaries," &c. His "Franco-Gallia," or, "Account of the free state of France," has been translated into English by lord Molesworth, author of "The Account of Denmark." He published also several other articles without his name; but, being of the controversial kind, they were probably not thought of consequence enough to be revived in the collection of his works.

He was one of those who would never consent to be painted; but we are told, that his picture was taken while he was in his last agony. His integrity, firmness, and piety, are highly extolled by the author of his life; yet, if Baudouin may be believed (whom, however, it is more reasonable not to believe, as he was his antagonist in religious opinions), he was suspected of being avaricious: but it must be remembered, that he lost his all when he changed his religion, and had no supplies but what arose from reading lectures; for it does not appear that his wife brought him a fortune. It is very probable, however, that his lectures would have been sufficient for his subsistence; had he not been deluded by schemes of finding out the philosopher's stone; and we find him lamenting to a friend in his last illness, that he had squandered away his substance upon this hopeful project. With all these weaknesses, he was esteemed one of the greatest civilians France ever produced.[1]

HOTTINGER (JOHN-HENRY), a very learned writer, and famous for his skill in the oriental languages, was born at Zurich in Switzerland, in 1620. He had a particular talent for learning languages; and the progress he made in his first studies gave such promising hopes, that it was resolved he should be sent to study in foreign countries, at the public expence. He began his travels in 1638, and went to Geneva, where he studied two months under Fr. Spanheim. Then he went into France, and thence into Holland; and fixed at Groningen, where he studied divinity under Gomarus and Alting, and Arabic under Pasor. Here he intended to have remained; but being very desi-

[1] Gen. Dict.—Niceron, vol. XI. and XX.—Moreri.—Freheri Theatrum.—Saxii Onomast.

rous of improving himself in the oriental languages, he went in 1639 to Leyden, to be tutor to the children of Golius, who was the best skilled in those languages of any man of that age. By the instructions of Golius, he improved greatly in the knowledge of Arabic, and also by the assistance of a Turk, who happened to be at Leyden. Besides these advantages, Golius had a fine collection of Arabic books and MSS. from which Hottinger was suffered to copy what he pleased, during the fourteen months he staid at Leyden. In 1641, he was offered, at the recommendation of Golius, the place of chaplain to the ambassador of the States-general to Constantinople; and he would gladly have attended him, as such a journey would have co-operated wonderfully with his grand design of perfecting himself in the eastern languages: but the magistrates of Zurich did not consent to it: they chose rather to recall him, in order to employ him for the advantage of their public schools. They permitted him first, however, to visit England; and the instant he returned from that country, they appointed him professor of ecclesiastical history; and a year after, in 1643, gave him two professorships, that of catechetical divinity, and that of the oriental tongues.

He married at twenty-two, and began to publish books at twenty-four. New professorships were bestowed upon him in 1653, and he was admitted into the college of canons. In 1655, the elector Palatine, desirous to restore the credit of his university of Heidelberg, obtained leave of the senate of Zurich for Hottinger to go there, on condition that he should return at the end of three years: but before he set out for that city, he went to Basil, and took the degree of D. D. He arrived at Heidelberg the same year, and was graciously received in that city. Besides the professorship of divinity and the oriental tongues, he was appointed principal of the Collegium Sapientiæ. He was rector of the university the year following, and wrote a book concerning the re-union of the Lutherans and Calvinists; which he did to please the elector, who was zealous in that affair: but party-animosities rendered his performance ineffectual. Hottinger accompanied this prince to the electoral diet of Francfort in 1658, and there had a conference with Job Ludolf. Ludolf had acquired a vast knowledge of Ethiopia; and, in conjunction with Hottinger, concerted measures for sending into Africa some persons skilled in the oriental tongues, who might make

exact inquiries concerning the state of the Christian religion in that part of the world. Hottinger was not recalled to Zurich till 1661, his superiors, at the elector's earnest request, having prolonged the term of years for which they lent him: and he then returned, honoured by the elector with the title of Ecclesiastical-counsellor.

Many employments were immediately conferred on him: among the rest, he was elected president of the commissioners who were to revise the German translation of the Bible. A civil war breaking out in Switzerland in 1664, he was sent into Holland on state affairs. Many universities would willingly have drawn Hottinger to them, but were not able. That of Leyden offered him a professorship of divinity in 1667; but, not obtaining leave of his superiors, he refused it, until the magistrates of Zurich consented, in complaisance to the States of Holland, who had interested themselves in this affair. As he was preparing for this journey, he unfortunately lost his life, June 5, 1667, in the river which passes through Zurich. He went into a boat, with his wife, three children, his brother-in-law, a friend, and a maid-servant, in order to go and let out upon lease an estate which he had two leagues from Zurich. The boat striking against a pier, which lay under water, overset: upon which Hottinger, his brother-in-law, and friend, escaped by swimming. But when they looked upon the women and children, and saw the danger they were in, they jumped back into the water: the consequence of which was, that Hottinger, his friend, and three children, lost their lives, while his wife, his brother-in-law, and servant-maid, were saved. His wife was the only daughter of Huldric, minister of Zurich, a man of very great learning, and brought him several children: for besides the three who were drowned with him, and those who died before, he left four sons and two daughters.

As an author, he was very prolific, and it is surprising, that a man, who had possessed so many academical employments, was interrupted with so many visits (for every body came to see him, and consulted him as an oracle), and was engaged in a correspondence with all the literati of Europe, should have found time to write more than forty volumes, especially when it is considered, that he did not reach fifty years of age. The most considerable of his works are: 1. "Exercitationes Anti-Morinianæ, de Pentateucho Samaritano, &c." 1644, quarto. Morin had

asserted, in the strongest manner, the authenticity of the Samaritan Pentateuch; which he preferred to the Hebrew text, upon a pretence that this had been corrupted by the Jews; and it was to combat this opinion, that Hottinger wrote these Exercitations. This work, though the first, is, in the judgment of father Simon, one of the best he wrote; and if he had never written any thing more, it is probable that he would have left higher notions of his abilities: for certainly it was no small enterprise for him, so early in life, to attack, on a very delicate and knotty subject, and with supposed success too, one of the most learned men in Europe at that time. 2. "Thesaurus Philologicus, seu clavis scripturæ," 1649, 4to. There was a second edition in 1649, in 4to, with additions. 3. "Historia Orientalis, ex variis Orientalium monumentis collecta," 1651, 4to. No man was better qualified to write on oriental affairs than Hottinger, as he was skilled in most of the languages which were anciently, as well as at present, spoken in the East: namely, the Hebrew, Syriac, Chaldee, Arabic, Turkish, Persian, and Coptic. 4. "Promptuarium, sive Bibliotheca Orientalis, exhibens catalogum sive centurias aliquot tam auctorum, quam librorum Hebraicorum, Syriacorum, Arabicorum, Ægyptiacorum: addita mantissa Bibliothecarum aliquot Europæarum," 1658, 4to. Baillet does not speak very advantageously of this work of Hottinger, whom he accuses of not being very accurate in any of his compositions: and indeed his want of accuracy is a point agreed on by both papists and protestants. 5. "Etymologicon Orientale, sive Lexicon Harmonicum Heptaglotton," &c. 1661, 4to. The seven languages contained in this Lexicon are, the Hebrew, Chaldee, Syriac, Arabic, Samaritan, Ethiopic, and Rabbinical.

These works are valuable for containing materials of a curious nature, and which were before only accessible to persons skilled in oriental languages. A catalogue of his other works may be seen in the "Bibliotheca Tigurina;" or the Latin life of Hottinger, published by Heidegger at Zurich, 1667: in either of which they are all drawn up and digested into regular order.—JOHN JAMES Hottinger his son, was also a learned protestant divine, succeeded Heidegger in the divinity chair at Zurich, and died Dec. 18, 1735, leaving a great number of works, chiefly "Theological Dissertations," on important subjects.[1]

[1] Gen. Dict.—Moreri.—Niceron, vol. VIII.—Saxii Onomasticon.—Freheri Theatrum.

HOUBIGANT (CHARLES FRANCIS), a pious and learned translator of the Hebrew Scriptures, and commentator on them, was born at Paris in 1686. In 1702 he became a priest of the congregation named the Oratory; and being, by deafness, deprived of the chief comforts of society, addicted himself the more earnestly to books, in which he found his constant consolation. Of a disposition naturally benevolent, with great firmness of soul, goodness of temper, and politeness of manners, he was held in very general estimation, and received honours and rewards from the pope (Bened. XIV.) and from his countrymen, which he had never thought of soliciting. Though his income was but small, he dedicated a part of it to found a school near Chantilly; and the purity of his judgment, joined to the strength of his memory, enabled him to carry on his literary labours to a very advanced age. Even when his faculties had declined, and were further injured by the accident of a fall, the very sight of a book, that well-known consoler of all his cares, restored him to peace and rationality. He died Oct. 31, 1783, at the advanced age of ninety-eight. His works, for which he was no less esteemed in foreign countries than in his own, were chiefly these: 1. An edition of the Hebrew Bible, with a Latin version and notes, published at Paris in 1753, in 4 vols. folio. This is the most valuable and important work of the author, and contains the Hebrew text corrected by the soundest rules of criticism, a Latin version, and useful notes: and prefixed to each book is a very learned preface. Benedict XIV. who justly appreciated the value and difficulty of the work, honoured the author with a medal, and some other marks of approbation; and the clergy of his own country, unsolicited, conferred a pension on him. 2. A Latin translation of the Psalter, from the Hebrew, 1746, 12mo. 3. Another of the Old Testament at large, in 1753, in 8 vols. 8vo. 4. "Racines Hebraiques," 1732, 8vo, against the points. 5. "Examen du Psautier des Capuchins," 12mo, the mode of interpretation used in which, he thought too arbitrary. 6. A French translation of an English work by Forbes, entitled "Thoughts on Natural Religion." 7. Most of the works of Charles Leslie translated, Paris, 1770, 8vo. Father Houbigant is said also to have left several works in manuscript, which, from the excellence of those he published, may be conjectured to be well deserving of the press. Among these are a "Traité des Etudes;" a

translation of "Origen against Celsus;" a "Life of Cardinal Berulle;" and a complete translation of the Bible, according to his own corrections. The first of these was to have been published by father Dotteville, and the rest by Lalande, but we do not find that any of them have appeared.[1]

HOUBRAKEN (JACOB), an eminent engraver, was the son of Arnold Houbraken, a native of Holland, and a painter, but of no very superior merit. He is known, however, to the literary world, as the author of a work in Dutch, entitled "The Great Theatre of the Dutch and Flemish Painters," in 3 vols. folio, with their portraits. He came over into England, to make drawings of the pictures of Vandyke, which were afterwards engraved by Peter Van Gunst. He died at Amsterdam in the fifty-ninth year of his age, 1719.

His son Jacob was born December 25, 1698. By what master he was instructed in the art of engraving, we are not informed, but he was probably initiated in the art by his father; and Mr. Strutt supposes that he studied the neatest portraits of Edelink very attentively, especially that of Le Brun, which is usually prefixed to the engravings of Girard Audran, from his battles of Alexander. He worked, however, for some time with little profit, and with less celebrity; and he had arrived at the meridian of life before he engaged in that work by which he is best known; a work, which, notwithstanding some well-founded objections, will reflect honour on the several persons engaged in it. It seems to have been a plan of the accurate and industrious George Vertue, who proposed to give sets or classes of eminent men; but his design was adopted by others, and at length taken out of his hands, who, as lord Orford observes, was best furnished with materials for such a work.

The persons who undertook and brought to conclusion this great national work, were the two Knaptons, booksellers, encouraged by the vast success of Rapin's History of England. They employed both Vertue and Houbraken, but chiefly the latter, and the publication began in numbers in 1744. The first volume was completed in 1747, and the second in 1752. It was accompanied with short lives of the personages, written by Dr. Birch. Lord Orford

[1] Dict. Hist.—Saxii Onomast.

observes, that some of Houbraken's heads were carelessly done, especially those of the moderns; and the engraver living in Holland, ignorant of our history, uninquisitive into the authenticity of what was transmitted to him, engraved whatever was sent. His lordship mentions two instances, the heads of Carr earl of Somerset, and secretary Thurlow, which are not only not genuine, but have not the least resemblance to the persons they pretend to represent. Mr. Gilpin, in his Essay on Prints, says, "Houbraken is a genius, and has given us in his collection of English portraits, some pieces of engraving at least equal to any thing of the kind. Such are the heads of Hampden, Schomberg, the earl of Bedford, and the duke of Richmond particularly, and some others. At the same time, we must own that he has intermixed among his works a great number of bad prints. In his best, there is a wonderful union of softness and freedom. A more elegant and flowing line no artist ever employed." Mr. Strutt estimates his general merits more minutely. Houbraken's great excellence, says that ingenious writer, consisted in the portrait line of engraving. We admire the softness and delicacy of execution, which appear in his works, joined with good drawing, and a fine taste. If his best performances have ever been surpassed, it is in the masterly determination of the features which we find in the works of Nanteuil, Edelink, and Drevet; this gives an animation to the countenance, more easily to be felt than described. From his solicitude to avoid the appearance of an outline, he seems frequently to have neglected the little sharpnesses of light and shadow, which not only appear in nature, but, like the accidental semitones in music, raise a pleasing sensation in the mind, in proportion as the variation is judiciously managed. For want of attention to this essential beauty, many of his celebrated productions have a misty appearance, and do not strike the eye with the force we might expect, when we consider the excellence of the engraving. The Sacrifice of Manoah, from Rembrandt, for the collection of prints from the pictures in the Dresden gallery, is the only attempt he made in historical engraving; but in it he by no means succeeded so well.—Of his private life, family, or character, nothing is known. He lived to a good old age, and died at Amsterdam, in 1780.[1]

[1] Strutt's Dictionary.—European Mag. 1803.

HOUDRY (VINCENT), a Jesuit, was born Jan. 22, 1631, at Tours, and taught ethics, rhetoric, and philosophy among the Jesuits, and devoted himself afterwards to preaching twenty-four years; the rest of his life was spent in composing useful books. He died at Paris, in the college of Louis le Grand, March 29, 1729. His works are, "La Bibliotheque des Predicateurs," Lyons, 1733, 22 vols. 4to. "Morality," 8 vols. the supplement 2 vols. "Panegyrics," 4 vols. and the supplement 1 vol. The "Mysteries," 3 vols. and the supplement 1 vol. "The Tables," 1 vol. "The Ceremonies of the Church," 1 vol. "Christian Eloquence," 1 vol. "Traité de la maniere d'imiter les bons Predicateurs," 12mo. "Ars Typographica, carmen," 4to; and twenty volumes of "Sermons," all which shew more industry than genius, but some of them are consulted as repositories of facts and opinions.[1]

HOUGH (JOHN), an English prelate, memorable for the firm and patriotic stand which he made against the tyranny and bigotry of James II. was the son of John Hough, a citizen of London, descended from the Houghs of Leighton in Cheshire, and of Margaret, the daughter of John Byrche of Leacroft in the county of Stafford, esq. He was born in Middlesex, April 12, 1651; and, after having received his education either at Birmingham or Walsall in Staffordshire, was entered of Magdalen college, Oxford, Nov. 12, 1669, and in a few years was elected a fellow. He took orders in 1675, and in 1678 was appointed domestic chaplain to the duke of Ormond, at that time lord lieutenant of Ireland, and went over with him to that country; but he returned soon after, and in 1685 was made a prebendary of Worcester. He was also presented to the rectory of Tempsford in Bedfordshire, in the gift of the crown. From these circumstances, it should seem that he must have been considered as a man of talents and merit, before he acted the conspicuous part he did in October 1687.

In March of that year, the presidentship of Magdalen college being vacant by the death of Dr. Henry Clarke, the usual notice was given that the election of a president would take place on the 13th of April; but the fellows being afterwards informed, that his majesty James II. had granted letters mandatory, requiring them to elect Mr.

[1] Moreri.—Dict. Hist.

Anthony Farmer, who had not been fellow either of this or New college, as indispensably required by the statutes, who had also given strong proofs of indifference to all religions, and whom they thought unfit in other respects to be their president, petitioned the king, either to leave them to the discharge of their duty and conscience, and to their founder's statutes, or to recommend such a person as might be more serviceable to his majesty and to the college. No answer being given to this petition, they met on the 13th of April, but adjourned first to the 14th, and then to the 15th, the last day limited by the statutes for the election of a president, and having still received no answer (except a verbal one by the rev. Thomas Smith, one of the fellows, from lord Sunderland, president of the council, which was, "that his majesty expected to be obeyed") they proceeded to the election, according to the usual forms, and the Rev. Mr. Hough was chosen, who is stated in the college register to be "a gentleman of liberality and firmness, who, by the simplicity and purity of his moral character, by the mildness of his disposition, and the happy temperament of his virtues, and many good qualities, had given every one reason to expect that he would be a distinguished ornament to the college, and to the whole university."

He was accordingly presented next day, April 16, to the visitor, Dr. Mews, bishop of Winchester, and was the same day sworn in president of the college. He returned next day, and was solemnly installed in the chapel. Many applications were made to the king during this and the following month in behalf of the fellows, both by themselves, the bishop of Winchester, and by the duke of Ormond, chancellor of the university: notwithstanding which, they were cited to appear at Whitehall, in June following, before his majesty's commissioners for ecclesiastical causes, who decreed that the election of Mr. Hough, who had now taken his doctor's degree, was void, and that he be amoved from his office of president. Still as Farmer's moral character was too strong to get over, another mandate was sent to the fellows on August 27, to admit Dr. Samuel Parker president, who was at that time bishop of Oxford, and a Roman Catholic. But this was declined, on the ground of the office being full, and being directly contrary to their statutes and the oath they had taken, although the king went to Oxford in September in order to enforce his mandate, attended by lord Sunderland and others. Among

these was the celebrated William Penn the quaker, whose influence with his brethren, and the dissenters in general, James II. made use of to promote his own designs in favour of popery, under the colour of a general toleration and suspension of the penal laws against all sectaries, as well as against the Roman catholics. Penn's interference in the present business, however, does not appear to have been improper. He even allowed, after making himself acquainted with the circumstances of the case, that the "fellows could not yield obedience without a breach of their oaths, and that such mandates were a force on conscience, and not agreeable to the king's other gracious indulgencies."

The king, however, with whom no good advice had any weight, as soon as he arrived at Oxford, sent for the fellows, Sept. 4, to attend him in person, at three in the afternoon, at Christ Church, of which the bishop of Oxford was dean. The fellows accordingly attended, and presented a petition, recapitulating their obligations to obey the statutes, &c. which the king refused to accept, and threatened them, in a very gross manner, with the whole weight of his displeasure, if they did not admit the bishop of Oxford, which they intimated was not in their power; and having returned to their chapel, and being asked by the senior fellow whether they would elect the bishop of Oxford their president, they all answered in their turn, that it being contrary to their statutes, and to the positive oath which they had taken, they did not apprehend it was in their power. Their refusal was followed by the appointment of certain lords commissioners to visit the college. These were, Cartwright bishop of Chester, sir Robert Wright, chief justice of the king's bench, and sir Thomas Jenner, baron of the exchequer, who cited the *pretended* president, as he was called, and the fellows, to appear before them at Magdalen college on Oct. 21, the day before which the commissioners had arrived at Oxford, with the parade of three troops of horse. Having assembled on the day appointed in the hall, and their commission read, the names of the president and fellows were called over, and Dr. Hough was mentioned first. It was upon this occasion that he behaved with that courage and intrepidity, prudence and temper, which will endear his memory to the latest posterity. The commissioners, however, struck his name out of the books of the

college, and admonished the fellows and others of the society no longer to submit to his authority. At their next meeting the president came into court, and said, "My lords, you were pleased this morning to deprive me of my place of president of this college: I do hereby protest against all your proceedings, and against all that you have done, or hereafter shall do, in prejudice of me and my right, as illegal, unjust, and null: and therefore I appeal to my sovereign lord the king in his courts of justice." As he had refused them the keys, they sent for a smith to force the door of the president's lodgings. Burnet says, "the nation, as well as the university, looked on all this proceeding with a just indignation. It was thought an open piece of robbery and burglary, when men, authorized by no legal commission, came forcibly and turned men out of their possessions and freeholds."

It is remarkable, and highly honourable to the college, that out of twenty-eight fellows, there were only two who at all submitted to these proceedings; the rest were all deprived of their fellowships; and those demies, or probationer fellows, who did not appear when summoned, amounting to fourteen, were removed and dismissed. These proceedings, harsh as they may seem, were confirmed by the commissioners for ecclesiastical causes, who met at Whitehall Dec. 10 following, and who, "having taken into consideration all that had passed in the business of St. Mary Magdalen college, Oxford, and the contemptuous and disobedient behaviour of Dr. John Hough, and several of the fellows of that college," whom they named individually, declared and decreed, that they should be incapable of receiving, or being admitted to, any ecclesiastical dignity, benefice, or promotion. Such of them as were not yet in holy orders, were adjudged incapable of receiving or being admitted into the same; and all archbishops, bishops, &c. were required to take notice of the said decree, and to yield obedience to it *.

It was not until the end of September in the following year, 1688, that the infatuated James II. began to see the folly of his conduct, and, conscious both of his past

* Parker did not long enjoy the advantages of this most illegal and arbitrary act. He was installed by proxy Oct. 25, 1687, and, after presiding over an almost empty house for a few months, died March 20, 1688. The king, whose infatuation was now at its height, sent another mandate to the college to elect one Bonaventure Gifford, a doctor of the Sorbonne, who accordingly took possession June 15, but was removed by the king himself as mentioned p. 221.

error and present danger, began to be alarmed. Among other steps taken too late for the preservation of his crown, he ordered lord Sunderland to write to the bishop of Winchester, that "the king, having declared his resolution to preserve the church of England, and all its rights and immunities, his majesty, as an evidence of it, commanded him to signify to his lordship his royal will and pleasure, that, as visitor of St. Mary Magdalen college in Oxford, he should settle that society regularly and statuteably." In consequence of this, Dr. Hough, as president, and the fellows and demies who had been expelled, were all restored.

Soon after the revolution, viz. in April 1690, Dr. Hough was nominated bishop of Oxford, with a licence to hold the presidentship of Magdalen-college in commendam, which he did till he succeeded Dr. William Lloyd, bishop of Lichfield and Coventry, in 1699. It must have been a singular satisfaction to him, as it was a most appropriate reward, that he should receive that mark of elevation in a place which was the scene of his degradation, or rather of his exemplary fortitude and manly virtue; nor does it appear that this accession of rank at all altered the general benignity of his nature towards those with whom he was connected, either in his college or in his diocese; for even they who had taken a different part at the time of his election, or were of a different opinion with himself, were always treated by him with the greatest humanity and indulgence.

The remainder of bishop Hough's life affords few incidents for biography, as he very seldom employed his pen, unless in correspondence, or other compositions not intended for the press, but the steady virtues of his character appeared throughout his whole conduct, and afforded subject for many a heart-felt and many a studied panegyric. Whilst in the see of Lichfield and Coventry, he repaired and almost rebuilt as well as adorned the episcopal house at Eccleshall, and afterwards, on his removal to Worcester, he rebuilt great part of the palace there, particularly the whole front, where his arms are impaled with those of the see in the pediment, and made considerable improvements at his other seat at the castle of Hartlebury, so as to have laid out many thousand pounds upon them. He had before repaired the lodgings at Magdalen college at his own expence, and contributed 1000*l.* towards the

new building at that place of his education. He likewise contributed 1000*l.* towards building All Saints church in Worcester. In 1715 the metropolitan chair was offered to him, on the death of archbishop Tenison, which he declined, from the too modest and humble sentiments which he entertained of himself; but afterwards, in 1717, he succeeded bishop Lloyd in the see of Worcester. As his public benefactions have been just mentioned, it is necessary to add that his private acts of charity were very extensive. His usual manner of living was agreeable to his function, hospitable without profuseness, and his conversation with all was full of humanity and candour, as well as prudent and instructive.

His earliest biographer says, that "his heavenly temper of mind, his contempt of the world, and his indifference to life, were most visible in the latter period of his own; his firm faith in the promises of the gospel exerted itself most remarkably in his declining years, as well in conversation with some of his friends about his hopes of a better state, and even in his own private thoughts on the nature of that state, as in several letters to others about the gradual decay of his body, the just sense he had of his approaching dissolution, and his entire resignation to the will of God. As he had on many occasions expressed his well-grounded hopes of immortality, so they gradually grew stronger on him, and seemed to be more vigorous in proportion to the decays of his body. Indeed, even the temper of his mind bore so just a proportion to his well-tempered constitution of body, as by an happy result of both, to extend his age to the beginning of his ninety-third year, and almost to the completion of the fifty-third year of his episcopate. But he cast only a cursory eye upon the minute distinctions of human life, as the whole is at best of a short duration. Bishop Hough's lamp of life burnt clear, if not bright, to the last; and though his body was weak, he had no pain or sickness, as he himself acknowledged on several occasions, not only at a considerable distance from his death, but even a few minutes before he expired." A little before his death, he wrote a letter to his friend lord Digby, where we find the following remarkable words: "I am weak and forgetful — In other respects I have ease to a degree beyond what I durst have thought on, when years began to multiply upon me. I wait contentedly for a deliverance out of this life into a better, in humble

confidence, that by the mercy of God, through the merits of his Son, I shall stand at the resurrection on his right hand. And when you, my lord, have ended those days which are to come, which I pray may be many and comfortable, as innocently and as exemplary as those which are passed, I doubt not of our meeting in that state where the joys are unspeakable, and will always endure." He died March 8, 1743, and was buried in Worcester cathedral near his wife, where his memory is preserved by an elegant monument.

It does not appear that Dr. Hough ever prepared any thing for the press, except eight occasional sermons, and he gave a strict charge that none should be published from his manuscripts after his death. Many of his letters, however, with various important documents to illustrate his character and public services, have lately been given to the world in a splendid publication, entitled "The Life of the rev. John Hough, D. D. &c." by John Wilmot, esq. F.R.S. and S.A. To this we are indebted for the preceding sketch; and Mr. Wilmot has accumulated so much information respecting Dr. Hough, that it is now unnecessary to refer to any other authority.[1]

HOULIERES (ANTONIETTA DE LA GARDE DES), a French poetess, was born at Paris in 1638, and possessed all the charms of her sex, and wit enough to shine in the age of Louis XIV. Her taste for poetry was cultivated by the celebrated poet Henault, who is said to have instructed her in all he knew, or imagined he knew; but she not only imitated him in his poetry, but also in his irreligion; for her verses savour strongly of Epicureanism. She composed epigrams, odes, eclogues, tragedies; but succeeded best in the idyllium or pastoral, which some affirm she carried to perfection. She died at Paris in 1694, and left a daughter of her own name, who had some talent for poetry, but inferior to that of her mother. The first verses, however, composed by this lady, bore away the prize at the French academy; which was highly to her honour, if it be true, as is reported, that Fontenelle wrote at the same time, and upon the same subject. She was a member of the academy of the Ricovrati of Padua, as was her mother, who was also of that of Arles. She died at Paris in 1718. The works of these two ladies were col-

[1] Life, as above.

lectively published in 1747, in 2 vols. 12mo. Several maxims of the elder of these ladies are much cited by French writers; as, that on gaming, "On commence par être dupe, on finit par être fripon." People begin dupes, and end rogues. And that on self-love: "Nul n'est content de sa fortune, ni mécontent de son esprit." No one is satisfied with his fortune, or dissatisfied with his talents.[1]

HOUSTON (WILLIAM), an able promoter of exotic botany in England, went first to the West Indies, in the character of a surgeon, and upon his return, after two years' residence at Leyden, took his degrees in physic under Boerhaave, in 1728 and 1729. At Leyden he instituted a set of experiments on brutes; some of which were made in concert with the celebrated Van Swieten. They were afterwards published in the Philosophical Transactions under the title of "Experimenta de perforatione thoracis, ejusque in respiratione affectibus," the result of which proved, contrary to the common opinion, that animals could live and breathe for some time, although air was freely admitted into both cavities of the thorax. Soon after his return from Holland, he was in 1732 elected a fellow of the royal society, and went immediately to the West Indies, where he fell a sacrifice to the heat of the climate, July 14, 1733. He had previously sent over a description and figure of the dorsteria contrayerva, which were published in the Philosophical Transactions, vol. XXXVII. This was the first authentic account received of that drug, although known in England from the time of sir Francis Drake, or earlier. He also sent to his friend Mr. Miller, of Chelsea, the seeds of many rare and new plants collected by him in the islands. His MS Catalogue of plants also came into the hands of Mr. Miller, and after his death into the possession of sir Joseph Banks, who, out of respect to the memory of so deserving a man, gratified the botanists with the publication of them, under the title of "Reliquiæ Houstonianæ, 1781, 4to.[2]

HOUTEVILLE (CLAUDE FRANCIS), a native of Paris, was eighteen years a member of the congregation called the oratory, and afterwards secretary to cardinal Dubois, by whom he was much esteemed. He was appointed in 1742 perpetual secretary to the French academy, but did

[1] Moreri.—Dict. Hist.—Biog. Gallica.
[2] Pulteney's Hist. and Biog. Sketches.

not long enjoy his preferment, for he died the same year, being about fifty-four years old. He published a work entitled "La Verité de la Religion Chrétienne prouvée par les faits," the latter editions of which are far superior to the first. The best edition is that of Paris, 1741, 3 vols. 4to. This book had an astonishing success on its first appearance; but sunk afterwards into a state of discredit no less astonishing: it had been extolled too highly at first, and afterwards too much depreciated. The style is affected, and the author lays down useless principles, and, sometimes, even such as are dangerous and hurtful to his cause. His proofs are not always solid or well chosen; but he is particularly blameable for having separated the difficulties and objections from the proofs brought against them. By thus heaping objections on objections at the end of his work, and giving very short and concise answers for fear of repetitions, he gives greater force to the former than to the latter, makes us lose sight of his proofs, and seems to destroy what he had established.[1]

HOVEDEN (ROGER DE), an English historian, who flourished in the reign of Henry II. was born in Yorkshire, most probably in the town of that name, was of a good family, and lived beyond the year 1204, but the exact periods of his birth and death are not known. He is said to have had some situation in the family of Henry II. and to have been employed by that monarch in confidential services, such as visiting monasteries. He was by profession a lawyer, but, like other lawyers of that time, in the church, and also a professor of theology at Oxford. After the death of Henry, he applied himself diligently to the writing of history, and composed annals, which he commenced at the year 731, the period where Bede left off, and continued to the third year of king John, 1202. These annals were first published by Savile among the Historici Anglici, in 1595, and reprinted at Francfort in 1601, folio, in two books. Leland says of him, "If we consider his diligence, his knowledge of antiquity, and his religious strictness of veracity, he may be considered as having surpassed, not only the rude historians of the preceding ages, but even what could have been expected of himself. If to that fidelity, which is the first quality of a historian, he had joined a little more elegance of Latin style, he might have

[1] Moreri.—Dict. Hist.

stood the first among the authors of that class." Vossius says that he wrote also a history of the Northumbrian kings, and a life of Thomas à Becket. Edward the Third caused a diligent search to be made for the works of Hoveden when he was endeavouring to ascertain his title to the crown of Scotland. Savile bears the same testimony to his fidelity that we have seen given by Leland.[1]

HOW (WILLIAM), the first English botanist who gave a sketch of what is called a "Flora," was born in London in 1619, and educated at Merchant Taylors' school. He became a commoner of St. John's college in 1637, took his degree of B. A. in 1641, and that of M. A. in 1645, and began to study medicine, but we do not find that he graduated in that faculty, although he was commonly called Dr. How. With many other scholars of that time, he entered into the royal army, and was promoted to the rank of captain in a troop of horse. Upon the decline of the king's affairs he prosecuted his studies in physic, and began to practise. His residence was first in Lawrence-lane, and then in Milk-street. He died about the beginning of Sept. 1656, and was buried by the grave of his mother in St. Margaret's church, Westminster; leaving behind him, as Wood says, "a choice library of books of his faculty, and the character of a noted herbalist." The work which he published, to which we have alluded, was entitled "Phytologia Britannica, natales exhibens indigenarum Stirpium sponte emergentium," Lond. 1650, 12mo. This list contains 1220 plants, which (as few mosses and fungi are enumerated) is a copious catalogue for that time, even admitting the varieties which the present state of botany would reject, but there are many articles in it which have no title to a place as indigenous plants of England.

HOWARD (THOMAS), earl of Surrey, and duke of Norfolk, an eminent commander in the reign of Henry VIII. was born in 1473, and brought up to arms, and soon after the accession of Henry was decorated with the knighthood of the garter. He served with his brother sir Edward, against sir Andrew Barton, a Scotch free-booter, or pirate, who perished in the action. When his brother, sir Edward, was killed in an action near Brest, in 1513, he was appointed to the office in his stead, and in the capacity of high admiral he effectually cleared the channel of French

[1] Leland.—Tanner.—Nicolson's Historical Library.

cruisers. The victory of Flodden-field, in which the king of Scotland was slain, was chiefly owing to his valour and good conduct. For this his father was restored to the title of duke of Norfolk, and the title of earl of Surrey was conferred on him. In 1521 he was sent to Ireland as lord-lieutenant, chiefly for the purpose, it was thought, of having him out of the way during the proceedings against his father-in-law, the duke of Buckingham. Here he was very instrumental in suppressing the rebellion, and having served there two years he returned, and had the command of the fleet against France. By the death of his father he succeeded to the title and estates as duke of Norfolk. Notwithstanding his great services, Henry, at the close of his tyrannical life and reign, caused the duke to be sent to the Tower on a charge of high treason, and his son to be beheaded in his presence. The death of the king saved the duke's life. He was, however, detained prisoner during the whole of the reign of Edward VI. but one of the first acts of Mary, after her accession to the throne, was to liberate him. He was, after this, the principal instrument in suppressing the rebellion excited by sir Thomas Wyatt. He died in August 1554, having passed his eightieth year. He was father to the illustrious subject of our next article. [1]

HOWARD (Henry), Earl of Surrey. This highly-accomplished nobleman has been peculiarly unfortunate in his biographers, nor is there in the whole range of the English series, a life written with less attention to probability. Even the few dates on which we can depend have been overlooked with a neglect that is wholly unaccountable in men so professedly attentive to these matters, as Birch, Walpole, and Warton. The story usually told consists of the following particulars:

Henry Howard, earl of Surrey, was the eldest son of Thomas, the third duke of Norfolk, lord high treasurer of England in the reign of Henry VIII. by Elizabeth, daughter of Edward Stafford, duke of Buckingham. He was born either at his father's seat at Framlingham, in Suffolk, or in the city of Westminster, and being a child of great hopes, all imaginable care was taken of his education. When he was very young he was companion, at Windsor castle, with Henry Fitzroy, duke of Richmond, natural

[1] Collins's Peerage, by Sir E. Brydges.

son to Henry VIII. and afterwards student in Cardinal college, now Christ Church, Oxford. In 1532 he was with the duke of Richmond at Paris, and continued there for some time in the prosecution of his studies, and learning the French language; and upon the death of that duke in July 1536, travelled into Germany, where he resided some time at the emperor's court, and thence went to Florence, where he fell in love with the fair Geraldine, the great object of his poetical addresses, and in the grand duke's court published a challenge against all who should dispute her beauty; which challenge being accepted, he came off victorious. For this approved valour, the duke of Florence made him large offers to stay with him; but he refused them because he intended to defend the honour of his Geraldine in all the chief cities of Italy. But this design of his was diverted by letters sent to him by king Henry VIII. recalling him to England. He left Italy, therefore, where he had cultivated his poetical genius by the reading of the greatest writers of that country, and returned to his own country, where he was considered as one of the first of the English nobility, who adorned his high birth with the advantages of a polite taste and extensive literature. On the first of May, 1540, he was one of the chief of those who justed at Westminster, as a defendant, against sir John Dudley, sir Thomas Seymour, and other challengers, where he behaved himself with admirable courage, and great skill in the use of his arms, and, in 1542, served in the army, of which his father was lieutenant-general, and which, in October that year, entered Scotland, and burnt divers villages. In February or March following, he was confined to Windsor castle for eating flesh in Lent, contrary to the king's proclamation of the 9th of February 1542. In 1544, upon the expedition to Boulogne, in France, he was field-marshal of the English army; and after taking that town, being then knight of the garter, he was in the beginning of September 1545, constituted the king's lieutenant and captain-general of all his army within the town and country of Boulogne. During his command there in 1546, hearing that a convoy of provisions of the enemy was coming to the fort at Oultreau, he resolved to intercept it; but the Rhingrave, with four thousand Lanskinets, together with a considerable number of French under the marshal de Biez, making an obstinate defence, the English were routed, and sir Ed-

ward Poynings, with divers other gentlemen, killed, and the earl of Surrey himself obliged to fly; though it appears by a letter of his to the king, dated January 8, 1545-6, that this advantage cost the enemy a great number of men. But the king was so highly displeased with this ill success, that, from that time he contracted a prejudice against the earl, and, soon after, removed him from his command, appointing the earl of Hertford to succeed him. On this sir William Paget wrote to the earl of Surrey to advise him to procure some eminent post under the earl of Hertford, that he might not be *unprovided in the town and field.* The earl being desirous, in the mean time, to regain his former favour with the king, skirmished against the French, and routed them; but, soon after, writing over to the king's council, that as the enemy had cast much larger cannon than had been yet seen, with which they imagined they should soon demolish Boulogne, it deserved consideration, whether the lower town should stand, as not being defensible, the council ordered him to return to England, in order to represent his sentiments more fully upon those points, and the earl of Hertford was immediately sent over in his room. This exasperating the earl of Surrey, occasioned him to let fall some expressions which savoured of revenge, and a dislike of the king, and an hatred of his counsellors; and was, probably, one great cause of his ruin soon after. His father, the duke of Norfolk, had endeavoured to ally himself to the earl of Hertford, and to his brother, sir Thomas Seymour, perceiving how much they were in the king's favour, and how great an interest they were likely to have under the succeeding prince; and therefore he would have engaged his son, being then a widower (having lost his wife Frances, daughter of John earl of Oxford), to marry the earl of Hertford's daughter, and pressed his daughter, the duchess of Richmond, widow of the king's natural son, to marry sir Thomas Seymour. But though the earl of Surrey advised his sister to the marriage projected for her, yet he would not consent to that designed for himself; nor did the proposition about himself take effect. The Seymours could not but perceive the enmity which the earl bore them; and they might well be jealous of the greatness of the Howard family, which was not only too considerable for subjects, of itself, but was raised so high by the dependence of the whole popish party, both at home and abroad, that they

were likely to be very dangerous competitors for the chief government of affairs, if the king should die, whose disease was now growing so fast upon him that he could not live many weeks. Nor is it improbable, that they persuaded the king, that, if the earl of Surrey should marry the princess Mary, it might embroil his son's government, and, perhaps, ruin him. And it was suggested that he had some such high project in his thoughts, both by his continuing unmarried, and by his using the arms of Edward the Confessor, which, of late, he had given in his coat without a diminution. To complete the duke of Norfolk's and his son's ruin, his duchess, who had complained of his using her ill, and had been separated from him about four years, turned informer against him. And the earl and his sister, the duchess dowager of Richmond, being upon ill terms together, she discovered all she knew against him; as likewise did one Mrs. Holland, for whom the duke was believed to have had an unlawful affection. But all these discoveries amounted only to some passionate expressions of the son, and some complaints of the father, who thought he was not beloved by the king and his counsellors, and that he was ill used in not being trusted with the secret of affairs. However, all persons being encouraged to bring informations against them, sir Richard Southwel charged the earl of Surrey in some points of an higher nature; which the earl denied, and desired to be admitted, according to the martial law, to fight, in his shirt, with sir Richard. But, that not being granted, he and his father were committed prisoners to the Tower on the 12th of December 1546; and the earl, being a commoner, was brought to his trial in Guildhall, on the 13th of January following, before the lord chancellor, the lord mayor, and other commissioners; where he defended himself with great skill and address, sometimes denying the accusations, and weakening the credit of the witnesses against him, and sometimes interpreting the words objected to him in a far different sense from what had been represented. For the point of bearing the arms of Edward the Confessor, he justified himself by the authority of the heralds. And when a witness was produced, who pretended to repeat some high words of his lordship's, by way of discourse, which concerned him nearly, and provoked the witness to return him a braving answer; the earl left it to the jury to judge whether it was probable that this man should speak

thus to him, and he not strike him again. In conclusion, he insisted upon his innocence, but was found guilty, and had sentence of death passed upon him. He was beheaded on Tower-hill on the 19th of January 1546-7; and his body interred in the church of All Hallows Barking, and afterwards removed to Framlingham, in Suffolk.

Such is the account drawn up by Dr. Birch for the "Illustrious Heads," from Anthony Wood, Camden, Herbert, Dugdale, and Burnet's History of the Reformation. The principal errors, (corrected in this transcription,) are his making the earl of Surrey son to the *second* duke of Norfolk *, and the duke of Richmond natural son to Henry the *Seventh*.

His next biographer to whom any respect is due was the late earl of Orford, in his Catalogue of "Royal and Noble Authors." The account of Surrey, in this work, derives its chief merit from lord Orford's ingenious explanation of the sonnet on Geraldine, which amounts to this, that Geraldine was Elizabeth (second daughter of Gerald Fitzgerald earl of Kildare), and afterwards third wife of Edward Clinton earl of Lincoln; and that Surrey probably saw her first at Hunsdon-house in Hertfordshire, where, as she was second cousin to the princesses Mary and Elizabeth, who were educated in this place, she might have been educated with them, and Surrey, as the companion of the duke of Richmond, the king's natural son, might have had interviews with her, when the duke went to visit his sisters.—All this is ingenious; but no light is thrown upon the personal history of the earl, and none of the difficulties, however obvious, in his courtship of Geraldine removed, or even hinted at; nor does lord Orford condescend to inquire into the dates of any event in his life.

Mr. Warton commences his account of Surrey by observing, that "Lord Surrey's life throws so much light on the character and subjects of his poetry, that it is almost impossible to consider the one, without exhibiting a few anecdotes of the other." He then gives the memoirs of Surrey almost in the words of lord Orford, except in the following instances:

* The same error appears on the monument erected to the earl's memory at Framlingham in 1612, by his second son Henry earl of Northampton. Dugdale admits the error in p. 268, but corrects it in p. 274. vol. II.

"A friendship of the closest kind commencing between these two illustrious youths (Surrey and the duke of Richmond), about the year 1530, they were both removed to cardinal Wolsey's college at Oxford.—Two years afterwards (1532) for the purpose of acquiring every accomplishment of an elegant education, the earl accompanied his noble friend and fellow-pupil into France, where they received king Henry, on his arrival at Calais to visit Francis I with a most magnificent retinue. The friendship of these two young noblemen was soon strengthened by a new tie; for Richmond married the lady Mary Howard, Surrey's sister. Richmond, however, appears to have died in the year 1536, about the *age of seventeen*, having never cohabited with his wife. It was long before Surrey forgot the untimely loss of this amiable youth, the friend and associate of his childhood, and who nearly resembled himself in genius, refinement of manners, and liberal acquisitions."

After adopting lord Orford's explanation of the sonnet on Geraldine, Mr. Warton proceeds to Surrey's travels, beginning with a circumstance on which much more attention ought to have been bestowed.

"It is not precisely known at what period the earl of Surrey began his travels. They have the air of a romance. He made the tour of Europe in the true spirit of chivalry, and with the ideas of an Amadis: proclaiming the unparalleled charms of his mistress, and prepared to defend the cause of her beauty with the weapons of knight-errantry. Nor was this adventurous journey performed without the intervention of an enchanter. The first city in Italy which he proposed to visit was Florence, the capital of Tuscany, and the original seat of the ancestors of his Geraldine. In his way thither, he passed a few days at the emperor's court; where he became acquainted with Cornelius Agrippa, a celebrated adept in natural magic. This visionary philosopher shewed our hero, in a mirror of glass, a living image of Geraldine, reclining on a couch, sick, and reading one of his most tender sonnets by a waxen taper. His imagination, which wanted not the flattering representations and artificial incentives of illusion, was heated anew by this interesting and affecting spectacle. Inflamed with every enthusiasm of the most romantic passion, he hastened to Florence: and on his arrival, immediately published a defiance against any person who could handle a

lance and was in love, whether Christian, Jew, Turk, Saracen, or Canibal, who should presume to dispute the superiority of Geraldine's beauty. As the lady was pretended to be of Tuscan extraction, the pride of the Florentines was flattered on this occasion: and the grand duke of Tuscany permitted a general and unmolested ingress into his dominions of the combatants of all countries, till this important trial should be decided. The challenge was accepted, and the earl victorious. The shield which he presented to the duke before the tournament began, is exhibited in Vertue's valuable plate of the Arundel family, and was actually in the possession of the late duke of Norfolk.

"These heroic vanities did not, however, so totally engross the time which Surrey spent in Italy, as to alienate his mind from letters: he studied with the greatest success a critical knowledge of the Italian tongue; and, that he might give new lustre to the name of Geraldine, attained a just taste for the peculiar graces of the Italian poetry.

"He was recalled to England for some *idle reason* by the king, much sooner than he expected: and he returned home, the most elegant traveller, the most *polite lover*, the most learned nobleman, and the most accomplished gentleman, of his age. Dexterity in tilting, and gracefulness in managing a horse under arms, were excellencies now viewed with a critical eye, and practised with a high degree of emulation. In 1540, at a tournament held in the presence of the court at Westminster, and in which the principal of the nobility were engaged, Surrey was distinguished above the rest for his address in the use and exercise of arms. But his martial skill was not solely displayed in the parade and ostentation of these domestic combats. In 1542, he marched into Scotland, as a chief commander in his father's army; and was conspicuous for his conduct and bravery at the memorable battle of *Flodden-field*, where James the Fourth of Scotland was killed."

The only other passage in which Mr. Warton improves* upon his authorities is a very proper addition to the above account of lord Surrey's travels.

"Among these anecdotes of Surrey's life, I had almost forgot to mention what became of his amour with the fair

* It is perhaps unnecessary to point out the many little embellishments in this story, for which we are entirely indebted to Mr. Warton's elegant pen.

Geraldine. We lament to find that Surrey's devotion to this lady did not end in a wedding, and that all his gallantries and verses availed so little. No memoirs of that incurious age have informed us whether her beauty was equalled by her cruelty; or whether her ambition prevailed so far over her gratitude, as to tempt her to prefer the solid glories of a more splendid title and ample fortune to the challenges and the compliments of so magnanimous, so faithful, and so eloquent a lover. She appears, however, to have been afterwards the third wife of Edward Clinton, earl of Lincoln. Such also is the power of time and accident over amorous vows, that even Surrey himself outlived the violence of his passion. He married Frances, daughter of John earl of Oxford, by whom he left several children. One of his daughters, Jane countess of Westmoreland, was among the learned ladies of that age, and became famous for her knowledge of the Greek and Latin languages."

It is truly wonderful that lord Orford and Mr. Warton, delighted as they were with the "romantic air" of lord Surrey's travels, should by any enchantment have been prevented from inquiring whether the events which they have placed between 1536 and 1546, when lord Surrey died, were at all consistent with probability. Had they made the slightest inquiry into the age of lord Surrey, although the precise year and day of his birth might not have been recoverable, they could not have failed to obtain such information as would have thrown a suspicion on the whole story of his knight-errantry.

The birth of lord Surrey may be conjectured to have taken place some time between 1515 and 1520, probably the former, or at least earlier than 1520*. He was, it is universally agreed, the school companion of the duke of Richmond, who died in 1536, in his seventeenth year, and if we allow that Surrey was two or three years older, it will

* In his letter addressed to the Lords of the Council when he was in the Tower, previous to his trial and execution, we find him more than once pleading his youth. He requests their lordships to "impute his error to the furie of rechelesse *youth*."—"Let my *youth* unpractised in durance, obtain pardon."—"Neither am I the first *young man* that, governed by fury, hath enterprised such things as he hath afterwards repented." These expressions give some countenance to the supposition that the date on his portrait in the picture-gallery at Oxford is nearly right. See the above letter in the Historical Anecdotes of the Howard Family; or in Mr. Park's valuable edition of the Royal and Noble Authors.

not much affect the high probability that he was a very young man at the time when his biographers made him fall in love with Geraldine, and maintain her beauty at Florence. None of the portraits of Surrey, as far as the present writer has been able to ascertain, mention his age, except that in the picture gallery at Oxford, on which is inscribed, that he was beheaded in "1547, æt. 27." The inscription, indeed, is in a hand posterior to the date of the picture (supposed to be by Holbein), but it may have been the hand of some successful inquirer. None of the books of peerage notice his birth or age, nor are these circumstances inserted on his monument at Framlingham. Conjecture, it has been already observed, supposes him to have been born some time between 1515 and 1520. If we take the earliest of these dates, it will still remain that his biographers have either crowded more events into his life than it was capable of holding, or that they have delayed his principal adventures until they become undeserving of credit, and inconsistent with his character.

Mr. Warton observes, that "it is not precisely known at what period the earl of Surrey began his travels;" but this is a matter of little consequence in refuting the account usually given of those travels, because all his biographers are agreed that he did not set out before 1536. At this time he had ten years only of life before him, which have been filled up in a very extraordinary manner. First, he travels over a part of Europe, vindicating the beauty of Geraldine—in 1540 he is celebrated at the justs at Westminster—in 1542 he goes to Scotland with his father's army—in 1543 (probably) he is imprisoned for eating flesh in lent—in 1544—5, he is commander at Boulogne—and lastly, amidst all these romantic adventures, or serious events, he has leisure to marry the daughter of the earl of Oxford, and beget five children, which we may suppose would occupy at least five or six of the above ten years, and those not the last five or six years, for we find him a widower a considerable time before his death. Among other accusations whispered in the ear of his jealous sovereign, one was his continuing unmarried (an expression which usually denotes a considerable length of time) after the period when a second marriage might be decent, in order that he might marry the princess Mary, in the event of the king's death, and so disturb the succession of Edward.

The placing of these events in this series would render the story of his knight-errantry sufficiently improbable, were we left without any information respecting the date of Surrey's marriage, but that event renders the whole impossible, if we wish to preserve any respect for the consistency of his character. Surrey was actually married before the commencement of his travels in pursuit or in defence of Geraldine's beauty. His eldest son, Thomas, third duke of Norfolk, was eighteen years old when his grandfather died in 1554. He was consequently born in 1536, and his father, it is surely reasonable to suppose, was married in 1535*. It would, therefore, be unnecessary to examine the story of Surrey's romantic travels any farther, if we had not some collateral authorities which may still show that whatever may be wrong in the present statement, it is certain that there is nothing right in the common accounts, which have been read and copied without any suspicion.

If it be said that Surrey's age is not exactly known, and therefore allowing 1536, the date of his travels, to be erroneous, it is possible that he might have been enamoured of Geraldine long before this, and it is possible that his travels might have commenced in 1526, or any other period founded on this new conjecture. This, however, is as improbable as all the rest of the story, for it can be decidedly proved that there was no time for Surrey's gallantries towards Geraldine, except the period which his biographers, however absurdly, have assigned, namely, when he was a married man. The father of lady Elizabeth, the supposed Geraldine, married in 1519, one of the daughters of Thomas Grey, marquis of Dorset, and by her had five children, of whom Elizabeth was the fourth, and therefore probably not born before 1523 or 1524. If Surrey's courtship, therefore, must be carried farther back, it must be carried to the nursery; for even in 1536, when we are told he was her knight-errant, she could not have been more than eleven or twelve years old. Let us add to this a few particulars respecting Geraldine's husband. She married Edward lord Clinton. He was born in 1512, was educated in the court, and passed his

* If, according to the preceding conjecture, he was born in 1515, he was now twenty years of age; but had he been born in 1520, the more usual supposition, there are not wanting instances of as early marriages in past times. The duke of Richmond, we find, died a married man at seventeen.

youth in those magnificent and romantic amusements which distinguished the beginning of Henry VIII.'s reign, but did not appear as a public character until 1544, when he was thirty-two years of age, Geraldine about twenty-four, and Surrey within two years of his death, and most probably a widower. This earl of Lincoln had three wives; the date of his marriage with any of them is not known, nor how long they lived, but Geraldine was the third, the only one by whom he had no children, and who survived his death, which took place in 1584, thirty-eight years after the death of Surrey. Mr. Warton, in his earnest desire to connect her with Surrey, insinuates that she might have been either cruel, or that her "ambition prevailed so far over her gratitude as to tempt her to prefer the solid glories of a more splendid title and ample fortune, to the challenges and the compliments of so magnanimous, so faithful, and so eloquent a lover." On this it is only necessary to remark, that the lady's ambition might have been as highly gratified by marrying the accomplished and gallant Surrey, the heir of the duke of Norfolk, as by allying herself to a nobleman of inferior talents and rank. But of his two conjectures, Mr. Warton seems most to adhere to that of cruelty, for he adds, that "Surrey himself outlived his amorous vows, and married the daughter of the earl of Oxford." This, however, is as little deserving of serious examination, as the ridiculous story of Cornelius Agrippa showing Geraldine in a glass, which Anthony Wood found in Drayton's "Heroical Epistle," or probably, as Mr. Park thinks, took it from Nash's fanciful "Life of Jack Wilton," published in 1594, where, under the character of his hero, he professes to have travelled to the emperor's court as page to the earl of Surrey. But it is unfortunate for this story, wheresoever borrowed, that Agrippa was no more a conjurer than any other learned man of his time, and that he died at Grenoble the year before Surrey is said to have set out on his romantic expedition. Drayton has made a similar mistake in giving to Surrey, as one of the companions of his voyage, the great sir Thomas More, who was beheaded in 1535, a year likewise before Surrey set out. Poetical authorities, although not wholly to be rejected, are of all others to be received with the greatest caution, yet it was probably Drayton's "Heroical Epistle*" which led Mr.

* See Drayton's Works, vol. IV. p. 96, et seqq.

Warton into so egregious a blunder as that of our poet being present at Flodden-field, in 1513. Dr. Sewell, indeed, in the short memoirs prefixed to his edition of Surrey's Poems, asserts the same; but little credit is due to the assertion of a writer who at the same time fixes Surrey's birth in 1520, seven years after that memorable battle was fought.

It is now time to inquire whether the accounts hitherto given can be confirmed by internal evidence. It has been so common to consider Geraldine as the mistress of Surrey, that all his love-poems are supposed to have a reference to his attachment to that lady. Mr. Warton begins his narrative by observing, that "Surrey's life throws so much light on the character and subjects of his poetry, that it is almost impossible to consider the one without exhibiting a few anecdotes of the other." We have already seen what those anecdotes are, how totally irreconcileable with probability, and how amply refuted by the dates which his biographers, unfortunately for their story, have uniformly furnished. When we look into the poems, we find the celebrated sonnet to Geraldine, the only specious foundation for his romantic attachment; but as that attachment and its consequences cannot be supported without a continual violation of probability, and in opposition to the very dates which are brought to confirm it, it seems more safe to conjecture that this sonnet was one of our author's earliest productions, addressed to Geraldine, a mere child, by one who was only not a child, as an effort of youthful gallantry, in one of his interviews with her at Hunsdon. Whatever credit may be given to this conjecture, for which the present writer is by no means anxious, it is certain that if we reject it, or some conjecture of the same import, and adopt the accounts given by his biographers, we cannot proceed a single step without being opposed by invincible difficulties. There is no other poem in Surrey's collection that can be proved to have any reference to Geraldine, but there are two with the same title, viz. "The Complaint of the absence of *her* lover being upon the sea," which are evidently written in the character of a wife, lamenting the absence of her husband, and tenderly alluding to "his faire litle Sonne." Mr. Warton, indeed, finds Geraldine in the beautiful lines beginning "Give place, ye lovers, here before," and from the lines "Spite drave me into Boreas reign," infers that her anger "drave him

into a colder climate," with what truth may now be left to the reader. But another of his conjectures cannot be passed over. "In 1544," he says, "lord Surrey was field-marshal of the English army in the expedition to Boulogne, which he took. In that age, love and arms constantly went together; and it was amid the fatigues of this protracted campaign, that he composed his last sonnet, called 'The Fansie of a Wearied Lover." But this is a mere supposition. The poems of Surrey are without dates, and were arranged by their first editor without any attention to a matter of so much importance. The few allusions made to his personal history in these poems are very dark, but in some of them there is a train of reflection which seems to indicate that misfortunes and disappointments had dissipated his Quixotism, and reduced him to the sober and serious tone of a man whose days had been "few and evil." Although he names his productions songs and sonnets, they have less of the properties of either than of the elegiac strain. His scripture-translations appear to be characteristic of his mind and situation in his latter days. What unless a heart almost broken by the unnatural conduct of his friends and family, could have induced the gay and gallant Surrey, the accomplished courtier and soldier, to console himself by translating those passages from Ecclesiastes which treat of the shortness and uncertainty of all human enjoyments, or those Psalms which direct the penitent and the forsaken to the throne of almighty power and grace? Mr. Warton remarks that these translations of Scripture "show him to have been a friend to the reformation;" and this, which is highly probable, may have been one reason why his sufferings were embittered by the neglect, if not the direct hostility of his bigotted father and sister. The translation of the Scriptures into prose was but just tolerated in his time, and to familiarize them by the graces of poetry must have appeared yet more obnoxious to the enemies of the reformation.

Although the present writer has taken some liberties with the Historian of English poetry, in his account of Surrey's life, he has not the presumption to omit Mr. Warton's elegant and just criticism on his poems. "Surrey for justness of thought, correctness of style, and purity of expression, may justly be pronounced the first English classical poet. He unquestionably is the first polite writer of love-verses in our language, although it must be allowed that

there is a striking native beauty in some of our love-verses written much earlier than Surrey's." It is also worthy of notice, that while all his biographers send him to Italy to study its poetry, Mr. Warton finds nothing in his works of that metaphysical cast which marks the Italian poets his supposed masters, especially Petrarch. "Surrey's sentiments are for the most part natural and unaffected; arising from his own feelings, and dictated by the present circumstances. His poetry is alike unembarrassed by learned allusions, or elaborate conceits. If our author copies Petrarch, it is Petrarch's better manner; when he descends from his Platonic abstractions, his refinements of passion, his exaggerated compliments, and his play upon opposite sentiments, into a track of tenderness, simplicity, and nature. Petrarch would have been a better poet had he been a worse scholar. Our author's mind was not too much over-laid by learning."

The translation of the two books of the Eneid is "executed with fidelity, without a prosaic servility; the diction is often poetical, and the versification varied with proper pauses." Its principal merit, however, is that of being the first specimen in the English language, of blank verse, which was at that time growing fashionable in the Italian poetry. It is very probable that he intended to have translated the whole, and he is so much more elegant and correct in this than in his other translations, that the Eneid appears to have been the production of his happier days.

The fidelity which Mr. Warton attributes to the translations from Virgil, our author has not preserved in his translations from Scripture, which are very liberal, and by frequent omissions, and a different arrangement, made to suit his situation and feelings at the time they were written, which was probably when he was in the Tower.

Surrey's poems were in high reputation among his contemporaries and immediate successors, who vied with each other in compliments to his genius, gallantry, and personal worth. They were first printed in 1557, by Tottel, in 4to, with the title of "Songes and sonnettes by the right honorable Henry Howard, late earl of Surrey, and other." Several editions of the same followed in 1565, 1567, 1569, 1574, 1585, and 1587. So many editions prove a degree of popularity which fell to the lot of very few poems of that age. But after the time of Elizabeth they became gradually obscure, and we find no modern edition until

Pope's incidental notice of him (in Windsor-Forest), as the "Granville of a former age," induced the booksellers to employ Dr. Sewell to be the editor of Surrey's, Wyat's, and the poems of uncertain authors. But the doctor performed his task with so little knowledge of the language, that this is perhaps the most incorrect edition extant of any ancient poet. It would have been surprizing had it contributed to revive his memory, or justify Pope's comparison and eulogium.

The translation of the second and fourth book of the Eneid was published in 1557, but it seems doubtful whether together or separately. The translations of the Psalms, Ecclesiastes, and the few additional original poems, were printed*, but not published, many years ago, by Dr. Percy, from a MS.† now in the possession of Thomas Hill, esq. A more correct and perfect edition of Surrey may soon be expected from Dr. Nott.[1]

HOWARD (HENRY), earl of NORTHAMPTON, second son of the preceding, but unworthy of such a father, was born at Shottisham in Norfolk about 1539. He was educated at King's college, and afterwards at Trinity-hall, Cambridge, where he took the degree of A. M. to which he was also admitted at Oxford, in 1568. Bishop Godwin says, his reputation for literature was so great in the university, that he was esteemed "the learnedest among the nobility; and the most noble among the learned." He was at first, probably, very slenderly provided for, being often obliged, as Lloyd records, "to dine with the chair of duke Humphrey." He contrived, however, to spend some years in travel; but on his return could obtain no favour at court, at least till the latter end of queen Elizabeth's reign, which was probably owing to his connections. In 1597, it seems as if he was in some power (perhaps, however, only through the influence of his friend lord Essex), because Rowland White applied to him concerning sir Robert Sydney's suits at court. He was the grossest of flatterers, as appears by his letters to his patron and friend

* The whole impression was consumed in the destructive fire which took place in Mr. Nichols's premises, Feb. 1808.

† This MS. descended from the Harrington family. See Mr. Park's edition of the Nugæ Antiquæ. In his edition of the Royal and Noble Authors, are some interesting particulars respecting the various editions of Surrey's Poems.

[1] Johnson and Chalmers's English Poets.

lord Essex; but while he professed the most unbounded friendship for Essex, he yet paid his suit to the lord treasurer Burleigh. On the fall of Essex, he insinuated himself so far into the confidence of his mortal enemy, secretary Cecil, as to become the instrument of the secretary's correspondence with the king of Scotland, which passed through his hands, and has been since published by sir David Dalrymple. It is not wonderful, therefore, that a man of his intriguing spirit, was immediately on king James's accession, received into favour. In May 1603, he was made a privy-counsellor; in January following, lord warden of the Cinque Ports; in March, baron of Marnhill, and earl of Northampton; in April 1608, lord privy seal; and honoured with the garter. In 1609, he succeeded John lord Lumley, as high steward of Oxford; and in 1612, Robert, earl of Salisbury, as chancellor of Cambridge. Soon after he became the principal instrument in the infamous intrigue of his great niece the countess of Essex with Carr viscount Rochester. The wretch acted as pander to the countess, for the purpose of conciliating the rising favourite; and it is impossible to doubt his deep criminality in the murder of Overbury. About nine months afterwards, June 15, 1614, he died, luckily for himself, before this atrocious affair became the subject of public investigation. He was a learned man, but a pedant dark and mysterious, and far from possessing masterly abilities. It causes astonishment, says the elegant writer to whom we are indebted for this article, "when we reflect that this despicable and wicked wretch was the son of the generous and accomplished earl of Surrey." One of his biographers remarks, that "his lordship very prudently died a papist; he stood no chance for heaven in any other religion."

His works are, 1. "A Defensative against the poison of supposed Prophecies," Lond. 1583, 4to, and 1620, folio. This is well analysed by Oldys in his "British Librarian." 2. "An Apology for the government of Women," a MS. in the Bodleian, and in lord Orford's library. 3. "An abstract of the frauds of the officers in the navy," MS. in the king's library. 4. "A devotional piece, with the judgment of primitive interpreters." It seems doubtful whether this exists. It is mentioned by him in a letter to lord Burleigh, to whom he sent it. 5. "Forms of Prayer," MS.

Mr. Park has specified a few other articles among the Harleian MSS.[1]

HOWARD (CHARLES), earl of NOTTINGHAM, lord high admiral of England, was son of William lord Howard of Effingham, and grandson of Thomas second duke of Norfolk. He was born in 1536, and initiated early into the affairs of state, being sent in 1559, on the death of Henry II. king of France, with a compliment of condolence to his successor Francis II. and to congratulate him on his accession to the throne, &c. On his return he was elected one of the knights of the shire for the county of Surrey in 1562, and in 1569 was general of the horse under the earl of Warwick, in the army sent against the earls of Northumberland and Westmoreland, then in rebellion. The year following he went with a fleet of men of war to convoy the princess Anne of Austria, daughter of the emperor Maximilian, going into Spain, over the British seas; and in 1573, upon the death of his father, succeeded him in honours and estate. The same year he was installed knight of the garter, and likewise made lord chamberlain of the household; and in 1585 constituted lord high admiral of England.

In 1588, the memorable year of the Spanish invasion, the queen, knowing his abilities in naval affairs, and popularity with the seamen, gave him the command of her whole fleet, with which he entirely dispersed and destroyed the Spanish armada; and when, in 1596, another invasion was apprehended from the Spaniards, and a fleet of 150 ships was equipped with a proper number of land-forces, he was appointed commander in chief at sea, as the earl of Essex was at land. In this expedition Cadiz was taken, and the Spanish fleet there burnt; and the lord high admiral had so great a share in this success, that on Oct. 22 of the same year he was advanced to the dignity of Earl of Nottingham, and appointed justice itinerant for life of all the forests south of Trent. In 1599, upon an apprehension of the Spaniards again designing the invasion of England, and on private intelligence, that the earl of Essex, then lord deputy of Ireland, discontented at the power of his adversaries, was meditating to return into England with a select party of men, the queen having raised 6000 foot soldiers

[1] Collins's Peerage, by sir E. Brydges.—Lloyd's Worthies.—Park's edition of the Royal and Noble Authors.—Censura Literaria, vol. V.

to be ready on any emergency, reposed so entire a confidence in the earl of Nottingham, that she committed to him the chief command. But these forces being again disbanded a few days after, he had no opportunity for action until 1601, when he suppressed the earl of Essex's insurrection. The same year he was appointed one of the commissioners for exercising the office of earl marshal of England; and in the beginning of 1602-3, during the queen's last illness, he was deputed by the council, with the lord keeper Egerton and secretary Cecil, to know her majesty's pleasure in reference to the succession, which she declared in favour of James king of Scotland.

Upon the accession of that king to the throne of England, the earl was continued in his post of lord admiral, and at the coronation was made lord high steward of England for that occasion; and the year following, upon the renewing the commission to seven lords for exercising the office of earl marshal, he was appointed one of that number. In 1604 he was one of the commissioners to treat of an union between England and Scotland; and in 1605, sent ambassador to the court of Spain, attended with a splendid retinue, who being, as Wilson says, "persons of quality, accoutred with all ornaments suitable, were the more admired by the Spaniards for beauty and excellency, by how much the Jesuits had made impressions in the vulgar opinion, that since the English left the Roman religion, they were transformed into strange horrid shapes, with heads and tails like beasts and monsters." His employment there was to take the oath of the king of Spain to the treaty of peace lately made with him; and he had a particular instruction, that in performing that ceremony, which was most likely to be in the royal chapel, he should have especial care, that it might be done, not in the forenoon in the time of mass, but rather in the afternoon, at which time the Romish service is most free from superstition. During this embassy, the king of Spain did more honour to the earl than ever he had done to any person in his employment in that kingdom; and the people in general shewed all possible regard for him, as his lordship's behaviour there justly deserved; and at his departure from thence in June the same year, he had presents made him by that king in plate, jewels, and horses, to the value of 20,000*l.* besides the gold chains and jewels given to his attendants. Upon the marriage of the lady Elizabeth to

the Elector Palatine, February 14, 1612-13, the earl of Nottingham with the duke of Lenox conducted her highness from the chapel; and had the honour of convoying her with a royal navy to Flushing. He continued lord high admiral of England till February 6, 1618-19, when finding himself unable any longer to perform the necessary duties of that great employment, which he had enjoyed about thirty-three years with the highest applause, he voluntarily resigned it to his majesty; who being sensible of the important services which he had done the nation, remitted him a debt owing to the crown of 18,000*l.* settled upon him a pension of 1000*l.* a year for life, and granted him the place and precedency of John Mowbray, who had been created earl of Nottingham by king Richard II. at the time of his coronation.

He died at the age of eighty-eight, leaving rather an everlasting memorial of his extraordiaary worth, than any great estate to his family; although he had enjoyed so long the profitable post of lord admiral. He lived in a most splendid and magnificent manner, keeping seven standing houses at the same time; and was always forward to promote any design serviceable to his country. He expended in several expeditions great sums out of his private fortune; and in the critical year 1588, when, on a surmise, that the Spaniards were unable to set sail that year, secretary Walsingham, by order of the queen, wrote to him to send back four of his largest ships, he desired, that nothing might be rashly credited in so weighty a matter, and that he might keep those ships with him, though it were at his own cost; and in the expedition to Cadiz, he, and the earl of Essex, the two commanders, contributed very largely out of their own estates. Sir Robert Naunton styles him "a good, honest, and brave man; and as for his person, as goodly a gentleman as any of that age:" and Mr. Osborne tells us, that his "fidelity was impregnable in relation to corruption." By his first wife, Catharine, daughter to Henry Cary lord Hunsdon, he had two sons and three daughters; and by his second, Margaret, daughter to James Stuart earl of Murray in Scotland, two sons.[1]

HOWARD (JOHN), the indefatigable friend of the poor and unfortunate, was born at Hackney, in 1726. His

[1] Biog. Brit.—Birch's Lives.—Lloyd's State Worthies.—Hume's Hist. of England.

father, who kept a carpet-warehouse in Long-lane, Smithfield, dying while he was very young, left him to the care of guardians, by whom he was apprenticed to Mr. Newnham, grandfather to the late alderman Newnham, a wholesale grocer in the city of London. His constitution appearing too weak for attention to trade, and his father having left him, and an only sister, in circumstances which placed them above the necessity of pursuing it, he bought out the remainder of his indentures before the time, and took a tour in France and Italy. On his return, he lodged at the house of a Mrs. Lardeau, a widow, in Stoke-Newington, where he was so carefully attended by the lady, that though she was many years older than himself, he formed an attachment to her, and in 1752 made her his wife. She was possessed of a small fortune, which he generously presented to her sister. She lived, however, only three years after their union, and he was a sincere mourner for her loss. About this time he became a fellow of the royal society, and, in 1756, being desirous to view the state of Lisbon after the dreadful earthquake, he embarked for that city. In this voyage, the Hanover frigate, in which he sailed, was taken by a French privateer, and the inconveniences which he suffered during his subsequent confinement in France, are supposed to have awakened his sympathies with peculiar strength in favour of prisoners, and to have given rise to his plans for rendering prisons less pernicious to health. It is supposed, that after his release, he made the tour of Italy. On his return, he fixed himself at Brokenhurst, a retired and pleasant villa near Lymington, in the New Forest. Mr. Howard married a second time in 1758; but this lady, a daughter of a Mr. Leeds, of Croxton in Cambridgeshire, died in child-bed of her only child, a son, in 1765. Either before, or soon after the death of his second wife, he left Lymington, and purchased an estate at Cardington, near Bedford, adjoining to that of his relation Mr. Whitbread. Here he much conciliated the poor by giving them employment, building them cottages, and other acts of benevolence; and regularly attended the congregations of dissenters at Bedford, being of that persuasion. His time was also a good deal occupied by the education of his only son, a task for which he is said to have been little qualified. With all his benevolence of heart, he is asserted to have been disposed to a rigid severity of discipline, arising probably from a very

strict sense of rectitude, but not well calculated to form a tender mind to advantage. In 1773, he served the office of sheriff, which, as he has said himself, "brought the distress of prisoners more immediately under his notice," and led to his benevolent design of visiting the gaols and other places of confinement throughout England, for the sake of procuring alleviation to the miseries of the sufferers. In 1774, trusting to his interest among the sectaries at Bedford, he offered himself as a candidate for that borough, but was not returned; and endeavouring to gain his seat by petition, was unsuccessful. He was, however, in the same year, examined before the House of Commons, on the subject of the prisons, and received the thanks of the house for his attention to them. Thus encouraged, he completed his inspection of the British prisons, and extended his views even to foreign countries. He travelled with this design, three times through France, four through Germany, five through Holland, twice through Italy, once in Spain and Portugal, and once also through the northern states, and Turkey. These excursions were taken between 1775 and 1787. In the mean time, his sister died, and left him a considerable property, which he regarded as the gift of Providence to promote his humane designs, and applied accordingly. He published also in 1777, "The State of the Prisons in England and Wales, with preliminary Observations, and an Account of some Foreign Prisons," dedicated to the House of Commons, in 4to. In 1780 he published an Appendix to this book, with the narrative of his travels in Italy; and in 1784, republished it, extending his account to many other countries. About this time, his benevolence had so much attracted the public attention, that a large subscription was made for the purpose of erecting a statue to his honour; but he was too modest and sincere to accept of such a tribute, and wrote himself to the subscribers to put a stop to it. "Have I not one friend in England," he said, when he first heard of the design, "that would put a stop to such a proceeding?" In 1789, he published "An Account of the principal Lazarettos in Europe, with various Papers relative to the Plague, together with further Observations on some foreign Prisons and Hospitals; and additional remarks on the present state of those in Great Britain and Ireland." He had published also, in 1780, a translation of a French account of the Bastille; and, in 1789, the duke of Tuscany's new code of civil law, with an English translation.

In his book on Lazarettos, he had announced his intention of revisiting Russia, Turkey, and some other countries, and extending his tour in the East. "I am not insensible," says he, "of the dangers that must attend such a journey. Trusting, however, in the protection of that kind Providence which has hitherto preserved me, I calmly and cheerfully commit myself to the disposal of unerring wisdom. Should it please God to cut off my life in the prosecution of this design, let not my conduct be uncandidly imputed to rashness or enthusiasm, but to a serious, deliberate conviction, that I am pursuing the path of duty; and to a sincere desire of being made an instrument of more extensive usefulness to my fellow-creatures, than could be expected in the narrower circle of a retired life." He did actually fall a sacrifice to this design; for in visiting a sick patient at Cherson, who had a malignant epidemic fever, he caught the distemper, and died, Jan. 20, 1790. An honour was now paid to him, which we believe is without a precedent: his death was announced in the London Gazette.

Mr. Howard was, in his own habits of life, rigidly temperate, and even abstemious; subsisting entirely, at one time, on potatoes; at another, chiefly on tea and bread and butter; of course not mixing in convivial society, nor accepting invitations to public repasts. His labours have certainly had the admirable effect of drawing the attention of this country to the regulation of public prisons. In many places his improvements have been adopted, and perhaps in all our gaols some advantage has been derived from them. We may hope that these plans will terminate in such general regulations as will make judicial confinement, instead of the means of confirming and increasing depravity (as it has been too generally), the successful instrument of amendment in morality, and acquiring habits of industry. While the few criminals, and probably very few, who may be too depraved for amendment, will be compelled to be beneficial to the community by their labour; and, being advantageously situated in point of health, may suffer nothing more than that restraint which is necessary for the sake of society, and that exertion which they ought never to have abandoned. Considered as the first mover of these important plans, Howard will always be honoured with the gratitude of his country; and his monument, lately erected in St. Paul's cathedral, is a proof that this gratitude is not

inert. The monument is at the same time a noble proof of the skill and genius of the artist, Mr. Bacon, and represents Mr. Howard in a Roman dress, with a look and attitude expressive of benevolence and activity, holding in one hand a scroll of plans for the improvement of prisons, hospitals, &c. and in the other a key; while he is trampling on chains and fetters. The epitaph contains a sketch of his life, and concludes in words which we also heartily adopt: "He trod an open but unfrequented path to immortality, in the ardent and unremitted exercise of Christian charity. May this tribute to his fame excite an emulation of his truly glorious achievements!" To this may be added the eloquent eulogium pronounced upon Mr. Howard by Mr. Burke, in his "Speech at Bristol, previous to the election in 1780." Having occasion to mention him, he adds, "I cannot name this gentleman without remarking, that his labours and writings have done much to open the eyes and hearts of mankind. He has visited all Europe,—not to survey the sumptuousness of palaces, or the stateliness of temples; not to make accurate measurements of the remains of ancient grandeur, nor to form a scale of the curiosity of modern art; not to collect medals, or collate manuscripts; —but to dive into the depths of dungeons; to plunge into the infection of hospitals; to survey the mansions of sorrow and pain; to take the gage and dimensions of misery, depression, and contempt; to remember the forgotten, to attend to the neglected, to visit the forsaken, and to compare and collate the distresses of all men in all countries. His plan is original, and it is as full of genius as it is of humanity. It was a voyage of discovery; a circumnavigation of charity. Already the benefit of his labour is felt more or less in every country; I hope he will anticipate his final reward, by seeing all its effects fully realised in his own. He will receive, not by retail, but in gross, the reward of those who visit the prisoner; and he has so forestalled and monopolized this branch of charity, that there will be, I trust, little room to merit by such acts of benevolence hereafter."[1]

HOWARD (SIR ROBERT), an English writer of some abilities and learning, born Jan. 1626, was a younger son of Thomas earl of Berkshire, and educated at Magdalen

[1] Aikin's Life of Howard, 8vo. — Account of his death, Clarke's Travels, vol. I. p. 604.—Gent. Mag. vol. LX. LXIII. LXVI. LXIX.—Hayley's Life of Romney, p. 87.

college, Cambridge. During the civil war he suffered with his family, who adhered to Charles I. but at the Restoration was made a knight, and chosen for Stockbridge in Hampshire, to serve in the parliament which began in May 1661. He was afterwards made auditor of the exchequer, and was reckoned a creature of Charles II. whom the monarch advanced on account of his faithful services, in cajoling the parliament for money. In 1679 he was chosen to serve in parliament for Castle Rising in Norfolk; and re-elected for the same place in 1688. He was a strong advocate for the Revolution, and became so passionate an abhorrer of the nonjurors, that he disclaimed all manner of conversation and intercourse with persons of that description. His obstinacy and pride procured him many enemies, and among them the duke of Buckingham; who intended to have exposed him under the name of Bilboa in the "Rehearsal," but afterwards altered his resolution, and levelled his ridicule at a much greater name, under that of Bayes. He was so extremely positive, and so sure of being in the right upon every subject, that Shadwell the poet, though a man of the same principles, could not help ridiculing him in his comedy of the "Sullen Lovers," under the character of Sir Positive At-all. In the same play there is a lady Vaine, a courtezan; which the wits then understood to be the mistress of sir Robert, whom he afterwards married. He died Sept. 3, 1698. He published, 1. "Poems and Plays." 2. "The History of the Reigns of Edward and Richard II. with reflections and characters of their chief ministers and favourites; also a comparison of these princes with Edward I. and III." 1690, 8vo. 3. "A letter to Mr. Samuel Johnson, occasioned by a scurrilous pamphlet, entitled Animadversions on Mr. Johnson's answer to Jovian," 1692, 8vo. 4. "The History of Religion," 1694, 8vo. 5. "The fourth book of Virgil translated," 1660, 8vo. 6. "Statius's Achilleis translated," 1660, 8vo.

EDWARD HOWARD, esq. likewise, his brother, exposed himself to the severity of our satirists, by writing bad plays; and the hon. JAMES HOWARD, probably a relative, wrote two plays about the same time, called "All Mistaken," and "The English Monsieur," which were successful; but little else is recorded of him.[1]

[1] Cibber's Lives.—Biog. Dram.—Nichols's Poems.—Ellis's Specimens.—Malone's Dryden, vol. I. 398, II. 34, 117, 145, 155.

HOWARD (SAMUEL), Mus. D. was brought up in the king's chapel, and took his degree of doctor of music at Cambridge at the time of the Installation of the duke of Grafton as chancellor of that university. Dr. Howard had studied much under Dr. Pepusch at the Charter-house, and was well acquainted with the mechanical rules of counterpoint. His overture in the "Amorous Goddess," a happy imitation of Handel's overture in "Alcina," particularly the musette and minuet, was very popular in the theatres and public gardens. But his ballads, which were long the delight of natural and inexperienced lovers of music, had the merit of facility; for this honest Englishman preferred the style of his own country to that of any other so much, that he never staggered in his belief of its being the best in the world, by listening to foreign artists or their productions, for whom and for which he had an invincible aversion.

He began to flourish about the year 1740, and from that time till Arne's Vauxhall songs were published under the title of "Lyric Harmony," they were the most natural and pleasing which our country could boast. After the decease of Michael Christian Festing, Dr. Howard took the lead in managing the affairs of the musical fund; but not with equal address and intelligence. He was a dull, vulgar, and unpleasant man; and by over-rating his own importance, and reigning paramount over his equals, he rendered the monthly meetings disagreeable, and cooled the zeal of many well-wishers to the society. He long laboured under a dropsy, yet walked about with legs of an enormous size, during several years. But it was not this disorder which put an end to his existence at last, but repeated paralytic strokes. He died about the year 1783.[1]

HOWE (CHARLES), the author of a very popular book of "Devout Meditations," was the third son of John Grubham Howe, of Langar in Nottinghamshire, by his wife Annabella, third natural daughter and coheiress of Emanuel earl of Sunderland, lord Scrope of Bolton. He was born in Gloucestershire in 1661, and during the latter end of the reign of Charles II. was much at court. About 1686 he went abroad with a near relation, who was sent by James II. as ambassador to a foreign court. The ambassador died; and our author, by powers given to him to

[1] Burney's Hist. of Music.—By the same, in Rees's Cyclopædia.

that effect, concluded the business of the embassy. He had an offer of being appointed successor to his friend in his public character; but disliking the measures that were then carried on at court, he declined it, and returned to England, where he soon after married a lady of rank and fortune, who, dying in a few years, left behind her an only daughter, married afterwards to Peter Bathurst, esq. brother to the first earl Bathurst. After his lady's death, Mr. Howe lived for the most part in the country, where he spent many of his latter years in a close retirement, consecrated to religious meditations and exercises. He was a man of good understanding, of an exemplary life, and cheerful conversation. He died in 1745. The work by which he is still remembered, was entitled "Devout Meditations; or a collection of thoughts upon religious and philosophical subjects," 8vo, and was first published anonymously; but the second edition, at the instance of Dr. Young and others, came out in 1752 with the author's name. It has often been reprinted since. Dr. Young said of this book, that he "should never lay it far out of his reach; for a greater demonstration of a sound head and sincere heart he never saw.[1]

HOWE (JOHN, esq.), a relation of the preceding, was the younger brother of sir Scroop Howe, of Nottinghamshire. In the convention-parliament, which met at Westminster Jan. 22, 1688-9, he served for Cirencester, and was constantly chosen for that borough, or as a knight of the shire for the county of Gloucester, in the three last parliaments of king William, and in the three first of queen Anne. In 1696 he was a strenuous advocate for sir John Fenwick; and his pleading in behalf of that unfortunate gentleman, shews his extensive knowledge of the laws, and aversion to unconstitutional measures. In 1699, when the army was reduced, it was principally in consideration of Mr. Howe's remonstrances, that the House of Commons agreed to allow half-pay to the disbanded officers; and when the partition-treaty was afterwards under the consideration of that house, he expressed his sentiments of it in such terms, that king William declared, that if it were not for the disparity of their rank, he would demand satisfaction with the sword. At the accession of queen Anne, he was sworn of her privy-council April 21, 1702; and, on June 7 following, constituted vice-admiral of the county of

[1] Gent. Mag. LXIV.—Butler's Life of Hildesley, p. 353.

Gloucester. Before the end of that year, Jan. 4, 1702-3, he was constituted paymaster-general of her majesty's guards and garrisons. Macky says of him, "he seemed to be pleased with and joined in the Revolution, and was made vice-chamberlain to queen Mary; but having asked a grant, which was refused him, and given to lord Portland, he fell from the court, and was all that reign the most violent and open antagonist king William had in the house. A great enemy to foreigners settling in England; most clauses in acts against them being brought in by him. He is indefatigable in whatever he undertakes; witness the old East India company, whose cause he maintained till he fixed it upon as sure a foot as the new, even when they thought themselves past recovery. He lives up to what his visible estate can afford; yet purchases, instead of running in debt. He is endued with good natural parts, attended with an unaccountable boldness; daring to say what he pleases, and will be heard out; so that he passeth with some for the shrew of the house. On the queen's accession to the throne he was made a privy-counsellor, and paymaster of the guards and garrisons. He is a tall, thin, pale-faced man, with a very wild look; brave in his person, bold in expressing himself, a violent enemy, a sure friend, and seems to be always in a hurry. Near fifty years old." Such is the character given of this gentleman in 1703. A new privy council being settled May 10, 1708, according to act of parliament, relating to the union of the two kingdoms, he was, among the other great officers, sworn into it. He continued paymaster of the guards and garrisons till after the accession of George I. who appointed Mr. Walpole to succeed him on Sept. 23, 1714: the privy council being also dissolved, and a new one appointed to meet on Oct. 1 following, he was left out of the list. Retiring to his seat at Stowell in Gloucestershire, he died there in 1721, and was buried in the chancel of the church of Stowell.

Mr. Howe was author of "A panegyric on king William," and of several songs and little poems; and is introduced in Swift's celebrated ballad "On the Game of Traffic." He married Mary, daughter and coheir of Humphrey Baskerville, of Pantryllos in Herefordshire, esq. widow of sir Edward Morgan, of Laternam in Monmouthshire, bart. by whom he was father to the first lord Chedworth.[1]

[1] Nichols's Poems.—Collins's Peerage.

HOWE (JOHN), a learned non-conformist divine in the seventeenth century, was a minister's son, and nephew to Mr. Obadiah Howe, vicar of Boston in Lincolnshire. He was born May 17, 1630, at Loughborough in Leicestershire, of which town his father was minister, being settled there by archbishop Laud, though afterwards ejected by that prelate on account of his adherence to the Puritans; upon which he went with his son to Ireland, where they continued till the Irish Rebellion broke out, when they returned to England, and settled in Lancashire, where our author was educated in the first rudiments of learning and the knowledge of the tongues. He was sent pretty early to Christ college in Cambridge, where he continued till he had taken the degree of bachelor of arts, and then removed to Oxford, and became bible-clerk of Brazen-nose college in Michaelmas term 1648, and took the degree of bachelor of arts Jan. 18, 1649. He was made a demy of Magdalen college by the parliament visitors, and afterwards fellow; and July 9, 1652, took the degree of master of arts. Soon after this he became a preacher, and was ordained by Mr. Charles Herle at his church of Winwick in Lancashire, and not long after became minister of Great Torrington in Devonshire. His labours here were characteristic of the times. He informed Dr. Calamy, that on the public fasts it was his common way to begin about nine in the morning with a prayer for about a quarter of an hour, in which he begged a blessing on the work of the day; and afterwards read and expounded a chapter or psalm, in which he spent about three quarters; then prayed for about an hour, preached for another hour, and prayed for about half an hour. After this he retired, and took some little refreshment for about a quarter of an hour or more (the people singing all the while), and then came again into the pulpit, and prayed for another hour, and gave them another sermon of about an hour's length, and so concluded the service of the day, about four o'clock in the evening, with half an hour or more in prayer.

In March 1654 he married the daughter of Mr. George Hughes, minister of Plymouth. Having occasion to take a journey to London, he went as a hearer to the chapel at Whitehall. Cromwell was present, and, struck with his demeanor and person, sent a messenger to inform him that he wished to speak with him when the service was over. In the course of the interview he desired him to preach

before him the following Sunday: he requested to be excused, but Cromwell would not be denied, and even undertook to write to his congregation a sufficient apology for his absence from them longer than he intended. This led to the appointment of Mr. Howe to the office of his domestic chaplain, and he accordingly removed with his family to Whitehall. Dr. Calamy tells us, that while he was in this station, he behaved in such a manner that he was never charged, even by those who have been most forward to inveigh against a number of his contemporaries, with improving his interest in those who then had the management of affairs in their hands, either to the enriching himself, or the doing ill offices to others, though of known differing sentiments. He readily embraced every occasion that offered, of serving the interest of religion and learning, and opposing the errors and designs which at that time threatened both. The notion of a *particular faith* prevailed much at Cromwell's court; and it was a common opinion among them, that such as were in a special manner favoured of God, when they offered up prayers and supplications to him for his mercies, either for themselves or others, often had such impressions made upon their minds and spirits by a divine hand, as signified to them, not only in the general that their prayers would be heard and answered, but that the particular mercies which were sought for would be certainly bestowed; nay, and sometimes also intimated to them in what way and manner they would be afforded, and pointed out to them future events beforehand, which in reality is the same with inspiration. Mr. Howe told Dr. Calamy, that not a little pains was taken to cultivate and support this notion at Whitehall; and that he once heard a sermon there from a person of note, the avowed design of which was to defend it. He said, that he was so fully convinced of the ill tendency of such a principle, that after hearing this sermon, he thought himself bound in conscience, when it came next to his turn to preach before Cromwell, to set himself industriously to oppose it, and to beat down that spiritual pride and confidence, which such fancied impulses and impressions were apt to produce and cherish. He observed, while he was in the pulpit, that Cromwell heard him with great attention, but would sometimes knit his brows, and discover great uneasiness. When the sermon was over, a person of distinction came to him, and asked him, if he knew

what he had done? and signified it to him as his apprehension, that Cromwell would be so incensed at that discourse, that he would find it very difficult ever to make his peace with him, or secure his favour for the future. Mr. Howe replied, that he had but discharged his conscience, and could leave the event with God. He afterwards observed, that Cromwell was cooler in his carriage to him than before; and sometimes he thought he would have spoken to him of the matter, but never did.

Upon the death of Oliver Cromwell, his son Richard succeeding him as protector, Mr. Howe stood in the same relation to him of chaplain as he had done to the father; and was in his judgment very much averse to Richard's parting with his parliament, which he foresaw would prove his ruin. When the army had set Richard aside, Mr. Howe returned to his people at Great Torrington, among whom he continued till the act of uniformity took place August 24, 1662, after which he preached for some time in private houses in Devonshire. In April 1671 he went to Ireland, where he lived as chaplain to the lord Massarene in the parish of Antrim, and had leave from the bishop of the diocese and the metropolitan to preach in the public church of that town every Sunday in the afternoon, without submitting to any terms of conformity. In 1675, upon the death of Dr. Lazarus Seaman, he was chosen minister of his congregation, upon which he returned to England and settled at London, where he was highly respected, not only by his brethren in the ministry among the dissenters, but also by several eminent divines of the church of England, as Dr. Whichcot, Dr. Kidder, Dr. Fowler, Dr. Lucas, and others. In August 1685 he travelled beyond sea with the lord Wharton, and the year following settled at Utrecht, and took his turn in preaching at the English church in that city. In 1687, upon king James's publishing his "Declaration for liberty of conscience," Mr. Howe returned to London, where he died April 2, 1705, and was interred in the parish church of Allhallows Bread-street.

Mr. Howe, abating his attachment to the family of the Usurper, was a man of more moderation than most of his brethren, and as a divine laboured zealously to promote the interests of real practical religion, and to diffuse a spirit of candour, charity, and mutual forbearance, among his dissenting brethren. He was a man of distinguished piety and virtue, of eminent intellectual endowments, and of

extensive learning. Granger says, "He was one of the most learned and polite writers among the dissenters. His reading in divinity was very extensive: he was a good Orientalist, and understood several of the modern languages."

Among his works are, 1. "A Treatise on the blessedness of the righteous," 1668, 8vo. 2. "A Treatise on delighting in God," 1674. 3. "Of thoughtfulness for the morrow;" and many sermons and discourses on several subjects. His whole works were printed in 1724, 2 vols. folio, with a life by Dr. Calamy.[1]

HOWE (JOSIAH), an accomplished scholar of the seventeenth century, was born at Crendon in Buckinghamshire, and elected scholar of Trinity-college in 1632, of which, when B. A. he became fellow in 1637. By Hearne, in his preface to "Robert of Gloucester," he is called "a very great cavalier and loyalist, and a most ingenious man." He appears to have been a general scholar, and in polite literature was esteemed one of the ornaments of the university. In 1644 he preached before Charles I. at Christchurch cathedral, Oxford; and the sermon was printed, and in red letters (but only thirty copies), of which perhaps the only one extant is in the Bodleian library. In 1646 he was created bachelor of divinity by decree of the king, among others who were complimented with that degree for having distinguished themselves as preachers before the court at Oxford. He was soon afterwards ejected from his fellowship by the presbyterians, but not in the general expulsion in 1648, according to Walker. Being one of the bursars of the college, and foreseeing its fate, and having resolved at the same time never to acknowledge the authority of Cromwell's visitors, he retired, in the beginning of 1648, to a college estate in Buckinghamshire, carrying with him many rentals, rolls, papers, and other authentic documents belonging to his office. These he was soon after induced to return on a promise of being allowed to retain his fellowship; but they were no sooner recovered than he was expelled, and not restored until 1660. He lived forty-two years after this, greatly respected, and died fellow of the college, where he constantly resided, Aug. 28, 1701, and was interred in the college chapel. Hearne says, "he

[1] Life by Calamy.—Gen. Dict.—Biog. Brit. vol. VII.—Birch's Tillotson.—Wilson's Hist. of Dissenting Churches.

lived so retiredly in the latter part of his life, that he rarely came abroad; so that I could never see him, though I have often much desired to have a sight of him."

Mr. Howe has a copy of recommendatory English verses prefixed to the folio edition of Beaumont and Fletcher, printed in 1647; another to Randolph's poems, 1640, and another to Cartwright's comedies and poems, 1651. These pieces, says Warton, which are in the witty epigrammatic style that then prevailed, have uncommon acuteness, and highly deserve to be revived. Denham, Waller, Jonson, Corbet, Brome, Shirley, &c. appear to have been of his intimate acquaintance. Wood says that he wrote some English verses, which were much applauded, spoken before the duke and duchess of York, in 1683, at Trinity-college.[1]

HOWE (RICHARD), fourth viscount Howe, and earl Howe, and first baron Howe of Langar, a gallant English admiral, was the third son of sir Emanuel Scrope, second lord viscount Howe, and Mary Sophia Charlotte, eldest daughter to the baron Kilmansegge. He was born in 1725, was educated at Eton, entered the sea-service at the age of fourteen, on board the Severn, hon. captain Legge, part of the squadron destined for the South Seas under Anson. He next served on board the Burford, 1743, under admiral Knowles, in which he was afterwards appointed acting lieutenant; but his commission not being confirmed, he returned to admiral Knowles in the West-Indies, where he was made lieutenant of a sloop of war; and being employed to cut an English merchantman, which had been taken by a French privateer under the guns of the Dutch settlement of St. Eustatia, and with the connivance of the governor, out of that harbour, he executed the difficult and dangerous enterprise in such a manner, as to produce the most sanguine expectations of his future services. In 1745, lieutenant Howe was with admiral Vernon in the Downs, but was in a short time raised to the rank of commander, in the Baltimore sloop of war, which joined the squadron then cruizing on the coast of Scotland, under the command of admiral Smith. During this cruize an action took place, in which captain Howe gave a fine example of persevering intrepidity. The Baltimore, in company with

[1] Ath. Ox. vol. II.—Warton's Life of sir Thomas Pope, preface—and of Bathurst, pp. 154, 211.

another armed vessel, fell in with two French frigates of thirty guns, with troops and ammunition for the service of the pretender, which she instantly attacked, by running between them. In the action which followed, capt. Howe received a wound in his head, which at first appeared to be fatal. He, however, soon discovered signs of life, and when the necessary operation was performed, resumed all his former activity, continued the action, if possible, with redoubled spirit, and obliged the French ships, with their prodigious superiority in men and metal, to sheer off, leaving the Baltimore, at the same time, in such a shattered condition, as to be wholly disqualified to pursue them. He was, in consequence of this gallant service, immediately made post-captain, and in April 1746, was appointed to the Triton frigate, and ordered to Lisbon, where, in consequence of captain Holbourne's bad state of health, he was transferred to the Rippon, destined for the Coast of Guinea. But he soon quitted that station to join his early patron admiral Knowles in Jamaica, who appointed him first captain of his ship of 80 guns; and at the conclusion of the war in 1748, he returned in her to England. In March 1750-51, captain Howe was appointed to the command of the Guinea station, in La Gloire, of 44 guns; when, with his usual spirit and activity, he checked the injurious proceedings of the Dutch governor-general on the coast, and adjusted the difference between the English and Dutch settlements. At the close of 1751, he was appointed to the Mary yacht, which was soon exchanged for the Dolphin frigate, in which he sailed to the Streights, where he executed many difficult and important services. Here he remained about three years; and soon after, on his return to England, he obtained the command of the Dunkirk of 60 guns, which was among the ships that were commissioned from an apprehension of a rupture with France. This ship was one of the fleet with which admiral Boscawen sailed to obstruct the passage of the French fleet into the Gulph of St. Lawrence, when captain Howe took the Alcide, a French ship of 64 guns, off the coast of Newfoundland. A powerful fleet being prepared, in 1757, under the command of sir Edward Hawke, to make an attack upon the French coast, captain Howe was appointed to the Magnanime, in which ship he battered the fort on the island of Aix till it surrendered. In 1758 he was appointed commodore of a small squadron, which sailed to annoy the

enemy on their coasts. This he effected with his usual success at St. Malo, where an hundred sail of ships and several magazines were destroyed; and the heavy gale blowing into shore, which rendered it impracticable for the troops to land, alone prevented the executing a similar mischief in the town and harbour of Cherbourg. On the 1st of July he returned to St. Helen's. This expedition was soon followed by another, when prince Edward, afterwards duke of York, was entrusted to the care of commodore Howe, on board his ship the Essex. The fleet sailed on the 1st of August 1758, and on the 6th came to an anchor in the Bay of Cherbourg; the town was taken, and the basons destroyed. The commodore, with his royal midshipman on board, next sailed to St. Malo; and as his instructions were to keep the coast of France in continual alarm, he very effectually obeyed them. The unsuccessful affair of St. Cas followed. But never was courage, skill, or humanity, more powerfully or successfully displayed than on this occasion. He went in person in his barge, which was rowed through the thickest fire, to save the retreating soldiers; the rest of the fleet, inspired by his conduct, followed his example, and at least seven hundred men were preserved, by his exertions, from the fire of the enemy or the fury of the waves. In July in the same year (1758), his elder brother, who was serving his country with equal ardour and heroism in America, found an early grave. That brave and admirable officer was killed in a skirmish between the advanced guard of the French, and the troops commanded by general Abercrombie, in the expedition against Ticonderago. Commodore Howe then succeeded to the titles and property of his family. In the following year (1759), lord Howe was employed in the Channel, on board his old ship the Magnanime; but no opportunity offered to distinguish himself till the month of November, when the French fleet, under Conflans, was defeated. When he was presented to the king by sir Edward Hawke on this occasion, his majesty said, "Your life, my lord, has been one continued series of services to your country." In March 1760, he was appointed colonel of the Chatham division of marines; and in September following, he was ordered by sir Edward Hawke to reduce the French fort on the isle of Dumet, in order to save the expence of the transports employed to carry water for the use of the fleet. Lord Howe continued to serve, as occasion required,

in the Channel; and in the summer of 1762, he removed to the Princess Amelia, of 80 guns, having accepted the command as captain to his royal highness the duke of York, now rear-admiral of the blue, serving as second in command under sir Edward Hawke, in the Channel. On the 23d of August, 1763, his lordship was appointed to the board of admiralty, where he remained till August 1765: he was then made treasurer of the navy; and in October 1770, was promoted to be rear-admiral of the blue, and commander in chief in the Mediterranean. In March 1775, he was appointed rear-admiral of the white; and was soon after chosen to represent the borough of Dartmouth in parliament. In the month of December, in the same year, he was made vice-admiral of the blue. It was on one of these promotions that lord Hawke, then first lord of the admiralty, rose in the house of peers, and said, "I advised his majesty to make the promotion. I have tried my lord Howe on important occasions; he never asked me how he was to execute any service, but always went and performed it." In 1778, France having become a party in the war, the French admiral D'Estaing appeared, on the 11th of July, in sight of the British fleet, at Sandy Hook, with a considerable force of line of battle ships, in complete equipment and condition. Most of the ships under lord Howe had been long in service, were not well manned, and were not line of battle ships of the present day. The French admiral, however, remained seven days without making an attack, and by that time lord Howe had disposed his inferior force in such a manner as to set him at defiance. On D'Estaing's leaving the Hook, lord Howe heard of the critical situation of Rhode Island, and made every possible exertion to preserve it. He afterwards acted chiefly on the defensive. Such a conduct appears to have been required, from the state of his fleet, and the particular situation of the British cause in America. He, however, contrived to baffle all the designs of the French admiral; and may be said, considering the disadvantages with which he was surrounded, to have conducted and closed the campaign with honour. Lord Howe now resigned the command to admiral Byron; and on his return to England in October, immediately struck his flag. In the course of this year, he had been advanced to be vice-admiral of the white, and shortly after, to the same rank in the red squadron. On the change of administration in 1782, lord Howe was raised

to the dignity of a viscount of Great Britain, having been previously advanced to the rank of admiral of the blue. He was then appointed to command the fleet fitted out for the relief of Gibraltar; and he fulfilled the important objects of this expedition. That fortress was effectually relieved, the hostile fleet baffled, and dared in vain to battle; and different squadrons detached to their important destinations; while the ardent hopes of his country's foes were disappointed. Peace was concluded shortly after lord Howe's return from performing this important service: and in January 1783, he was nominated first lord of the admiralty. That office, in the succeeding April, he resigned to lord Keppel; but was re-appointed on the 30th of December in the same year. On the 24th of September 1787, he was advanced to the rank of admiral of the white; and in July 1788, he finally quitted his station at the admiralty. In the following August he was created an earl of Great Britain.

But the greatest glory of lord Howe's life was reserved almost to its close. On the breaking out of the revolutionary war in 1793, he accepted the command of the western squadron. Three powerful armaments were prepared for the campaign of 1794: one under lord Hood commanded the Mediterranean, reduced the island of Corsica, and protected the coasts of Spain and Italy; a second under sir John Jervis, afterwards lord St. Vincent, with a military force headed by sir Charles Grey, reduced Martinico, Guadaloupe, St. Lucia, and St. Domingo; but the most illustrious monument of British naval glory was raised by earl Howe. During the preceding part of the war, France, conscious of her maritime inferiority, had confined her exertions to cruizers and small squadrons for harassing our trade; but in the month of May, the French were induced to depart from this system, and being very anxious for the safety of a convoy daily expected from America, with an immense supply of corn and flour, naval stores, &c. the Brest fleet, amounting to twenty-seven sail of the line, ventured to sea under the command of rear-admiral Villaret. Lord Howe expecting the same convoy, went to sea with twenty ships of the line, and on the 28th of May descried the enemy to windward. After various previous manœuvres which had been interrupted by a thick fog, the admiral found an opportunity of bringing the French to battle on the 1st of June. Between seven and

eight in the morning, our fleet advanced in a close and compact line; and the enemy, finding an engagement unavoidable, received our onset with their accustomed valour. A close and desperate engagement ensued, in the course of which, the Montague of 130 guns, the French admiral's ship, having adventured to encounter the Queen Charlotte of 100 guns, earl Howe's ship, was, in less than an hour, compelled to fly; the other ships of the same division, seeing all efforts ineffectual, endeavoured to follow the flying admiral: ten, however, were so crippled that they could not keep pace with the rest; but many of the British ships being also greatly damaged, some of these disabled French ships effected their escape. Six remained in the possession of the British admiral, and were brought safe into Portsmouth, viz. two of 80 and four of 74 guns; and the Le Vengeur, of 74, was sunk, making the whole loss to the enemy amount to seven ships of the line. The victorious ships arrived safe in harbour with their prizes; and the crews, officers, and admiral, were received with every testimony of national gratitude. On the 26th of the same month, their majesties, with three of the princesses, arrived at Portsmouth, and proceeded the next morning in barges to visit lord Howe's ship, the Queen Charlotte, at Spithead. His majesty held a naval levee on board, and presented the victorious admiral with a sword, enriched with diamonds and a gold chain, with the naval medal suspended from it. The thanks of both houses of parliament, the freedom of the city of London, and the universal acclamations of the nation, followed the acknowledgments of the sovereign. In the course of the following year, he was appointed general of marines, on the death of admiral Forbes; and finally resigned the command of the western squadron in April 1797. On the 2d of June in the same year, he was invested with the insignia of the garter. The last public act of a life employed against the foreign enemies of his country, was exerted to compose its internal dissentions. It was the lot of earl Howe to contribute to the restoration of the fleet, which he had conducted to glory on the sea, to loyalty in the harbour. His experience suggested the measures to be pursued by government on the alarming mutinies, which in 1797 distressed and terrified the nation; while his personal exertions powerfully promoted the dispersion of that spirit, which had, for a time, changed the very nature of British seamen, and

greatly helped to recall them to their former career of duty and obedience. This gallant officer, who gained the first of the four great naval victories which have raised the reputation of the British navy beyond all precedent and all comparison, died at his house in Grafton-street, London, of the gout in his stomach, August 5, 1799. In 1758 his lordship married Mary, daughter of Chiverton Hartop, esq. of Welby, in the county of Leicester. His issue by this lady, is lady Sophia Charlotte, married to the hon. Pen Ashton Curzon, eldest son of lord Curzon, who died in 1797; lady Mary Indiana, and lady Louisa Catharine, married to earl of Altamont, of Ireland. He was succeeded in his Irish viscounty by his brother, general sir William Howe, who died (1814) while this sheet was passing through the press; and in the English barony by lady Curzon.[1]

HOWELL (JAMES), a voluminous English writer, the son of Thomas Howell, minister of Abernant in Caermarthenshire, was born about 1594, and, to use his own words, "his ascendant was that hot constellation of cancer about the midst of the dog-days." He was sent to the free-school at Hereford; and entered of Jesus-college, Oxford, in 1610. His elder brother Thomas Howell was already a fellow of that society, afterwards king's chaplain, and was nominated in 1644 to the see of Bristol. James Howell, having taken the degree of B. A. in 1613, left college, and removed to London; for being, says Wood, "a pure cadet, a true cosmopolite, not born to land, lease, house, or office, he had his fortune to make; and being withal not so much inclined to a sedentary as an active life, this situation pleased him best, as most likely to answer his views." The first employment he obtained was that of steward to a glass-house in Broad-street, which was procured for him by sir Robert Mansel, who was principally concerned in it. The proprietors of this work, intent upon improving the manufactory, came to a resolution to send an agent abroad, who should procure the best materials and workmen; and they made choice of Howell for this purpose, who, setting off in 1619, visited several of the principal places in Holland, Flanders, France, Spain, and Italy. In Dec. 1621, he returned to London; having executed the purpose of his mission very well, and particularly having acquired a

[1] Collins's Peerage by Sir E. Brydges.—Charnock's Biog. Navalis.—Naval Chronicle, &c. &c.

masterly knowledge in the modern languages, which afforded him a singular cause for gratitude. "Thank God," he says, "I have this fruit of my foreign travels, that I can pray unto him every day of the week in a separate language, and upon Sunday in seven."

Soon after his return, he quitted his stewardship of the glass-house; and having experienced the pleasures of travelling, was anxious to obtain more employments of the same kind. In 1622 he was sent into Spain, to recover a rich English ship, seized by the viceroy of Sardinia for his master's use, on pretence of its having prohibited goods on board. In 1623, during his absence abroad, he was chosen fellow of Jesus college in Oxford, upon the new foundation of sir Eubule Thelwal: for he had taken unremitting care to cultivate his interest in that society. He tells sir Eubule, in his letter of thanks to him, that he "will reserve his fellowship, and lay it by as a good warm garment against rough weather, if any fall on him:" in which he was followed by Prior, who alleged the same reason for keeping his fellowship at St. John's-college in Cambridge. Howell returned to England in 1624; and was soon after appointed secretary to lord Scrope, afterwards earl of Sunderland, who was made lord-president of the North. This office carried him to York; and while he resided there, the corporation of Richmond, without any application from himself, and against several competitors, chose him one of their representatives, in the parliament which began in 1627. In 1632, he went as secretary to Robert earl of Leicester, ambassador extraordinary from Charles I. to the court of Denmark, on occasion of the death of the queen dowager, who was grandmother to that king: and there gave proofs of his oratorical talents, in several Latin speeches before the king of Denmark, and other princes of Germany. After his return to England, his affairs do not appear so prosperous; for, except an inconsiderable mission, on which he was dispatched to Orleans in France by secretary Windebank in 1635, he was for some years destitute of any employment. At last, in 1639, he went to Ireland, and was well received by lord Strafford, the lord-lieutenant, who had before made him very warm professions of kindness, and employed him as an assistant-clerk upon some business to Edinburgh, and afterwards to London; but his rising hopes were ruined by the unhappy fate which soon overtook that nobleman. In

1640 he was dispatched upon some business to France; and the same year was made clerk of the council, which post was the most fixed in point of residence, and the most permanent in its nature, that he had ever enjoyed. But his royal master, having departed from his palace at Whitehall, was not able to secure his continuance long in it: for, in 1643, having visited London upon some business of his own, all his papers were seized by a committee of the parliament, his person secured, and, in a few days after, he was committed close prisoner to the Fleet. This at least he himself assigns as the cause of his imprisonment: but Wood insinuates, that he was thrown into prison, for debts contracted through his own extravagance; and indeed some of his own letters give room enough to suspect it. But whatever was the cause, he bore it cheerfully.

He had now no resource except his pen: and applied himself therefore wholly to write and translate books. "Here," he says, "I purchased a small spot of ground upon Parnassus, which I have in fee of the muses, and I have endeavoured to manure it as well as I could, though I confess it hath yielded me little fruit hitherto." This spot, however, brought him a comfortable subsistence, during his long stay in prison, where he was confined till some time after the king's death; and as he got nothing by his discharge but his liberty, he was obliged to continue the same employment afterwards. His numerous productions, written rather out of necessity than choice, shew, however, readiness of wit, and exuberant fancy. Though always a firm royalist, he does not seem to have approved the measures pursued by Buckingham, Laud, and Strafford; and was far from approving the imposition of ship-money, and the policy of creating and multiplying monopolies. Yet the unbridled insolence and outrages of the republican governors so much disgusted him, that he was not displeased when Oliver assumed the sovereign power under the title of protector; and in this light he addressed him on that occasion in a speech, which shall be mentioned presently. His behaviour under Cromwell's tyranny was prudential, and was so considered; for Charles II. at his restoration, thought him worthy of his notice and favour: and his former post under the council being otherwise disposed of, a new place was created, by the grant of which he became the first historiographer royal in England. He died Nov. 1666, and was interred in the Temple-church,

London, where a monument was erected to his memory, with the following inscription, which was taken down when the church was repaired in 1683, and has not since been replaced: "Jacobus Howell, Cambro-Britannus, Regius Historiographus in Anglia primus, qui post varios peregrinationes tandem naturæ cursum peregit, satur annorum & famæ; domi forisque huc usque erraticus, hic fixus 1666."

His works were numerous. 1. "Dodona's Grove, or, The Vocal Forest, 1640." 2. "The Vote:" a poem, presented to the king on New-year's day, 1641. 3. "Instructions for Forraine Travell; shewing by what course, and in what compass of time, one may take an exact survey of the kingdomes and states of Christendome, and arrive to the practical knowledge of the languages to good purpose, 1642." Dedicated to prince Charles. Reprinted in 1650, with additions. These works were published before he was thrown into prison. 4. "Casual Discourses and Interlocutions between Patricius and Peregrin, touching the distractions of the times." Written soon after the battle of Edgehill, and the first book published in vindication of the king. 5. "Mercurius Hibernicus: or, a discourse of the Irish Massacre, 1644." 6. "Parables reflecting on the Times, 1644." 7. "England's Tears for the present Wars, &c. 1644." 8. "Preheminence and Pedigree of Parliaments, 1644." 9. "Vindication of some passages reflecting upon him in Mr. Prynne's book called The Popish Royal Favourite, 1644." 10. "Epistolæ Ho-Elianæ: or, Familiar Letters, domestic and foreign, divided into sundry sections, partly historical, partly political, partly philosophical," 1645. Another collection was published in 1647; and both these, with the addition of a third, came out in 1650. A few additional letters appeared in some subsequent editions: of which the eleventh was printed in 1754, 8vo. It is not, indeed, to be wondered at, that these letters have run through so many editions; since they not only contain much of the history of his own times, but are also interspersed with many pleasant stories properly introduced and applied. It cannot be denied, that he has given way frequently to very low witticisms, the most unpardonable instance of which is, his remark upon Charles the First's death, where he says, "I will attend with patience how England will thrive, now that she is let blood in the Basilical vein, and cured as they say of the king's evil:" and

it is no great excuse, that he was led into this manner by the humour of the times. Wood relates, it does not appear on what authority, that "many of these letters were never written before the author of them was in the Fleet, as he pretends they were, but only feigned and purposely published to gain money to relieve his necessities:" be this as it will, he allows that they "give a tolerable history of those times," which, if true, is sufficient to recommend them*. There are also some of his letters among the Strafford papers.

These letters are almost the only work of Howell that is now regarded: the rest are very obscure. 11. "A Nocturnal Progress: or, a Perambulation of most Countries in Christendom, performed in one night by strength of imagination," 1645. 12. "Lustra Ludovici: or the Life of Lewis XIII. King of France, &c." 13. "An Account of the deplorable state of England in 1647, &c." 1647. 14. "Letter to Lord Pembroke concerning the Times, and the sad condition both of Prince and People," 1647. 15. "Bella Scot-Anglica: A Brief of all the Battles betwixt England and Scotland, from all times to this present," 1648. 16. "Corollary declaring the Causes, whereby the Scot is come of late years to be so heightened in his Spirits." 17. "The Instruments of a King: or, a short Discourse of the Sword, Crown, and Sceptre, &c. 1648." 18. "Winter-Dream," 1649. 19. "A Trance, or News from Hell, brought first to town by Mercurius Acheronticus," 1649. 20. "Inquisition after Blood, &c." 1649. 21. "Vision, or Dialogue between Soul and Body," 1651. 22. "Survey of the Signory of Venice, &c." 1651. 23. "Some sober Inspections made into the carriage and consults of the late Long Parliament, whereby occasion is taken to speak of Parliaments in former times, and of Magna Charta: with some Reflections upon Government in general," 1653. Dedicated to Oliver lord protector, whom he compares to Charles Martel, and compliments in language much beyond the truth and the sentiments of his own heart. The fourth edition of this book came out

* "I believe the second published correspondence of this kind (after Ascham's), and in our own language, at least (of any importance after (bishop) Hall, will be found in the "Epistolæ Hoelianæ," or the letters of James Howell, a great traveller, an intimate friend of Jonson, and the first who bore the office of the royal historiographer, which discover a variety of literature, and abound with much entertaining and useful information." Warton's History of Poetry, vol. IV. p. 54.

in 1660, with several additions. 24. "History of the Wars of Jerusalem epitomised." 25. "Ah, Ha; Tumulus, Thalamus: two Counter-Poems: the first an Elegy on Edward late earl of Dorset: the second an Epithalamium to the Marquis of Dorchester," 1653. 26. "The German Diet: or Balance of Europe, &c." 1653, folio, with the author's portrait, at whole length. 27. "Parthenopeia: or, the History of Naples, &c." 1654. 28. "Londinopolis," 1657: a short discourse, says Wood, mostly taken from Stowe's "Survey of London," but a work which in our time bears a high price, and is worth consulting, as containing particulars of the manners of London in his days. 29. "Discourse of the Empire, and of the Election of the King of the Romans," 1658. 30. "Lexicon Tetraglotton: an English-French-Italian-Spanish Dictionary, &c." 1660. 31. "A Cordial for the Cavaliers," 1661. Answered immediately by sir Roger L'Estrange, in a book entitled "A Caveat for the Cavaliers:" replied to by Mr. Howell, in the next article, 32. "Some sober Inspections made into those ingredients that went to the composition of a late Cordial for the Cavaliers," 1661. 33. "A French Grammar, &c." 34. "The Parley of Beasts, &c." 1660. 35. "The second Part of casual Discourses and Interlocutions between Patricius and Peregrin, &c." 1661. 36. "Twelve Treatises of the late Revolutions," 1661. 37. "New English Grammar for Foreigners to learn English: with a Grammar for the Spanish and Castilian Tongue, with special Remarks on the Portuguese Dialect, for the service of her Majesty," 1662. 38. "Discourse concerning the Precedency of Kings," 1663. 39. "Poems:" collected and published by serjeant-major P. F. that is, Payne Fisher, who had been poet-laureat to Cromwell. The editor tells us, that his author Howell "may be called the prodigy of the age for the variety of his volumes: for there hath passed the press above forty of his works on various subjects, useful not only to the present times, but to all posterity. And it is to be observed," says he, "that in all his writings there is something still new, either in the matter, method, or fancy, and in an untrodden tract." It is quite impossible, however, to say any thing in favour of his poetry. He published next, 40. "A Treatise concerning Ambassadors," 1664. 41. "Concerning the surrender of Dunkirk, that it was done upon good Grounds," 1664.

Besides these original works, he translated several from foreign languages; as, 1. "St. Paul's late Progress upon Earth about a Divorce betwixt Christ and the Church of Rome, by reason of her dissoluteness and excesses, &c." 1644. The author of this book published it about 1642, and was forced to fly from Rome on that account. He withdrew in the company, and under the conduct of one, who pretended friendship for him; but who betrayed him at Avignon, where he was first hanged and then burnt. 2. "A Venetian Looking-glass: or, a Letter written very lately from London to Cardinal Barberini at Rome, by a Venetian Clarissimo, touching the present Distempers in England," 1648. 3. "An exact History of the late Revolutions in Naples, &c." 1650. 4. "A Letter of Advice from the prime Statesmen of Florence, how England may come to herself again," 1659. All these were translated from the Italian. He translated also from the French, "The Nuptials of Peleus and Thetis, &c." 1654; and from the Spanish, "The Process and Pleadings in the Court of Spain, upon the death of Anthony Ascham, resident for the Parliament of England, &c." 1651.

Lastly, he published, in 1649, "The late King's Declaration in Latin, French, and English:" and in 1651, "Cottoni Posthuma, or divers choice Pieces of that renowned antiquary sir Robert Cotton, knight and baronet," in 8vo. The print of him prefixed to some of his works was taken from a painting which is now at Landeilo house, in Monmouthshire, the seat of Richard Lewis, esq.[1]

HOWEL (LAURENCE), a learned, but somewhat unfortunate divine, was born soon after the restoration, and educated at Jesus college, Cambridge, where he took his degree of B. A. in 1684, and that of M. A. in 1688, after which it is not improbable that he left the university, as he not only scrupled the oaths to the new government, but adhered to the nonjuring party with a degree of firmness, zeal, and rashness, which no considerations of personal loss or suffering could repress. In 1712 he was ordained and instituted into priest's orders by Dr. Hickes, the celebrated nonjuror, who was titled Suffragan Bishop of Thetford. Before this, in 1708, he published "Synopsis Canonum S. S. Apostolorum, et conciliorum œcumenicorum et pro-

[1] Biog. Brit.—Lloyd's Memoirs, folio, p. 522.—Ath. Ox. vol. II.—Censura Literaria, vol. III.

vincialium, ab ecclesia Græca receptorum," 1710, in folio; "Synopsis canonum ecclesiæ Latinæ," folio; and in 1715, the third and last volume was announced "as once more finished" by Mr. Howel, the manuscript having been burnt at the fire which consumed Mr. Bowyer's printing-house. Soon after this he printed a pamphlet entitled "The case of Schism in the Church of England truly stated," which was intended to be dispersed or sold privately, there being no name of any author or printer. Both, however, were soon discovered, and Redmayne, the printer, was sentenced to pay a fine of 500*l.* to be imprisoned for five years, and to find security for his good behaviour for life. The principles laid down in Howel's pamphlet are these: 1. "That the subjects of England could not transfer their allegiance from king James II.; and thence it is concluded, that all who resisted king James, or have since complied with such as did, are excommunicated by the second canon: 2. That the catholic bishops cannot be deprived by a lay-power only; and thence it is inferred, that all who have joined with them that were put into the places of the deprived bishops, are schismatics." As such assertions seemed to aim at the vitals of government, both civil and ecclesiastical, it was thought necessary to visit Mr. Howel's crime with a more severe punishment than had been inflicted on the printer. Accordingly he was indicted at the Old Bailey Feb. 18, 1717, for a misdemeanour, in publishing "a seditious libel, wherein are contained expressions denying his majesty's title to the crown of this realm, and asserting the pretender's right to the same; &c. &c." and being found guilty, he was ordered to pay a fine of 500*l.* to be imprisoned for three years, to find four securities of 500*l.* each, himself bound in 1000*l.* for his good behaviour during life, and to be *twice whipped.* On hearing this last part of the sentence, he asked, if they would whip a clergyman? and was answered by the court, that they paid no deference to his cloth, because he was a disgrace to it, and had no right to wear it; that they did not look upon him as a clergyman; in that he had produced no proof of his ordination, but from Dr. Hickes, under the denomination of the bishop of Thetford, which was illegal, and not according to the constitution of this kingdom, which knows no such bishop. And as he behaved in other respects haughtily, on receiving his sentence, he was ordered to be degraded, and stripped of the gown he had no right to wear,

which was accordingly done in court by the executioner. A few days after, however, upon his humble petition to his majesty, the corporal punishment was remitted. He died in Newgate, July 19, 1720. The history of this man may now excite unmixed compassion. He was a man of irreproachable character, and of great learning and acquaintance with ecclesiastical history. One of the ablest attacks on popery was of his writing, entitled "The View of the Pontificate, from its supposed beginning, to the end of the Council of Trent, A. D. 1563, in which the corruptions of the Scripture and sacred antiquity, forgeries in the councils, and encroachments of the court of Rome on the church and state, to support their infallibility, supremacy, and other modern doctrines, are set in a true light." The first edition of this appeared in 1712, and a second was published while the author was in prison, along with a second edition of his well-known "History of the Bible," 3 vols. 8vo, with above 150 cuts by Sturt; and a second edition of his "Orthodox Communicant." From the list of nonjurors at the end of Kettlewell's Life, we learn that he was at one time master of the school at Epping, and at another time curate of Estwich in Suffolk.

There is another work, often reprinted, and once a very popular book, which has been attributed to this Mr. Howel, but in 1712 the publisher ascribed it to Dr. William Howell. It is an abridged history of England, under the title "Medulla Historiæ Anglicanæ," with many wood-cuts, and we are inclined to think was really the production of Dr. WILLIAM HOWELL, an Oxford graduate, but originally of Magdalen college, Cambridge, afterwards chancellor of Lincoln, and admitted a civilian in 1678. He acquired higher reputation by writing a History of the World, from the earliest times to the ruin of the Roman empire in the west, a work praised by Gibbon. It was published in 3 or 4 vols. in 1680, folio. He also published "Elementa Historiæ Civilis," Ox. 1660, of which an enlarged edition was published in English in 1704 by another hand. Dr. Howell died in 1683.[1]

HOWSON (JOHN), successively bishop of Oxford and Durham, was born in St. Bride's parish, London, in 1556,

[1] Nichols's Bowyer.—Ath. Ox. vol. II.—Coote's Catalogue of Civilians.—Cole's MS Athenæ in Brit. Mus.—Disney's Life of Sykes, p. 34.—Whiston's MS notes on the first edition of this Dictionary.—Historical Register for 1717 and 1720.

and educated at St. Paul's school, whence he became student of Christ church, Oxford, in 1577. After taking his degrees in arts, and entering into holy orders, he was vicar of Bampton in Oxfordshire, rector of Brightwell in Berkshire, a fellow of Chelsea college, and canon of Hereford. When vice-chancellor of Oxford he exerted himself against those puritans who opposed the discipline and ceremonies, but was afterwards a more distinguished writer and preacher against popery. He appears to have entered the lists against Bellarmine and his friends with determined resolution, declaring "that he'd loosen the pope from his chair, though he were fastened thereto with a tenpenny nail." King James commanded his polemical discourses, which are the most considerable of his works, to be printed, in 1622, 4to. They are all in the form of sermons.

He was, first, bishop of Oxford, and Sept. 28, 1628, translated to Durham, which he held only two years, dying Feb. 6, 1631, aged seventy-five, and was interred in St. Paul's church, London, leaving behind him, as Wood says, "the character of a very learned man, and one plentifully endowed with all those virtues which were most proper for a bishop."[1]

HOZIER (PETER D'), a man famous in his time, and even celebrated by Boileau, for his skill in genealogies, was born of a good family at Marseilles, in 1592, and bred to military service; but very early applied himself with great zeal to that study for which he became so eminent. By his probity as well as talents, he obtained the confidence of Louis XIII. and XIV. and enjoyed the benefit of their favour in several lucrative and honourable posts. After rising through several appointments, such as judge of arms in 1641, and certifier of titles in 1643, he was admitted in 1654 to the council of state. He died at Paris in 1660. Hozier was author of a History of Britany, in folio, and of many genealogical tables.—His son, CHARLES, was born Feb. 24, 1640, at Paris. His father had given him some instructions in genealogy, which he made use of to draw up, under the direction of M. de Caumartin, "the Peerage of Champagne," Chalons, 1673, folio, in form of an Atlas. He received the cross of St. Maurice from the duke of Savoy in 1681, and had also the office of judge of the arms

[1] Ath. Ox. vol. I. but principally Wood's Annals, vol. II.—Hutchinson's Durham.—Fuller's Worthies.

of the French nobility, and was rewarded with a pension of 4000 livres. He died in 1732. This gentleman's nephew succeeded him in his office, and died in 1767. He compiled the "L'Armorial, ou Registres de la Noblesse de France," 10 vols. folio. Such works, of late years, have been of very little use in France.[1]

HUARTE (JOHN), a native of French Navarre, though he is usually supposed to be a Spaniard, lived in the seventeenth century. He gained great fame by a work which he published in Spanish, upon a very curious and interesting subject. The title of it runs thus: "Examen de ingenios para las Sciencias, &c. or, an examination of such geniuses as are fit for acquiring the sciences, and were born such: wherein, by marvellous and useful secrets, drawn from true philosophy both natural and divine, are shewn the gifts and different abilities found in men, and for what kind of study the genius of every man is adapted, in such a manner, that whoever shall read this book attentively, will discover the properties of his own genius, and be able to make choice of that science in which he will make the greatest improvement." This book has been translated into several languages, and gone through several impressions. It was translated into Italian, and published at Venice in 1582; at least the dedication of that translation bears this date. It was translated into French by Gabriel Chappuis in 1580; but there is a better French version than this, by Savinien d'Alquie, printed at Amsterdam in 1672. He has taken in the additions inserted by Huarte in the last edition of his book, which are considerable both in quality and quantity. It has been translated also into Latin, and lastly, into English, by Carew and Bellamy. This very admired author has been highly extolled for acuteness and subtlety, and undoubtedly had a great share of these qualities: Bayle, however, thinks, that "it would not be prudent for any person to rely either on his maxims or authorities; for," says he, "he is not to be trusted on either of these heads, and his hypotheses are frequently chimerical, especially when he pretends to teach the formalities to be observed by those who would beget children of a virtuous turn of mind. There are, in this part of his book, a great many particulars repugnant to modesty (a discovery which we are surprized Bayle should

[1] Moreri.—Dict. Hist.—Niceron, vol. XXXII.

have made): and he deserves censure for publishing, as a genuine and authentic piece, a pretended letter of Lentulus the proconsul from Jerusalem to the Roman senate, wherein a portrait is given of Jesus Christ, a description of his shape and stature, the colour of his hair, the qualities of his beard, &c." The work, however, has now altogether lost its popularity, and deservedly.[1]

HUBALD, HUCBALD, or HUGBALD, a monk of St. Amand, in Flanders, who preceded Guido more than one hundred years, was contemporary with Remi, and author of a treatise on music, which is still subsisting in the king of France's library, under the title of "Enchiridion Musicæ," No. 7202, transcribed in the eleventh century. In this work there is a kind of gammut, or expedient for delineating the several sounds of the scale, in a way wholly different from his predecessors; but the method of Guido not only superseded this, but by degrees effaced the knowledge and remembrance of every other that had been adopted in the different countries and convents of Europe. However, the awkward attempts at singing in consonance, which appear in this tract, are curious, and clearly prove that Guido neither invented, nor, rude as it was before his time, much contributed to the improvement of this art.

Hubald was not only a musician, but a poet; and an idea may be formed of his patience and perseverance, if not of his genius, from a circumstance related by Sigebert, the author of his life, by which it appears that he vanquished a much greater difficulty in poetry than the lippogrammists of antiquity ever attempted: for they only excommunicated a single letter of the alphabet from a whole poem; but this determined monk composed three hundred verses in praise of baldness, which he addressed to the emperor Charles the Bald, and in which he obliged the letter C to take the lead in every word, as the initial of his patron's name and infirmity, as thus:

"Carmina Clarisonæ Calvis Cantate Camœnæ."

Hubald died in the year 930, at the age of ninety.[2]

HUBER (JOHN JAMES), a celebrated anatomist, was born at Basle, in 1707. He was a pupil of Haller at Berne, in 1730, after which he studied at Strasburgh, and in 1733 took the degree of M. D. at his native place. He visited Paris in 1735, and in the same year was appointed

[1] Gen. Dict.—Moreri. [2] Moreri.—Rees's Cyclopædia, by Dr. Burney.

physician to the court of Baden Dourlach. At the request of Haller, he examined the Graubund mountains, in Switzerland, and transmitted to him his collection of plants found in that district, previous to the publication of Haller's work on the botany of Switzerland. Haller then invited him to Gottingen in 1738, to be dissector, where, having acquired considerable reputation, he was made extraordinary professor of anatomy in that city in 1739; professor in the Caroline college at Cassel, with the rank of court-physician, in 1742; and counsellor of state and body-physician to the prince in 1748. He died in 1778. His principal works are entitled, "Commentatio de Medulla Spinali, speciatim de Nervis ab ea provenientibus," cum icon. Goett. 1741, 4to. "Commentatio de Vaginæ Uteri structura rugosa, necnon de Hymene," 1742, 4to. He published a letter in the Philos. Transactions, vol. XLVI, "De cadavere aperto in quo non existit vesica fellea, et de Sterno gibboso."[1]

HUBER (MARY), a voluminous female author, was born at Geneva in 1710, and died at Lyons in 1753. Her principal works are, 1. "Le monde fou, préferé au monde sage," 1731—1744, in 8vo. 2. "Le Systême des Theologiens anciens et modernes, sur l'etat des Ames séparées des corps," 1731—1739, 12mo. 3. "Suite du même ouvrage, servânt de réponse à M. Ruchat," 1731—1739, 12mo. 4. "Réduction du Spectateur Anglois." This was an abridgment of the Spectator, and appeared in 1753, in six parts, duodecimo; but did not succeed. 5. "Lettres sur la Religion essentielle à l'homme," 1739—1754. Mary Huber was a protestant, and this latter work, in particular, was attacked by the divines of the Romish communion. She had wit and knowledge, but was sometimes obscure, from wanting the talent to develope her own ideas.[2]

HUBER (ULRIC), a native of Dockum, in the Dutch territories, famous as a lawyer, an historian, and a philologer, was born in 1635, and became professor at Franeker, and afterwards at Lewarde. He published, 1. in 1662, seven dissertations, "De genuina ætate Assyriorum, et regno Medorum." Also, 2. A treatise "De Jure civitatis." 3. "Jurisprudentia Frisiaca." 4. "Specimen Philosophiæ civilis." 5. "Institutiones Historiæ civilis;"

[1] Rees's Cyclopædia. [2] Dict. Hist.

and several other works. From 1688, he was engaged in violent controversy with Perizonius, on some points of jurisprudence, and on his work last-mentioned, the "Institutiones historiæ civilis." He died in 1694. The dispute with Perizonius was carried on with sufficient scurrility on both sides.[1]

HUBER (ZACHARIAS), son of the former, was born at Franeker in 1669; and afterwards advanced to the same professorships. He published in 1690, 1. "A dissertation "De vero sensu atque interpretatione, legis IX. D. de lege Pompeia, de Parricidis," Franeker, 4to. 2. Also, "Dissertationum libri tres, quibus explicantur, &c. selecta juris publici, sacri, privatique capita," Franeker, 1702. He died in 1732.[2]

HUBERT (MATTHEW), a celebrated French preacher, was born in 1640, and was contemporary with Bourdaloue, whom, indeed, he could not rival, but was skilful enough to please; being esteemed by him one of the first preachers of the time. He was a priest of the congregation of the Oratory, and no less remarkable for his gentle piety and profound humility, than for his eloquence. He excelled consequently rather in the touching style of the sacred, than the vivid manner of the temporal orator. He was used to say, that his brother Massillon was fit to preach to the masters, and himself to the servants. He died in 1717, after displaying his powers in the provinces, in the capital, and at court. Eight years after his death, in 1725, his sermons were published at Paris, in 6 vols. 12mo, and were much approved by all persons of piety and taste. "His manner of reasoning," says his editor, father Monteuil, "had not that dryness which frequently destroys the effect of a discourse; nor did he employ that studied elocution which frequently enervates the style by an excess of polish." The best composition in these volumes is the funeral oration on Mary of Austria. As a trait of his humility, it is related, that on being told by a person in a large company, that they had been fellow-students; he replied, "I cannot easily forget it, since you not only lent me books, but gave me clothes."[3]

HUBNER (JOHN), a native of Lusatia, or, according to some authorities, of Torgau, in Saxony, highly cele-

[1] Chaufepie.—Dict. Hist. [2] Dict. Hist.—Saxii Onomast.
[3] Moreri.—Dict. Hist.

brated for his skill in history, geography, and genealogy, was born in 1668. His works were chiefly written in the form of question and answer, and so popular in Germany, that his introduction to geography went through a vast number of editions in that country, and has been translated into English, French, and other languages. His works, therefore, are calculated rather for the instruction of the ignorant, than the satisfaction of the learned; but are well executed in their way. Hubner was professor of geography at Leipsic, and rector of the school at Hamburgh, in which city he died in 1731. His questions on modern and ancient geography were published at Leipsic in 1693, in 8vo, under the title of "Kurtze Fragen aus der newen und alten Geographie." He published, 2. in 1697, and several subsequent years, in 10 volumes, similar questions on political history, entitled "Kurtze Fragen aus der Politischen Historie, bis zum Ausgang des Siebenzenden sæculi." 3. His next work was Genealogical Tables, with genealogical questions subjoined, 1708, &c. 4. "Supplements to the preceding works. 5. Lexicons, resembling our Gazetteers, for the aid of common life, entitled "Staats, Zeitungs, und Conversations-Lexico." 6. A Genealogical Lexicon. 7. "Bibliotheca Historica Hamburgensis," Leipsic, 1715. And, 8. "Museum Geographicum." The two last were more esteemed by the learned than any of his other works.[1]

HUDSON (Captain HENRY), was an eminent English navigator, who flourished in high fame in the beginning of the seventeenth century. Where he was born and educated, we have no certain account; nor have we of any private circumstances of his life. The custom of discovering foreign countries for the benefit of trade not dying with queen Elizabeth, in whose reign it had been zealously pursued, Hudson, among others, attempted to find out a passage by the north to Japan and China. His first voyage was in 1607, at the charge of some London merchants; and his first attempt was for the north-east passage to the Indies. He departed therefore on the 1st of May; and after various adventures through icy seas, and regions intensely cold, returned to England, and arrived in the Thames Sept. 15. The year following he undertook a second voyage for discovering the same passage, and ac-

[1] Moreri.—Dict. Hist.—Saxii Onomast.

cordingly set sail with fifteen persons only, April 22; but not succeeding, returned homewards, and arrived at Gravesend on Aug. 26.

Not disheartened by his former unsuccessful voyages, he undertook again, in 1609, a third voyage to the same parts, for further discoveries; and was fitted out by the Dutch East India company. He sailed from Amsterdam with twenty men English and Dutch, March 25; and on April 25, doubled the North Cape of Finmark, in Norway. He kept along the coasts of Lapland towards Nova Zembla, but found the sea so full of ice that he could not proceed. Then turning about, he went towards America, and arrived at the coast of New France on July 18. He sailed from place to place, without any hopes of succeeding in their grand scheme; and the ship's crew disagreeing, and being in danger of mutinying, he pursued his way homewards, and arrived Nov. 7, at Dartmouth, in Devonshire; of which he gave advice to his directors in Holland, sending them also a journal of his voyage. In 1610, he was again fitted out by some gentlemen, with a commission to try, if through any of those American inlets which captain Davis saw, but durst not enter, on the western side of Davis's Streights, any passage might be found to the South Sea. They sailed from St. Catharine's April 17, and on June 4, came within sight of Greenland. On the 9th they were off Forbisher's Streights, and on the 15th came in sight of Cape Desolation. Thence they proceeded north-westward, among great quantities of ice, until they came to the mouth of the streights that bear Hudson's name. They advanced in those streights westerly, as the land and ice would permit, till they got into the bay, which has ever since been called by the bold discoverer's name, "Hudson's Bay." He gave names to places as he went along; and called the country itself "Nova Britannia," or New Britain. He sailed above 100 leagues south into this bay, being confident that he had found the desired passage; but perceiving at last that it was only a bay, he resolved to winter in the most southern point of it, with an intention of pursuing his discoveries the following spring. Upon this he was so intent, that he did not consider how unprovided he was with necessaries to support himself during a severe winter in that desolate place. On Nov. 3, however, they drew their ship into a small creek, where they would all infallibly have perished, if they had

not been unexpectedly and providentially supplied with uncommon flights of wild fowl, which served them for provision. In the spring, when the ice began to waste, Hudson, in order to complete his discovery, made several efforts of various kinds; but notwithstanding all his endeavours, he found it necessary to abandon his enterprise, and to make the best of his way home; and therefore distributed to his men, with tears in his eyes, all the bread he had left, which was only a pound to each: though it is said other provisions were afterwards found in the ship. In his despair and uneasiness, he had let fall some threatening words, of setting some of his men on shore; upon which, a few of the sturdiest, who had before been very mutinous, entered his cabin in the night, tied his arms behind him, and exposed him in his own shallop at the west end of the streights, with his son, John Hudson, and seven of the most sick and infirm of his men. There they turned them adrift, and it is supposed that they all perished, being never heard of more. The crew proceeded with the ship for England; but going on shore near the streight's mouth, four of them were killed by savages. The rest, after enduring the greatest hardships, and ready to die for want, arrived at Plymouth Sept. 1611.[1]

HUDSON (Dr. JOHN), a learned English critic, was born at Widehope, near Cockermouth, in Cumberland, 1662; and, after having been educated in grammar and classical learning by Jerome Hechstetter, who lived in that neighbourhood, was entered in 1676 of Queen's-college, Oxford. Soon after he had taken the degree of M. A. in 1684, he removed to University-college, of which he was unanimously chosen fellow in March 1686, and became a most considerable and esteemed tutor. In April 1701, on the resignation of Dr. Thomas Hyde, he was elected principal keeper of the Bodleian library; and in June following, accumulated the degrees of B. and D. D. With this librarian's place, which he held till his death, he kept his fellowship till June 1711, when, according to the statutes of the college, he would have been obliged to resign it; but he had just before disqualified himself for holding it any longer, by marrying Margaret, daughter of sir Robert Harrison, knight, an alderman of Oxford, and a mercer. In 1712, he was appointed principal of St. Mary-hall, by the chancellor of the university, through the

[1] Biog. Brit.

interest of Dr. Radcliffe; and it is said, that to Hudson's interest with this physician, the university of Oxford is obliged for the very ample benefactions she afterwards received from him. Hudson's studious and sedentary way of life, and extreme abstemiousness, brought him at length into a bad habit of body, which turning to a dropsy, kept him about a year in a very languishing condition. He died Nov. 27, 1719, leaving a widow, and one daughter.

His publications were, 1. "Introductio ad Chronographiam; sive ars chronologica in Epitomen redacta," 1691, 8vo. Extracted from Beveridge's treatise on that subject, for the use of his pupils. 2. "Velleius Paterculus, cum variis lectionibus, & notis, & indice," 1693, 8vo. A second edition, with the notes enlarged, in 1711. 3. "Thucydides," 1696, folio. A neat and beautiful edition, but somewhat eclipsed in its credit by that of Duker and Wasse. 4. "Geographiæ Veteris Scriptores Græci Minores: cum Dissertationibus & Annotationibus Henrici Dodwelli," 8vo. The first published in 1698, the second in 1703, and the third and fourth in 1712. 5. "Dionysii Halicarnassensis opera omnia," 1704, 2 vols. folio. A beautiful and valuable edition, enriched with the various readings of an ancient copy in the Vatican library, and of several manuscripts in France. The learned editor has subjoined to his own notes several of Sylburgius, Portus, Stephens, Casaubon, and Valesius. 6. "Dionysius Longinus," 1710, 4to, and 1718, 8vo. A very beautiful edition, and the notes, like all the rest of Hudson's, very short. 7. "Moeris Atticista, de vocibus Atticis & Hellenicis. Gregorius Martinus de Græcarum literarum pronunciatione," 1712, 8vo. 8. "Fabulæ Æsopicæ," Greek and Latin, 1718, 8vo. 9. "Flavii Josephi Opera," he had just finished, but did not live to publish. He had proceeded as far as the third index, when, finding himself unable to go quite through, he recommended the work to his intimate friend Mr. Antony Hall, who published it in 1720, in 2 vols. folio. It is a correct and beautiful edition, and deserving of the ample commendation bestowed upon it by Fabricius, Harwood, Harles, and Oberthur. The care of Mr. Hall extended not only to the works of his deceased friend, but to his family, for he married his widow, whom he also left a widow.

Dr. Hudson intended, if he had lived, to publish a catalogue of the Bodleian library, which he had caused to

be fairly transcribed in 6 vols. folio. He was an able assistant to several editors in Oxford, particularly to Dr. Gregory in his "Euclid," and to the industrious Mr. Hearne in his "Livy," &c. He corresponded with many learned men in foreign countries; with Muratori, Salvini, and Bianchini, in Italy; with Boivin, Kuster, and Lequien, in France; with Olearius, Menckenius, Christopher Wolfius, and, whom he chiefly esteemed, John Albert Fabricius, in Germany; Eric Benzel, in Sweden; Frederic Rostgard, in Denmark; with Pezron, Reland, Le Clerc, in Holland, &c. He used to complain of the vast expence of foreign letters; for he was far from being rich, never having been possessed of any ecclesiastical preferment; of which he used also to make frequent and not unjust complaints. He met, sometimes, however, with generous patronage. When employed on his edition of Josephus, the earl of Caernarvon (afterwards duke of Chandos) hearing of his merit and the expensive nature of his undertaking, sent him a present of two hundred guineas, which Dr. Hudson handsomely acknowledges in the dedication to the earl's son, lord Wilton, of his edition of Esop's Fables. On his decease, several sets of his Josephus were disposed of by his widow, at twelve shillings per set, a work which now ranks in the very first class of Variorum editions in folio. Dr. Hudson had been long conversant with Josephus, had revised sir Roger L'Estrange's translation, and added some critical notes. He also digested and finished Dr. Willis's two discourses prefixed to that work. Hearne was a kind of pupil to Dr. Hudson, and directed by him in his critical studies.[1]

HUDSON (THOMAS), a portrait-painter of some celebrity, born in 1701, was the scholar and son-in-law of Richardson, and enjoyed for many years the chief business of portrait-painting in the capital, after the favourite artists, his master and Jervas, were gone off the stage. Though Vanloo first, and Liotard afterwards, for a few years diverted the torrent of fashion from the established professor, still the country gentlemen were faithful to their compatriot, and were content with his honest similitudes, and with the fair tied wigs, blue velvet coats, and white satin waistcoats, which he bestowed liberally on his cus-

[1] Biog. Brit.—Hall's preface to the Josephus.—Ath. Ox. vol. II.—Story of his daughter's marriage, Gent. Mag. vol. IV. p. 553.

tomers, and which with complacence they beheld multiplied in Faber's mezzotintos. The better taste introduced by sir Joshua Reynolds, who had been for some time his pupil, put an end to Hudson's reign, who had the good sense to resign the throne soon after finishing his capital work, the family-piece of Charles duke of Marlborough, about 1756. He retired to a small villa he had built at Twickenham, on a most beautiful point of the river, and where he furnished the best rooms with a well-chosen collection of cabinet-pictures and drawings by great masters; having purchased many of the latter from his father-in-law's capital collection. Towards the end of his life he married to his second wife, Mrs. Fiennes, a gentlewoman with a good fortune, to whom he bequeathed his villa. He died Jan. 26, 1779.[1]

HUDSON (WILLIAM), one of the earliest Linnæan botanists in England, was born in Westmoreland, about the year 1730. He served his apprenticeship to an apothecary in Panton-street, Haymarket, to whose business he succeeded, and with whose widow and daughters he continued to reside. His acquaintance with the amiable and learned Mr. Benjamin Stillingfleet greatly advanced his taste and information in natural history. This gentleman directed his attention to the writings of Linnæus, and gave his mind that correct and scientific turn, which caused him to take the lead as a classical English botanist, and induced him to become the author of the "Flora Anglica," published in 1762, in one volume octavo. The plan of this book was, taking Ray's "Synopsis" as a ground-work, to dispose his plants in order, according to the Linnæan system and nomenclature, with such additions of new species, or of new places of growth, as the author or his friends were able to furnish. The particular places of growth of the rarer species were given in Ray's manner, in English, though the rest of the book was Latin. The elegant preface was written by Mr. Stillingfleet, and probably the concise, but not less elegant, dedication to the late duke of Northumberland, "*artium, tum utilium, tum elegantiorum, judici et patrono.*"

This publication gave Mr. Hudson a considerable rank as a botanist, not only in his own country, but on the con-

[1] Pilkington.—Walpole's Anecdotes.—Malone's and Northcote's Memoirs of Sir J. Reynolds.

tinent, and derived no small advantage from a comparison with Dr. Hill's attempt of the same kind. He had indeed previously, in the course of his medical practice, formed some valuable connexions, which were cemented by botanical taste; and his correspondence with Linnæus, Haller, and others, as well as amongst his countrymen, was frequent, and very useful to him in the course of his studies, which were extended, not only to botany in all its cryptogamic minutiæ, but with great ardour also, to insects, shells, and other branches of British zoology. He was elected a fellow of the royal society Nov. 5th, and admitted Nov. 12th, 1761. He took the lead very much in the affairs of the Apothecaries' company, and was their botanical demonstrator in the Chelsea-garden for many years.

Mr. Hudson, having never married, continued to reside in Panton-street with the last surviving daughter of his friend and master, an amiable and valuable woman, married to Mr. Hole. His "Flora" being grown very scarce, he published, in 1778, a new edition, in two volumes, with many additions, and various alterations, which, on the whole, was worthy of the advanced state of the science.

Mr. Hudson's tranquillity received a dreadful shock in the winter of 1783, when his house, and the greater part of his literary treasures, were destroyed by a sudden fire, caused, as it was believed, by the villany of a confidential servant, who knew of a considerable sum in money which his master had received a day or two before; and the insurance having been neglected, although for a short time only, the loss was considerable, in a pecuniary point of view, to a man whose resources were not extensive. He bore the whole like a philosopher and a Christian, giving up his practice, and retiring, with Mr. and Mrs. Hole, to a more economical residence in Jermyn-street, where he died May 23d, 1793, and was buried in St. James's church.

The accident of the fire entirely defeated a project Mr. Hudson had for many years kept in view, of publishing a "Fauna Britannica," on the plan of his "Flora," for which he had long been collecting materials. His taste for his favourite pursuit remained to the last, unimpaired and unembittered by these disappointments. He became a fellow of the Linnæan Society early in 1791, liberally con-

tributing to its infant funds, and attending the meetings as often as his now declining health would allow.[1]

HUERTA (VINCENT GARICA DE LA), a Spanish poet and critic, and a member of the Spanish academy, was born at Zaira in Estremadura, about the year 1730. Among his countrymen he acquired considerable fame by the exercise of his poetical and critical talents, and was at least successful in one of his dramas, "La Raquel," a tragedy, which, to many stronger recommendations, adds that of being exempt from the anachronisms and irregularities so often objected to the productions of the Spanish stage. He published "A Military library;" and "Poems" in 2 vols. printed at Madrid in 1778: but his principal work is his "Teatro Hespanol," Madrid, 1785, 17 vols. 4to, a collection of what he reckoned the best Spanish plays, with prefaces, in which he endeavours to vindicate the honour of Spanish literature from the strictures of Voltaire, Linguet, Signorelli, and others of its adversaries; but on the whole, in the opinion of lord Holland, who appears well acquainted with this work, so far from retrieving the lost honours of the Spanish theatre, he has only exposed it to the insults and ridicule of its antagonists. La Huerta died about the close of the last century.[2]

HUET (PETER DANIEL), bishop of Avranches in France, a very eminent scholar, was born of a good family at Caen in Normandy, Feb. 8, 1630. His parents dying when he was scarcely out of his infancy, Huet fell into the hands of guardians, who neglected him: his own invincible love of letters, however, made him amends for all disadvantages; and he finished his studies in the belles lettres before he was thirteen years of age. In the prosecution of his philosophical studies, he met with an excellent professor, father Mambrun, a Jesuit; who, after Plato's example, directed him to begin by learning a little geometry, and Huet contracted such a relish for it, that he went through every branch of mathematics, and maintained public theses at Caen, a thing never before done in that city. Having passed through his classes, it was his business to study the law, and to take his degrees in it; but two books then published, seduced him from this pursuit. These were, "The Principles of Des Cartes," and "Bochart's Sacred

[1] Rees's Cyclop. by sir E. Smith.—Pulteney's Sketches of Botany.—Gent. Mag. vol. LXIII.

[2] Dict. Hist.—Lord Holland's Life of Lope de Vega, p. 235, &c.

Geography." He was a great admirer of Des Cartes, and adhered to his philosophy for many years; but afterwards saw reason to abandon it as a visionary fabrick, and wrote against it. Bochart's geography made a more lasting impression upon him, as well on account of the immense erudition with which it abounds, as by his acquaintance with its author, who was minister of the Protestant church at Caen. This book, being full of Greek and Hebrew learning, inspired Huet with an ardent desire of being versed in those languages, and, to assist his progress in these studies, he contracted a friendship with Bochart, and put himself under his directions.

At the age of twenty years and one day, he was delivered by the custom of Normandy from the tuition of his guardians: and soon after took a journey to Paris, not so much from curiosity to see the place, as for the sake of purchasing books, and making himself acquainted with the learned men of the times. He soon became known to Sirmond, Petavius, Vavassor, Cossart, Rapin, Naudé, and, in short, to almost all the scholars in France. With Petavius in particular he passed much of his time: he was a great admirer of the splendour of his diction, and the variety of his erudition; but he confesses, that in weighing the arguments which he offered in support of his dogmas, he perceived in them a degree of weakness and ambiguity, which obliged him to suspend his assent, and inclined him towards scepticism. Naturally excelling rather in genius than judgment, and the vigour of his understanding having been rather repressed than improved by an immense variety of reading, Huet found his mind too feeble to master the difficulties of metaphysical and theological studies, and concluded that his want of success in the search after truth was owing, not to any peculiar infelicity in his own case, but to the general imbecility of the human mind.

With this bias towards scepticism Huet entered upon his travels, and Christina of Sweden having invited Bochart to her court, Huet accompanied him, in April 1652. He saw Salmasius at Leyden, and Isaac Vossius at Amsterdam. He often visited the queen, who would have engaged him in her service; but Bochart not having been very graciously received, through the intrigues of Bourdel, another physician, who was jealous of him, and the queen's fickle temper being well known, Huet declined all offers, and

after a stay of three months returned to France. The chief fruit of his journey was a copy of a manuscript of Origen's "Commentaries upon St. Matthew," which he transcribed at Stockholm; and the acquaintance he contracted with the learned men in Sweden and Holland, through which he passed. Upon his return to his own country, Caen, he resumed his studies with more vigour than ever, in order to publish his manuscript of Origen *. While he was employed in translating this work, he was led to consider the rules to be observed in translations, as well as the different manners of the most celebrated translators. This gave occasion to his first performance, which came out at Paris in 1661, under this title, "De interpretatione libri duo:" and it is written in the form of a dialogue between Casaubon, Fronto Ducæus, and Thuanus. M. de Segrais tells us, that "nothing can be added to this treatise, either with respect to strength of critical judgment, variety of learning, or elegance of style;" "which last," says abbé Olivet, "is so very extraordinary, that it might have done honour to the age of Augustus." This book was first printed in a thin 4to, but afterwards in 12mo and 8vo. In 1668, were published at Rouen, in 2 vols. folio, his "Origenis Commentaria, &c. cum Latina interpretatione, notis & observationibus;" to which is prefixed, a large preliminary discourse, in which is collected all that antiquity relates of Origen. The interval of sixteen years, between his return from Sweden and the publication of this work, was spent entirely in study, excepting a month or two every year, when he went to Paris; during which time he gave the public a specimen of his skill in polite literature, in an elegant collection of poems, entitled "Carmina Latina & Græca;" which were published at Utrecht in 1664, and afterwards enlarged in several successive editions. While he was employed upon his "Commentaries of Origen," he had the misfortune to quarrel with his friend and master Bochart; who desiring one day a sight of his manuscript

* Here he also instituted a society for the improvement of natural philosophy and anatomy, which, through the interest of Colbert, was liberally endowed by the king, for the purpose of defraying the expences of philosophical experiments and anatomical dissections. About this time Huet formed a friendship with Cormis, president of the senate of Aix, who came to reside at Caen. This new intimacy very much contributed to confirm Huet in his propensity towards scepticism. For Cormissus, who was well read in antient philosophy, was a great admirer of the Pyrrhonic sect, and earnestly recommended to his friend the study of Pyrrhonism in the Institutes of Sextus Empiricus.

for the sake of consulting some passages about the Eucharist, which had been greatly controverted between Papists and Protestants, discovered an hiatus or defect, which seemed to determine the sense in favour of the Papists, and reproached Huet with being the contriver of it. Huet at first thought that it was a defect in the original MS. but upon consulting another very antient MS. in the king's library at Paris, he found that he had omitted some words in the hurry of transcribing, as he says, and that the mistake was his own. Bochart, still supposing that this was a kind of pious fraud in Huet, to support the doctrine of the church of Rome in regard to the Eucharist, warned the Protestants against Huet's edition of Origen's "Commentaries," and dissolved the friendship which had so long subsisted between Huet and himself.

In 1659 Huet was invited to Rome by Christina, who had abdicated her crown, and retired thither; but, remembering the cool reception which Bochart had experienced from her majesty after as warm an invitation, he refused to go. His literary reputation, however, when Bossuet was appointed by the king preceptor to the Dauphin, procured him to be chosen for his colleague, with the title of sub-preceptor, which honour had some time been designed him by the duke de Montausier, governor to the Dauphin. He went to court in 1670, and stayed there till 1680, when the Dauphin was married. Though his employment must of necessity occupy a considerable part of his time, he found enough to complete his "Demonstratio Evangelica," which, though a great and laborious work, was begun and ended amidst the embarrassments of a court *. It was published at Paris in 1679, in

* This work, says Brucker, in which he undertakes to exhibit the evidences of Christianity in a geometrical form, indeed discovers great erudition, but the judicious reader will perceive that the writer was more desirous to display his learning, than to establish the Christian faith upon rational grounds. In his preface to this work, he maintains at large the uncertainty of all human knowledge, whether derived from the senses or from reason; and declares it as his opinion, that those methods of philosophising which lead to a suspension of judgment are by no means hostile to Christianity, but serve to prepare the mind for an implicit submission to divine revelation, which it is in vain to attempt to establish by argumentation, without the grace of God. Accordingly, he professes to write his "Demonstration," merely as an extraneous and adventitious support to faith, by means of which the mind may be more easily inclined to submit itself to the authority of Christ. Bishop Watson thinks that a very valuable part of it in which he traces the heathen mythology to the Scriptures, for though he may carry his hypothesis too far, of Moses representing under different names most of the gods of the heathens, yet the deduction of the heathen mythology from sacred history, is a strong proof of the truth of the latter.

Watson's Cat. at the end of his Tracts.

folio; and has been reprinted since in folio, 4to, and 8vo. Huet owns that this work was better received by foreigners than by his own countrymen; many of whom considered it as a work full of learning indeed, but utterly devoid of that demonstration to which it so formally and pompously pretends. Others, less equitable, borrowed from it, and attacked it at the same time, to cover their plagiarism; which Huet complains of. Father Simon had a design of making an abridgment of this work; but Huet being informed that his purpose was likewise to alter it as he thought proper, desired him to excuse himself that trouble. Huet was employed on the editions of the classics "in usum Delphini:" for though the first idea of these was started by the duke de Montausier, yet Huet formed the plan, and directed the execution, as far as the capacity of the persons employed in that work would permit. He undertook, he tells us, only to promote and conduct the work, but at last came in for a share of it, in completing Faye's edition of Manilius. He was also chosen a member of the French academy; and his speech pronounced on the occasion before that illustrious body was published at Paris in 1674.

While he was employed in composing his "Demonstratio Evangelica," the sentiments of piety, which he had cherished from his earliest youth, moved him to enter into orders, which he did at the late age of forty-six; and he tells us, that previous to this he gradually laid aside the lay habit and outward appearances. In 1678, he was presented by the king to the abbey of Aunay in Normandy, which was so agreeable to him, that he retired there every summer, after he had left the court. In 1685, he was nominated to the bishopric of Soissons; but before the bulls for his institution were expedited, the abbé de Sillery having been nominated to the see of Avranches, they exchanged bishoprics with the consent of the king; though, owing to the differences between the court of France and that of Rome, they could not be consecrated till 1692. In 1689, he published his "Censura Philosophiæ Cartesianæ," and addressed it to the duke de Montausier: it appears that he was greatly piqued at the Cartesians, when he wrote this book; but it may be questioned whether he thoroughly understood the system. In 1690, he published in Caen, in 4to, his "Quæstiones Alnetanæ de Concordia Rationis & Fidei:" which is written in the form of a

dialogue, after the manner of Cicero's Tusculan Questions. In this he endeavours to fix the respective limits of reason and faith, and maintains, that the dogmas and precepts of each have no alliance, and that there is nothing, however contradictory to common sense, or to good morals, which has not been received, and which we may not be bound to receive, as a dictate of faith. He honestly confesses that he wrote this work to establish the authority of tradition against the empire of reason.

In 1699, he resigned his bishopric of Avranches, and was presented to the abbey of Fontenay, near the gates of Caen. His love to his native place determined him to fix there, for which purpose he improved the house and gardens belonging to the abbot. But several grievances and law-suits obliged him to remove to Paris, where he lodged among the Jesuits in the Maison Professé, whom he had made heirs to his library, reserving to himself the use of it while he lived. Here he spent the last twenty years of his life, dividing his time between devotion and study. He did not consider the Bible as the only book to be read, but thought that all other books must be read, before it could be rightly understood. He employed himself chiefly in writing notes on the vulgate translation: for which purpose he read over the Hebrew text twenty-four times; comparing it, as he went along, with the other Oriental texts, and spent every day two or three hours in this work from 1681 to 1712. He was then seized with a very severe distemper, which confined him to his bed for near six months, and brought him so very low, that he was given up by his physicians, and received extreme unction. Recovering, however, by degrees, he applied himself to the writing of his life, which was published at Amsterdam in 1718, in 12mo, under the title of "Pet. Dan. Huetii, Episcopi Abrincensis, Commentarius de rebus ad eum pertinentibus:" where the critics have wondered, that so great a master of Latin as Huetius was, and who has written it, perhaps, as well as any of the moderns, should be guilty of a solecism in the very title of his book; in writing "eum," when he should have manifestly written "se." This performance, though drawn up in a very amusing and entertaining manner, and with great elegance of style, is not executed with that order and exactness which appear in his other works: his memory being then decayed, and afterwards declining more and more, so that he was no longer capable

of a continued work, but only committed detached thoughts to paper. Olivet in the mean time relates a most remarkable singularity of him, namely, that, "for two or three hours before his death, he recovered all the vigour of his genius and memory." He died January 26, 1721, in his 91st year.

Besides the works which we have mentioned in the course of this memoir, he published others of a similar nature, viz. "De l'Origine des Romans," 1670; published in English 1672, 12mo. "De la situation du Paradis Terrestre," 1691. "Nouveaux Memoires pour servir à l'Histoire du Cartesianisme," 1692. "Statûts Synodaux pour le diocese d'Avranches, &c." 1693; to which were added three supplements in the years 1695, 1696, 1698. "De Navigationibus Salomonis," Amst. 1698. "Notæ in Anthologiam Epigrammatum Græcorum," Ultraj. 1700. "Origines de Caen," Roan, 1702. "Lettres à Mons. Perrault, sur le Parallele des Anciens & des Modernes, du 10 Oct. 1692," printed without the author's knowledge in the third part of the "Pieces Fugitives," Paris, 1704. "Examen du sentiment de Longin sur ce passage de la Genese, Et Dieu dit, que la lumiere soit faite, & la lumiere fut faite," inserted in tome X of Le Clerc's "Bibliotheque Choisée," Amst. 1706. Huet, in his "Demonstratio Evangelica," had asserted, that there was nothing sublime in this passage, as Longinus had observed, but that it was perfectly simple. Messrs. de Port Royal and Boileau, who gave translations of Longinus, asserted its sublimity on that very account; and this occasioned the "Examen" just mentioned. "Lettre à M. Foucault, conseiller d'etat, sur l'origine de la Poesie Françoise, du 16 Mar. 1706," inserted in the "Memoires de Trevoux," in 1711. "Lettre de M. Morin (that is, of M. Huet,) de l'academie des inscriptions à M. Huet, touchant le livre de M. Tolandus Anglois, intitulé, Adeisidæmon, & Origines Judaicæ," inserted in the "Memoires de Trevoux" for Sept. 1709, and in the collection which the abbé Tilladet published of Huet's works, under the title of "Dissertations sur diverses matieres de la Religion & de Philologie," 1712. "Histoire de Commerce & de la Navigation des Anciens," 1716. After his death were published, "Traité Philosophique de la Foiblesse de l'esprit humain," Amst. 1723; in which the sceptical spirit which followed Huet through every change of situation appears in its full vigour. Of this work, which

was originally written in French, the author left behind him a Latin translation. It has also been translated into English. "Huetiana, ou pensées diverses de M. Huet," 1722. These contain those loose thoughts he committed to paper after his last illness, when, as we have already observed, he was incapable of producing a connected work. "Diana de Castro, ou le faux Yncas," 1728, a romance, written when he was very young. There are yet in being other MSS. of his, which, as far we know, have not been published; viz. "A Latin translation of Longus's Loves of Daphnis and Chloe;" "An Answer to Regis, with regard to Des Cartes's Metaphysics;" "Notes upon the Vulgate translation of the Bible;" and a collection of between 5 and 600 letters in Latin and French written to learned men.

On the whole, though it cannot be questioned that Huet, on account of his great learning and fertile genius, may justly claim to have his name preserved with honour in the republic of letters, several circumstances must prevent us from ranking him among the first philosophers of the seventeenth century. Better qualified to accumulate testimonies than to investigate truth, and more disposed to raise difficulties than to solve them, he was an injudicious advocate for a good cause. If we are not very much mistaken, Huet did not strictly adhere to the scholastic art of reasoning which he had learned in the schools of the Jesuits; otherwise he must have seen that there can be no room for faith, or for, what he artfully conceals under that name, the authority of the church, if every criterion of truth be rejected, and human reason be pronounced a blind and fallacious guide.[1]

HUGH (St.). There are several ecclesiastics of this name in French history, few of which perhaps will be thought now very interesting. St. Hugh, bishop of Grenoble in 1080, was a native of Chateau-neuf-sur-l'Isere, near Valence in Dauphiny, who received St. Bruno and his companions, and fixed them in the Grande Chartreuse. He was author of a Cartulary, some fragments of which are in Mabillon's posthumous works, and in Allard's Memoirs of Dauphiny, 1711 and 1727, 2 vols. fol. He died April 1, 1132. He must be distinguished from the subject of the next article.[2]

[1] Gen. Dict.—Moreri.—Brucker.—Saxii Onomast.
[2] Moreri.—Dupin.—Dict. Hist.

HUGH of Cluni, a saint of the Romish calendar, was of a very distinguished family in Burgundy, and was born in 1023. When he was only fifteen, he rejected all worldly views, and entered into the monastic life at Cluni, under the guidance of the abbot Odilon. After some years, he was created prior of the order, and abbot in 1048, at the death of Odilon. In this situation he extended the reform of Cluni to so many monasteries, that, according to an ancient author, he had under his jurisdiction above ten thousand monks. In 1058 he attended pope Stephen when dying, at Florence; and in 1074 he made a religious pilgrimage to Rome. Some epistles written by him are extant in Dacheri Spicilegium. There are also other pieces by him in the "Bibliotheque de Cluni." He died in 1108 or 9. He is said to have united moderation with his exemplary piety; and was embroiled, at one time, with the bishop of Lyons, for saying the prayer for the emperor Henry IV. when that prince was under excommunication.[1]

HUGH DE FLEURY, or DE ST. MARIE, a celebrated monk of the abbey of Fleury towards the end of the 11th century, was called Hugh de St. Marie from the name of a village which belonged to his father. He is little known but by his works, which are two books: "De la Puissance Royale, et de la Dignité Sacerdotale," dedicated to Henry king of England, in which he establishes with great solidity the rights and bounds of the priestly and royal powers, in opposition to the prejudices which prevailed at that time. This work may be found in tom. IV. of the "Miscellanea" of Beluze. He wrote also "A Chronicle," or History, from the beginning of the world to 840, and a small Chronicle from 996 to 1109, Munster, 1638, 4to, valuable and scarce. It may also be found in Troher's collection.[2]

HUGH DE FLAVIGNY, born in 1065, was a monk of St. Vannes at Verdun, and afterwards abbot of Flavigny in the 12th century, but was dispossessed of that dignity by the bishop of Autun, who caused another abbot to be elected. Hugh, however, supplanted St. Laurentius, abbot of Vannes, who was persecuted by the bishop of Verdun for his attachment to the pope, and kept his place till 1115, after which time it is not known what became of him. He wrote the "Chronicle of Verdun," which is esteemed, and may be found in P. Labbe's "Bibl. Manuscript."[3]

[1] Moreri.—Dupin.—Dict. Hist. [2] Ibid. [3] Ibid

HUGH OF AMIENS, also called HUGH OF ROUEN, left Amiens, his native place, and going to England was made first, abbot of Roding, and afterwards bishop of Rouen, 1130, and died 1164. He has the character in his church of being one of the greatest, most pious, and most learned bishops of his age. He wrote three books for the instruction of his clergy, which are in the library of the fathers, and P. d'Achery has printed them at the end of Guibert de Nogent's works. Some other pieces by Hugh may be found in the collections by Martenne and Durand.[1]

HUGH DE ST. VICTOR, an eminent divine in the 12th century, originally of Flanders, devoted himself to religion in the abbey of St. Victor at Paris, at that time governed by its first abbot Gilduin in 1115, and taught theology with so much reputation, that he was called a second Augustine. He died in 1142, aged 44, after having been prior to St. Victor, leaving several works, in which he imitates St. Augustine's style, and follows his doctrine. The principal among these is a large treatise "On the Sacraments." They have all been printed at Rouen, 1648, 3 vols. fol.; and some may also be found in Martenne's "Thesaurus."[2]

HUGH DE ST. CHER, a celebrated cardinal of the Dominican order, was so called from the place of his birth, at the gates of Vienne, where there is a church dedicated to St. Cher. He acquired great reputation in the 13th century by his prudence, learning, and genius; was doctor of divinity of the faculty of Paris, appointed provincial of his order, afterwards cardinal by Innocent IV. May 28, 1244, and employed by this pope and his successor Alexander IV. in affairs of the greatest consequence. He died March 19, 1263, at Orvieto. His principal works are a collection of the various readings of Hebrew, Greek, and Latin MSS. of the bible, entitled "Correctorium Bibliæ," which is in the Sorbonne in MS.; a "Concordance of the Bible," Cologn, 1684, 8vo; the earliest work of this kind. He is said to have been the inventor of concordances. "Commentaries on the Bible;" "Speculum Ecclesiæ," Paris, 1480, 4to, &c.[3]

HUGHES (JOHN), an English poet, was son of a citizen of London, and born at Marlborough in Wiltshire July 29, 1677. He was educated at a dissenting academy, under

[1] Moreri.—Dupin.—Dict. Hist. [2] Ibid. [3] Ibid.

the care of Mr. Thomas Rowe, where, at the same time, the afterwards celebrated Dr. Isaac Watts was a student, whose piety and friendship for Mr. Hughes induced him to regret that he employed any part of his talents in writing for the stage. Mr. Hughes had a weak or at least a delicate constitution, which perhaps restrained him from severer studies, and inclined him to pursue the softer arts of poetry, music, and drawing; in each of which he made considerable progress. His acquaintance with the Muses and the Graces did not render him averse to business; he had a place in the office of ordnance, and was secretary to several commissions under the great seal for purchasing lands, in order to the better securing of the royal docks and yards at Portsmouth, Chatham, and Harwich. He continued, however, to cultivate his taste for letters, and added to a competent knowledge of the ancient, an intimate acquaintance with the modern languages. The first testimony he gave the public of his poetic vein, was in a poem "on the peace of Ryswick," printed in 1697, and received with uncommon approbation. In 1699, "The Court of Neptune" was written by him on king William's return from Holland; and, the same year, a song on the duke of Gloucester's birth-day. In the year 1702, he published, on the death of king William, a Pindaric ode, entitled "Of the House of Nassau," which he dedicated to Charles duke of Somerset; and in 1703 his "Ode in Praise of Music" was performed with great applause at Stationers'-hall.

His numerous performances, for he had all along employed his leisure hours in translations and imitations from the ancients, had by this time introduced him, not only to the wits of the age, Addison *, Congreve, Pope, Southerne, Rowe, and others, but also to some men of rank in the kingdom, and among these to the earl of Wharton, who offered to carry him over, and to provide for him, when appointed lord-lieutenant of Ireland; but, having other other views at home, he declined the offer. His views,

* "His acquaintance with the great writers of his time," says Dr. Johnson, "appears to have been very general; but of his intimacy with Addison there is a remarkable proof. It is told, on good authority, that 'Cato' was finished and played by his persuasion. It had long wanted the last act, which he was desired by Addison to supply. If the request was sincere, it proceeded from an opinion, whatever it was, that did not last long; for when Hughes came in a week to shew him his first attempt, he found half the act written by Addison himself."

however, were not very promising, until in 1717 the lord chancellor Cowper made him secretary to the commissions of the peace; in which he afterwards, by a particular request, desired his successor, lord Parker, to continue him. He had now affluence; but such is human life, that he had it when his declining health could neither allow him long possession nor full enjoyment. His last work was his tragedy, "The Siege of Damascus;" after which *a Siege* became a popular title. This play was long popular, and is still occasionally produced; but is not acted or printed according to the author's original draught, or his settled intention. He had made Phocyas apostatize from his religion; after which the abhorrence of Eudocia would have been reasonable, his misery would have been just, and the horrors of his repentance exemplary. The players, however, required that the guilt of Phocyas should terminate in desertion to the enemy; and Hughes, unwilling that his relations should lose the benefit of his work, complied with the alteration. He was now weak with a lingering consumption, and not able to attend the rehearsal; yet was so vigorous in his faculties, that only ten days before his death he wrote the dedication to his patron lord Cowper. On Feb. 17, 1720, the play was represented, and the author died. He lived to hear that it was well received; but paid no regard to the intelligence, being then wholly employed in the meditations of a departing Christian.

A few weeks before he died, he sent, as a testimony of gratitude, to his noble friend earl Cowper, his own picture drawn by sir Godfrey Kneller, which he had received as a present from that painter: upon which the earl wrote him the following letter. "24 January 1719-20. Sir, I thank you for the most acceptable present of your picture, and assure you, that none of this age can set an higher value on it than I do, and shall while I live; though I am sensible that posterity will outdo me in that particular."

A man of his amiable character was undoubtedly regretted; and Steele devoted an essay in the paper called "The Theatre," to the memory of his virtues. In 1735 his poems were collected and published in 2 vols. 12mo, under the following title: "Poems on several occasions, with some select Essays in prose." Hughes was also the author of other works in prose. "The Advices from Parnassus," and "The Political Touchstone of Boccalini,"

translated by several hands, and printed in folio, 1706, were revised, corrected, and had a preface prefixed to them, by him. He translated himself "Fontenelle's Dialogues of the Dead, and Discourse concerning the Ancients and Moderns;" "the Abbé Vertot's History of the Revolutions in Portugal;" and "Letters of Abelard and Heloisa." He wrote the preface to the collection of the "History of England" by various hands, called "The Complete History of England," printed in 1706, in 3 vols. folio; in which he gives a clear, satisfactory, and impartial account of the historians there collected. Several papers in the "Tatlers," "Spectators," and "Guardians," were written by him. He is supposed to have written the whole, or at least a considerable part, of the "Lay Monastery," consisting of Essays, Discourses, &c. published singly under the title of the "Lay Monk," being the sequel of the "Spectators." The second edition of this was printed in 1714, 12mo. Lastly, he published, in 1715, an accurate edition of the works of Spenser, in 6 vols. 12mo; to which are prefixed the "Life of Spenser," "An Essay on Allegorical Poetry," "Remarks on the Fairy Queen, and other writings of Spenser," and a glossary, explaining old words; all by Mr. Hughes. This was a work for which he was well qualified, as a judge of the beauties of writing, but he wanted an antiquary's knowledge of the obsolete words. He did not much revive the curiosity of the public, for near thirty years elapsed before his edition was reprinted. The character of his genius is not unfairly given in the correspondence of Swift and Pope. "A month ago," says Swift, "was sent me over, by a friend of mine, the works of John Hughes, esq. They are in prose and verse. I never heard of the man in my life, yet I find your name as a subscriber. He is too grave a poet for me; and I think among the mediocrists, in prose as well as verse." To this Pope returns: "To answer your question as to Mr. Hughes; what he wanted in genius, he made up as an honest man; but he was of the class you think him."[1]

HUGHES (JABEZ), was the younger brother of Mr. John Hughes, and, like him, a votary of the Muses, and an excellent scholar. He was born in 1685. He published, in 1714, in 8vo, a translation of "The Rape of Proser-

[1] Biog. Brit.—Johnson and Chalmers's English Poets, 1810.—British Essayists, Preface to the Spectator, vol. VI.—Gent. Mag. see Index.

pine," from Claudian, and "The Story of Sextus and Erictho," from Lucan's "Pharsalia," book vi. These translations, with notes, were reprinted in 1723, 12mo. He also published, in 1717, a translation of Suetonius's "Lives of the Twelve Cæsars," and translated several "Novels" from the Spanish of Cervantes, which are inserted in the "Select Collection of Novels and Histories," printed for Watts, 1729. He died Jan. 17, 1731. A posthumous volume of his "Miscellanies in Verse and Prose" was published in 1737. His widow accompanied the lady of governor Byng to Barbadoes, and died there in 1740.[1]

HUGHES (JOHN), of a different family from the former, was born in 1682, and became a fellow of Jesus college, Cambridge. He was called by bishop Atterbury "a learned hand," and is known to the republic of letters as editor of St. Chrysostom's treatise "On the Priesthood." Two letters of his to Mr. Bonwicke are printed in "The Gentleman's Magazine," in one of which he says, "I have at last been prevailed on to undertake an edition of St. Chrysostom's περὶ ἱερωσύνης, and I would beg the favour of you to send me your octavo edition. I want a small volume to lay by me; and the Latin version may be of some service to me, if I cancel the interpretation of Fronto Ducæus." A second edition of this treatise was printed at Cambridge in Greek and Latin, with notes, and a preliminary dissertation against the pretended "Rights of the Church," &c. in 1712. A good English translation of St. Chrysostom "On the Priesthood," a posthumous work by the Rev. John Bunce, M. A. was published by his son (vicar of St. Stephen's near Canterbury) in 1760. Mr. Hughes died Nov. 18, 1710, and was buried in the church of St. Nicholas, Deptford, where there is a long Latin inscription to his memory.[2]

HUGO (HERMAN), a learned Jesuit, was born at Brussels in 1588; and died of the plague at Rhinberg in 1639. He published his first work in 1617, which was "De prima scribendi origine, et universæ rei literariæ antiquitate," Antwerp, 8vo. This book was republished by Trotzius in 1738, with many notes. 2. "Obsidio Bredana, sub Ambrosio Spinola," Antwerp, 1629, folio. 3. "Militia equestris, antiqua et nova," Antwerp, 1630, folio. 4. His "Pia

1 Nichols's Select Collection of Poems.

2 Nichols's Atterbury. — Gent. Mag. vol. XLVIII. — Lysons's Environs, vol. IV.

Desideria," the work by which he is best known, was first published in 1632, 8vo, and reprinted in 32mo, with all the clearness of Elzevir, and adorned with rather fanciful engravings. These "Pia Desideria" are in Latin, and consist of three books, the subjects of which are thus arranged, B. 1. "Gemitus Animæ penitentis." 2. "Vota animæ sanctæ." 3. "Suspiria animæ amantis." They consist of long paraphrases in elegiac verse, on various passages of scripture. His versification is usually good, but he wants simplicity and sublimity; yet he is sometimes poetical, though his muse is not like that of David.[1]

HUGO (CHARLES LOUIS), a voluminous author in Latin and French, whose works, from their subjects, are little known here, was a canon of the Premonstratensian order, a doctor of divinity, abbé of Etival, and titular bishop of Ptolemais. He died at an advanced age, in 1735. His works are, 1. "Annales Præmonstratensium," a history of his own order, and a very laborious work, in two volumes, folio; illustrated with plans of the monasteries, and other curious particulars; but accused of some remarkable errors. 2. "Vie de St. Norbert Fondateur des Premontrés," 1704, 4to. 3. "Sacræ antiquitatis monumenta historica, dogmatica, diplomatica," 1725, 2 vols. folio. 4. "Traité historique et critique de la Maison de Lorraine," 1711, 8vo. This being a work of some boldness, not only the name of the author, but that of the place where it was printed, was concealed: the former being professedly Balcicourt, the latter Berlin, instead of Nanci. Yet the author was traced out, and fell under the censure of the parliament, in 1712. In 1713, he published another work, 5. entitled "Reflexions sur les deux Ouvrages concernant la Maison de Lorraine," where he defends his former publication.[2]

HULDRICH (JOHN JAMES), a protestant divine, of a considerable family, was born at Zurich in 1683, and was educated partly at home, and partly at Bremen, devoting his chief attention to the study of the Hebrew language and the writings of the Rabbins. From Bremen he went to Holland, where he published at Leyden a very curious book, not in 4to, as Moreri says, but in 8vo, entitled "Sepher Toledot Jescho," or the history of Jesus Christ, written by a Jew, full of atrocious calumnies, which Hul-

[1] Moreri.—Dict. Hist. [2] Ibid.

drich refutes in his notes. The work is in Hebrew and Latin. On his return to Zurich in 1706, he was made chaplain of the house of orphans, and four years after professor of Christian morals, in the lesser college, to which was afterwards added the professorship of the law of nature. This led him to write a commentary on Puffendorff "on the duties of men and citizens." His other works are the "Miscellanea Tigurina," 3 vols. 8vo, and some sermons in German. He died May 25, 1731. Zimmerman, who wrote his life, published also a Sermon of his on the last words of St. Stephen. He was a man of considerable learning, and of great piety, sincerity, and humility.[1]

HULL (THOMAS), a late dramatic and miscellaneous writer, and an actor, was born in the Strand, London, in 1728, where his father was in considerable practice as an apothecary. He was educated at the Charter-house, with a view to the church, but afterwards embraced his father's profession, which, however, he was obliged to relinquish after an unsuccessful trial. What induced him to go on the stage we know not, as nature had not been very bountiful to him in essential requisites. He performed, however, for some time in the provincial theatres, and in 1759 obtained an engagement at Covent-garden theatre, which he never quitted, unless for summer engagements. In one of these he became acquainted with Shenstone the poet, who, observing his irreproachable moral conduct, so different from that of his brethren on the stage, patronized him as far as he was able, and assisted him in writing his tragedy of "Henry II." and "Rosamund." It was indeed Mr. Hull's moral character which did every thing for him. No man could speak seriously of him as an actor, but all spoke affectionately of his amiable manners and undeviating integrity. He was also a man of some learning, critically skilled in the dramatic art, and the correspondent of some of the more eminent literary men of his time. His poetical talents were often employed, and always in the cause of humanity and virtue, but he seldom soared above the level of easy and correct versification. In prose, perhaps, he is entitled to higher praise, but none of his works have had more than temporary success. He died at his house at Westminster, April 22, 1808. For the stage he altered, or wrote entirely, nineteen pieces, of which a list

[1] Bibl. Germanique, vol. XXIV.

may be seen in our authority. His other works were, 1. "The History of sir William Harrington," a novel, 1771, 4 vols. 2. "Genuine Letters from a gentleman to a young lady his pupil," 1772, 2 vols. 3. "Richard Plantagenet," a legendary tale, 1774, 4to. 4. "Select Letters between the late duchess of Somerset, lady Luxborough, miss Dolman, Mr. Whistler, Mr. Dodsley, Shenstone, and others," 1778, 2 vols. This is now the most interesting of his publications, and contains many curious particulars of literary history and opinions. The letters were given to him by Shenstone. 5. "Moral Tales in verse," 1797, 2 vols. 8vo.[1]

HULME (NATHANIEL), an English physician, was born at Holme Torp in Yorkshire, June 17, 1732, and was taught the rudiments of medical science by his brother, Dr. Joseph Hulme, an eminent physician at Halifax, and afterwards was a pupil at Guy's hospital. In 1755, he served in the capacity of surgeon in the navy, and being stationed at Leith after the peace of 1763, he embraced the favourable opportunity of prosecuting his medical studies at Edinburgh, where he took his degree of doctor in 1765. His inaugural thesis was entitled "Dissertatio Medica Inauguralis de Scorbuto." Soon after his graduation, he settled in London as a physician, intending to devote his attention particularly to the practice of midwifery. This, however, he soon relinquished: and, on the establishment of the general dispensary (the first institution of the kind in London), he was appointed its first physician. He was also some time physician to the City of London Lying-in hospital. About 1774, he was, through the influence of lord Sandwich, then first lord of the admiralty, elected physician to the Charter-house. His other official situations he resigned many years before his death, and withdrew himself at the same time in a great measure from the active exercise of his profession; but continued in the Charter-house during the remainder of his life. In March 1807, he was bruised by a fall, of which he died on the 28th of that month, and was buried at his own desire in the pensioners' burial-ground, followed by twenty-four physicians and surgeons, who highly respected his character.

Dr. Hulme was the author of several dissertations; viz. a republication of his thesis, with additions, 1768. "A

[1] Biog. Dram.—Greaves's Recollections of Shenstone. — Preface to the "Select Letters."

treatise on Puerperal Fever," 1772. An oration "De Re Medica cognoscenda et promovenda," delivered at the anniversary of the medical society in 1777, to which a small tract was annexed, entitled "Via tuta et jucunda Calculum solvendi in vesica urinaria inhærentem." An enlarged edition of this tract, in English, appeared in the following year, under the title of "A safe and easy Remedy for the relief of the Stone and Gravel, the Scurvy, Gout, &c.; and for the destruction of Worms in the human body; illustrated by cases; together with an extemporaneous method of impregnating water and other liquids with fixed air, by simple mixture only, &c." 1778. In 1787 he was presented with a gold medal by the royal society of medicine at Paris, for his treatise on the following prize question, "Rechercher quelles sont les causes de l'endurcissement de tissu cellulaire auquel plusieurs enfans nouveaux-nés sont sujets." In 1800, Dr. Hulme instituted a series of experiments "on the light spontaneously emitted from various bodies," an account of which was published in the Philosophical Transactions of that and the following year. He had been chosen a fellow of that society in 1794, and of the society of antiquaries in 1795. To the Archæologia he contributed an account of a brick brought from the site of ancient Babylon. Dr. Hulme was also one of the editors of the "London Practice of Physic."—In 1791, a Mr. OBADIAH HULME died in Charter-house square, author of an "Historical Essay on the English Constitution," and other tracts, probably a relation of Dr. Hulme.[1]

HUME (DAVID), a celebrated philosopher and historian, was descended from a good family in Scotland, and born at Edinburgh April 26, 1711. His father was a descendant of the family of the earl of Hume or Home, and his mother, whose name was Falconer, was descended from that of lord Halkerton, whose title came by succession to her brother. This double alliance with nobility was a source of great self-complacency to Hume, who was a philosopher only in his writings. In his infancy he does not appear to have been impressed with those sentiments of religion, which parents so generally, we may almost add universally, at the time of his birth, thought it their duty to inculcate. He once owned that he had never read the New Testament with attention. However this may be, as

[1] Athenæum, vol. II.—Rees's Cyclopædia.—Gent. Mag. vol. LXI. and LXXVII.

he was a younger brother with a very slender patrimony, and of a studious, sober, industrious turn, he was destined by his family to the law: but, being seized with an early passion for letters, he found an insurmountable aversion to any thing else; and, as he relates, while they fancied him to be poring upon Voet and Vinnius, he was occupied with Cicero and Virgil. His fortune, however, being very small, and his health a little broken by ardent application to books, he was tempted, or rather forced, to make a feeble trial at business; and, in 1734, went to Bristol, with recommendations to some eminent merchants: but, in a few months, found that scene totally unfit for him. He seems, also, to have conceived some personal disgust against the men of business in that place: for, though he was by no means addicted to satire, yet we can scarcely interpret him otherwise than ironically, when, speaking in his History (anno 1660) of James Naylor's entrance into Bristol upon a horse, in imitation of Christ, he presumes it to be "from the difficulty in that place of finding an ass!"

Immediately on leaving Bristol, he went over to France, with a view of prosecuting his studies in privacy; and practised a very rigid frugality, for the sake of maintaining his independency unimpaired. During his retreat there, first at Rheims, but chiefly at La Fleche, in Anjou, he composed his "Treatise of Human Nature;" and, coming over to London in 1737, he published it the year after. This work, he informs us, he meditated even while at the university; a circumstance which, it has been observed, proves the self-sufficiency of Hume in a very striking manner. For a youth, in the full tide of blood and generous sympathy, to meditate the diffusion of a system of universal scepticism, in which it is endeavoured to prove, not only that all the speculations of the philosopher or the divine, but every virtuous feeling of the heart, every endearing tie by which man is bound to man, are no better than ridiculous prejudices and empty dreams, is the most singular deviation from the natural and laudable propensities of a mind unhackned in the ways of the world, that has yet occurred in the anomalous history of man. The scepticism and irreligion of Voltaire, Diderot, and Rousseau, "grew with their growth, and strengthened with their strength," but Hume started as if from the nursery, a perfect and full-grown infidel.

Never, however, according to the avowal of the author himself, was any literary attempt more unsuccessful. "It

fell," he says, "*dead born* from the press, without reaching such distinction as even to excite a murmur among the zealots." He adds, however, that "being naturally of a cheerful and sanguine temper, he soon recovered the blow." But this equanimity, we shall afterwards find was mere affectation, nor was the work quite unnoticed. It was criticised with great ability in the only review of that period, "The Works of the Learned;" and from a perusal of the article, we have no hesitation in ascribing it to Warburton. Whether it be true, that Hume called on Jacob Robinson, the publisher, and demanded satisfaction, we will not affirm. One remark of the Reviewer seems somewhat singular, and it may be thought prophetic. "This work abounds throughout with *egotisms*. The author would scarcely use that form of speech more frequently, if he had *written his own memoirs*."

In 1742, he printed, with more success, the first part of his "Essays." In 1745, he lived with the marquis of Annandale, the state of that nobleman's mind and health requiring such an attendant: the emoluments of the situation must have been his motive for undertaking such a charge. He then received an invitation from general St. Clair, to attend him as a secretary to his expedition; which was at first meant against Canada, but ended in an incursion upon the coast of France. Next year, 1747, he attended the general in the same station, in his military embassy to the courts of Vienna and Turin: he then wore the uniform of an officer, and was introduced to these courts as aid-de-camp to the general. These two years were almost the only interruptions which his studies received during the course of his life: his appointments, however, had made him in his own opinion "independent; for he was now master of near 1000*l*."

Having always imagined, that his want of success, in publishing the "Treatise of Human Nature," proceeded more from the manner than the matter, he cast the first part of that work anew, in the "Inquiry concerning Human Understanding," which was published while he was at Turin; but with little more success. He perceived, however, some symptoms of a rising reputation: his books grew more and more the subject of conversation; and "I found," says he, "by Dr. Warburton's railing, that they were beginning to be esteemed in good company." In 1752, were published at Edinburgh, where he then lived,

his "Political Discourses;" and the same year, at London, his "Inquiry concerning the Principles of Morals." Of the former he says, "that it was the only work of his which was successful on the first publication, being well received abroad and at home:" and he pronounces the latter to be, "in his own opinion, of all his writings, historical, philosophical, or literary, incomparably the best; although it came unnoticed and unobserved into the world."

In 1754, he published the first volume, in 4to, of "A Portion of English History, from the Accession of James I. to the Revolution." He strongly promised himself success from this work, thinking himself the first English historian that was free from bias in his principles: but he says, "that he was herein miserably disappointed; and that, instead of pleasing all parties, he had made himself obnoxious to all." He was, as he relates, "so discouraged with this, that, had not the war at that time been breaking out between France and England, he had certainly retired to some provincial town of the former kingdom, changed his name, and never more have returned to his native country." The "cheerful and sanguine temper" of which he formerly boasted, had now forsaken him, and the philosopher had dwindled to a mere irritable author. He recovered himself, however, so far, as to publish, in 1756, his second volume of the same history; and this was better received. "It not only rose itself," he says, "but helped to buoy up its unfortunate brother." Between these publications came out, along with some other small pieces, his "Natural History of Religion:" which, though but indifferently received, was in the end the cause of some consolation to him; because, as he expresses himself, "Dr. Hurd wrote a pamphlet against it, with all the illiberal petulance, arrogance, and scurrility, which distinguish the Warburtonian school;" so well aware was he, that, to an author, attack of any kind is much more favourable than neglect. Dr. Hurd, however, was only the ostensible author; he has since declared expressly, that it proceeded from Warburton himself. In 1759, he published his "History of the House of Tudor;" and, in 1761, the more early part of the English History: each in 2 vols. 4to. The clamour against the former of these was almost equal to that against the history of the two first Stuarts; and the latter was attended with but tolerable success: but he was now, he tells us, grown callous against the impressions of public censure. He had,

indeed, what he would think good reason to be so; for the copy-money given by the booksellers for his history, exceptionable as it was deemed, had made him not only independent, but opulent.

Being now about fifty, he retired to Scotland, determined never more to set his foot out of it; and carried with him "the satisfaction of never having preferred a request to one great man, or even making advances of friendship to any of them." But, while meditating to spend the rest of his life in a philosophical manner, he received, in 1763, an invitation from the earl of Hertford to attend him on his embassy to Paris; which at length he accepted, and was left there chargé d'affaires in the summer of 1765. In Paris, where his peculiar philosophical opinions were then the mode, he met with the most flattering and unbounded attentions. He was panegyrized by the literati, courted by the ladies, and complimented by grandees, and even princes of the blood. In the beginning of 1766 he quitted Paris; and in the summer of that year went to Edinburgh, with the same view as before, of burying himself in a philosophical retreat; but, in 1767, he received from Mr. Conway a new invitation to be under-secretary of state, which, like the former, he did not think it expedient to decline. He returned to Edinburgh in 1769, "very opulent," he says, "for he possessed a revenue of 1000*l.* a year, healthy, and, though somewhat stricken in years, with the prospect of enjoying long his ease." In the spring of 1775, he was struck with a disorder in his bowels; which, though it gave him no alarm at first, proved incurable, and at length mortal. It appears, however, that it was not painful, nor even troublesome or fatiguing: for he declares, that "notwithstanding the great decline of his person, he had never suffered a moment's abatement of his spirits; that he possessed the same ardour as ever in study, and the same gaiety in company: insomuch," says he, "that, were I to name a period of my life which I should most choose to pass over again, I might be tempted to point to this latter period." He died August 25, 1776; and his account of his own life, from which we have borrowed many of the above particulars, is dated only four months previous to his decease. As the author was then aware of the impossibility of a recovery, this may be considered as the testimony of a dying man respecting his own character and conduct. But it

disappointed those who expected to find in it some acknowledgment of error, and some remorse on reflecting on the many whom he had led astray by his writings. Hume, however, was not the man from whom this was to be expected. He had no religious principles which he had violated, and which his conscience might now recall. He had none of the stamina of repentance. From a mere fondness for speculation, or a love of philosophical applause, the least harmful motives we can attribute to Hume, it was the business of his life, not only to extirpate from the human mind all that the good and wise among mankind have concurred in venerating, the authority and obligations of revealed religion; but he treats that authority and the believers in, and defenders of revealed religion, with a contempt bordering on abhorrence; or, as has been said of another modern infidel, "as if he had been revenging a personal injury." Hume early imbibed the principles of a gloomy philosophy, the direct tendency of which was to distract the mind with doubts on subjects the most serious and important, and, in fact, to undermine the best interests, and dissolve the strongest ties of society. Such is the character of Hume's philosophy, by one who knew him as intimately as Dr. Smith *, who respected his talents and his manners, but would have disdained to insult wisdom and virtue by bestowing the perfection of them on the studies, the conversation, and the correspondence that were constantly employed in ridiculing religion. Another reason, perhaps, why Hume died in the same state of mind in which he had lived, gibing and jesting, as Dr. Smith informs us, with the prospect of eternity, may be this, that he was at the last surrounded by men who, being of nearly the same way of thinking, contemplated his end with a degree of satisfaction; or as the triumph of philosophy over what he and they deemed superstition. Even his clerical friends, the Blairs and Robertsons, who professed to know, to feel, and to teach what Christianity is, appear to have withheld the solemn duties of their office, and by their silence at least, acquiesced in his obduracy. His social qualities, his wit, his acuteness, and we may

* Dr. Smith's absurd language is, "I have always considered him both in his life-time, and since his death, as approaching as nearly to the idea of a perfectly wise and virtuous man as perhaps the nature of human frailty will permit."

add, his fame, preserved to him the regard of his learned countrymen, who forgot the infidel in the historian.

It is, indeed, as an historian, or perhaps occasionally as a political writer, that Hume will probably be best known to posterity; and it is in these capacities that he can be read with the greatest pleasure and advantage by the friends of sound morals and religion. Yet even as an historian, he has many faults; he does not scruple to disguise facts from party motives, and he never loses an opportunity of throwing out his cool sceptical sneer at Christianity, under the names of fanaticism and superstition. "When Mr. Hume rears the standard of infidelity," says Gilpin, "he acts openly and honestly; but when he scatters his careless insinuations, as he traverses the paths of history, we characterize him as a dark, insidious enemy."[1]

HUMPHREY (LAURENCE), a learned English writer, was born at Newport Pagnell in Buckinghamshire, about 1527, and had his school education at Cambridge; after which he became first a demy, then a fellow, of Magdalen-college in Oxford. He took the degree of M. A. in 1552, and about that time was made Greek reader of his college, and entered into orders. In June 1555 he had leave from his college to travel into foreign countries; he went to Zurich, and associated himself with the English there, who had fled from their country on account of their religion. After the death of queen Mary he returned to England, and was restored to his fellowship in Magdalen college, from which he had been expelled because he did not return within the space of a year, which was one condition on which he was permitted to travel; another was, that he should refrain from all heretical company. In 1560 he was appointed the queen's professor of divinity at Oxford; and the year after elected president of his college. In 1562 he took both the degrees in divinity; and, in 1570, was made dean of Gloucester. In 1580 he was removed to the deanery of Winchester; and had probably been promoted to a bishopric if he had not been disaffected to the church of England. For Wood tells us, that from the city of Zurich, where the preaching of Zuinglius had fashioned

[1] Life by himself, prefixed to his History, and Dr. Smith's Letter on his death.—Ritchie's Life of Hume.—Boswell's Life of Johnson, and Tour.—Beattie's Dissertations, 4to, p. 37.—Leland's Deistical Writers.—Forbes's Life of Beattie.—Tytler's Life of Kames.—Warburton's Letters to Hurd.—Brit. Critic, vol. XXXIV.—Works of the Learned for 1739, &c. &c.

people's notions, and from the correspondence he had at Geneva, he brought back with him so much of the Calvinist both in doctrine and discipline, that the best which could be said of him was, that he was a moderate and conscientious nonconformist. This was at least the opinion of several divines, who used to call him and Dr. Fulke of Cambridge, standard-bearers among the nonconformists; though others thought they grew more conformable in the end. Be this as it will, "sure it is," says Wood, that "Humphrey was a great and general scholar, an able linguist, a deep divine; and for his excellency of style, exactness of method, and substance of matter in his writings, went beyond most of our theologists *." He died in Feb. 1590, N. S. leaving a wife, by whom he had twelve children. His writings are, 1. "Epistola de Græcis literis, et Homeri lectione et imitatione;" printed before a book of Hadrian Junius, entitled "Cornucopiæ," at Basil, 1558. 2. "De Religionis conservatione et reformatione, deque primatu regum, Bas. 1559." 3. "De ratione interpretandi auctores, Bas. 1559." 4. "Optimates: sive de nobilitate, ejusque antiqua origine, &c." Bas. 1560. 5. "Joannis Juelli Angli, Episcopi Sarisburiensis, vita et mors, ejusque veræ doctrinæ defensio, &c. Lond. 1573." 6. "Two Latin orations spoken before queen Elizabeth; one in 1572, another in 1575." 7. "Sermons;" and 8. "Some Latin pieces against the Papists, Campian in particular." Wood quotes Tobias Matthew, an eminent archbishop, who knew him well, as declaring, that "Dr. Humphrey had read more fathers than Campian the Jesuit ever saw; devoured more than he ever tasted; and taught more in the university of Oxford, than he had either learned or heard." [1]

HUNAULD (FRANCIS JOSEPH), an eminent anatomist and physician, was born at Chateau-Briant, in February 1701. His father was a physician, and practised at St. Malo. He studied first at Rennes, and afterwards at Angers and Paris, and received the degree of M. D. at Rheims in 1722. On his return to Paris he studied anatomy and

* Warton says that about the year 1563, there were only two divines, and those of higher rank, the President of Magdalen college, and the Dean of Christ Church, who were capable of preaching the public sermons before the University of Oxford.—History of Poetry, vol. II. p. 460.

[1] Ath. Ox. vol. I.—Fuller's Abel Redivivus.—Strype's Cranmer, p. 264, 358, 393.—Strype's Parker, p. 112, 162—165, 184, 217.

surgery with great assiduity, under the celebrated teachers Winslow and Du Verney, and was admitted into the academy of sciences in 1724. Having been honoured with the appointment of physician to the duke of Richelieu, he accompanied that nobleman in his embassy to the court of the emperor Charles VI. at Vienna, and ever afterwards retained his entire confidence, and had apartments in his house. On the death of Du Verney, in 1730, Hunauld was appointed his successor, as professor of anatomy in the king's garden, where he soon acquired a reputation little short of that of his predecessor, and found the spacious theatre overflowing with pupils. Having been admitted a member of the faculty of medicine of Paris, he practised with great success, and attracted the notice of the court. He took a journey into Holland, where he became acquainted with the celebrated Boerhaave, with whom he ever afterwards maintained a friendly correspondence; and, in 1735, he visited London, where he was elected a member of the royal society, at one of the meetings of which he read some "Reflections on the operation for Fistula Lacrymalis," which were printed in the Transactions. He was cut off in the vigour of life by a putrid fever, in December 1742, being in his forty-second year. The greater part of his writings consist of papers, which were published in various volumes of the memoirs of the academy of sciences, between 1729 and 1742 inclusive. Osteology was a favourite subject of his enquiry, and some of the most curious of his observations relate to the formation and growth of the bones of the skull. He likewise traced with great accuracy the lymphatics of the lungs to the thoracic duct, and the progress of some of the nerves of the thoracic viscera. He published anonymously, in 1726, a critique, in the form of a letter, on the book of Petit, relative to the diseases of the bones, which occasioned some controversy, and received the formal disapproval of the academy. Hunauld had collected a considerable anatomical museum, which was especially rich in preparations illustrative of osteology and the diseases of the bones, and which came into the possession of the academy after his death. [1]

HUNIADES (JOHN CORVINUS), waiwode of Transylvania, and general of the armies of Ladislas, king of Hun-

[1] Dict. Hist.—Rees's Cyclopædia.

gary, was one of the greatest commanders of his time. He fought against the Turks like a hero, and, in 1442 and 1443, gained important battles against the generals of Amurath; and obliged that prince to retire from Belgrade, after besieging it seven months. In the battle of Varnes, so fatal to the Christian cause, and in which Ladislas fell, Corvinus was not less distinguished than in his more fortunate contests; and, being appointed governor of Hungary, became proverbially formidable to the Turks. In 1448, however, he suffered a defeat from them. He was more fortunate afterwards, and in 1456, obliged Mahomet II. also to relinquish the siege of Belgrade; and died the 10th of September in the same year. Mahomet, though an enemy, had generosity enough to lament the death of so great a man; and pride enough to allege as one cause for his regret, that the world did not now contain a man against whom he could deign to turn his arms, or from whom he could regain the glory he had so lately lost before Belgrade. The pope is said to have shed tears on the news of his death; and Christians in general lamented Huniades as their best defender against the infidels.[1]

HUNNIUS (GILES), a celebrated Lutheran divine, was born at Winende, a village in the duchy of Wirtemburg, in 1550. He was educated at the schools in that vicinity, and took his degree in arts at Tubingen, in 1567. He then applied himself earnestly to the study of theology, and was so remarkable for his progress in it, that in 1576 he was made professor of divinity at Marpurg. About the same period he married. He was particularly zealous against the Calvinists, and not long after this time began to write against them, by which he gained so much reputation, that in 1592 he was sent for into Saxony to reform that electorate, was made divinity-professor at Wittemburg, and a member of the ecclesiastical consistory. In these offices he proved very vigilant in discovering those who had departed from the Lutheran communion; and, from the accounts of the severities practised against those who would not conform to that rule, it appears that nothing less than a strong persecution was carried on by him and his colleagues. In 1595 he was appointed pastor of the church at Wittemburg, and in the same year published his most celebrated polemical work, entitled "Calvinus Judaizans,"

[1] Moreri.—Universal History.

in which he charges that reformer with all possible heresies. At the same time he carried on a controversy with Huberus, about predestination and election. Against Calvin he wrote with the most intemperate acrimony. Hunnius was present at the conference at Ratisbon in 1601, between the Lutherans and Roman catholics. He died of an inflammation brought on by the stone, in April 1603. His works have been collected in five volumes; and contain, funeral orations, a catechism, prayers, colloquies, notes on some of the evangelists, &c. &c. His acrimony in writing went beyond his judgment.[1]

HUNT (JEREMIAH), a dissenting divine, was born in London in 1678, and was the son of Benjamin Hunt, a member of the mercers' company in London. He was educated under Mr. Thomas Rowe, and after he had finished his course with him, he went first to Edinburgh, and then to Leyden; at the latter place he applied himself most diligently to the study of the Hebrew language and the Jewish antiquities. In Holland he preached to a small English congregation, and upon his return he officiated some time at Tunstead, in Norfolk, from whence he removed to London about 1710, and was appointed pastor of the congregation at Pinners' hall. In 1729 the university of Edinburgh conferred on him the degree of D. D. He died in 1744. He was author of several single sermons; and likewise of "An Essay towards explaining the History and Revelations of Scripture in their several periods; to which is annexed a dissertation on the Fall of Man." After his death four volumes of his "Sermons," with tracts, were published, to which was prefixed Dr. Lardner's Funeral Sermon for him.[2]

HUNT (STEPHEN), of Canterbury, the son of Mr. Nicholas Hunt of that city (an intimate and worthy friend of Arch. Tillotson, and to whom, whilst labouring under a cancer, he addressed that most excellent letter of consolation, printed in his life by Birch, p. 135), was admitted a scholar of C. C. C. Cambridge, Jan. 29, 1693. After taking the degree of M. B. in 1699, he practised physic at Canterbury, and became a collector of Roman coins, vessels, and utensils, particularly of those about Reculver and Richborough, after the manner of archdeacon Batteley, in

[1] Gen. Dict.—Melchior Adam.—Freheri Theatrum.—Saxii Onomast.

[2] Lardner's Funeral Sermon.—Kippis's Life of Lardner, p. 11, 33.—Protestant Dissenters' Magazine, vol. II.

his "Antiquitates Rutupinæ;" all which, together with his books and manuscripts, he bequeathed to the library of that cathedral. He was esteemed a learned antiquary. The time of his death is uncertain.[1]

HUNT (THOMAS), a learned Hebraist, and Regius professor of Hebrew, Oxford, was born in 1696, but where or of what parents we have not been able to learn, or indeed to recover any particulars of his early life. He was educated at Hart-hall, Oxford, where he proceeded M. A. in Oct. 26, 1721, and was one of the first four senior fellows or tutors, when the society was made a body corporate and politic under the name of Hertford college; and he took his degree of B. D. in 1743, and that of D. D. in 1744. His first literary publication, which indicates the bent of his studies, was "A Fragment of Hippolytus, taken out of two Arabic MSS. in the Bodleian library," printed in the fourth volume of "Parker's Bibliotheca Biblica," 1728, 4to. In 1738 he was elected Laudian professor of Arabic, which he retained the whole of his life, and was succeeded by the late Dr. Joseph White. In the following year he delivered in the schools, a Latin speech "De antiquitate, elegantia, utilitate, Linguæ Arabicæ," published the same year; and another "De usu Dialectorum Orientalium, ac præcipue Arabicæ, in Hebraico codice interpretando," which was published in 1748. In 1746 he issued proposals for printing "Abdollatiphi Historiæ Ægypti compendium," with a full account of that work, which, however, he never published. The subscribers were recompensed by receiving in lieu of it his posthumous "Observations on the Book of Proverbs," edited by Dr. Kennicott after his death.

In 1747, Dr. Hunt was appointed regius professor of Hebrew, and consequently canon of the sixth stall in Christ church. He had in 1740 been elected a fellow of the royal society, and was also a fellow of that of antiquaries. In 1757, as we have noticed in the life of bishop Hooper, he published the works of that prelate, in the preface to which he represents himself as "one who had received many obligations from his lordship, was acquainted with his family, and had been formerly intrusted by him with the care of publishing one of his learned works," viz. "De Benedictione patriarchæ Jacobi, conjecturæ," Oxon. 1728, 4to,

[1] Masters's Hist. of Corpus Christi College, Cambridge.

by the preface to which it appears that bishop Hooper was one of his early patrons. Of this only 100 copies were printed as presents to friends, but it is included in the bishop's works.

Dr. Hunt's epistolary correspondence both at home and abroad, was considerable. Some of his letters are to be found in "Doddridge's Letters," published by Stedman. He frequently mentions his "Ægyptian History," and his "attendance on Abdollatiph," as engrossing much of his time. He also highly praises Dr. Doddridge's "Rise and Progress of Religion," and his "Life of colonel Gardiner." In 1759 Dr. Kennicott dedicated his second volume on the "State of the printed Hebrew text of the Old Testament" to his much respected friend Dr. Hunt, to whom he stood "indebted for his knowledge of the very elements of the Hebrew language." Anquetil du Perron, the French orientalist, having made some unhandsome reflections on Dr. Hunt, the celebrated sir William Jones, then a student at Oxford, repelled these by a shrewd pamphlet, published in 1771, entited "Lettre a monsieur A[nquetil du P(erron) dans laquelle est compris l'examen de sa traduction des livres attribues a Zoroastre."

Among Dr. Hunt's intimate friends was Dr. Gregory Sharpe, who sought his acquaintance and highly prized it, and their correspondence was frequent and affectionate. Dr. Hunt not only promoted Dr. Sharpe's election into the royal society, but was a liberal and able assistant to him in his literary undertakings. When, however, Dr. Sharpe published his edition of Dr. Hyde's Dissertations in 1767, no notice was taken of these obligations; and the reason assigned is Dr. Hunt's having declined a very unreasonable request made by Dr. Sharpe, to translate into Latin a long English detail of introductory matter. Such treatment Dr. Hunt is said to have mentioned "to his friends, with as much resentment as his genuine good-nature would permit." This very learned scholar, who had long been afflicted with the gravel, died Oct. 31, 1774, aged seventy-eight, and was buried in the north aile joining to the body of the cathedral of Christ-church, with an inscription expressing only his name, offices, and time of his death. His library was sold the following year by honest Daniel Prince of Oxford. In that same year Dr. Kennicott published a valuable posthumous work of his friend, entitled "Observations on several passages in the Book of Proverbs,

with two Sermons. By Thomas Hunt," &c. 4to. A considerable part of this work was printed before his death; and the only reason given why he himself did not finish it, was, that he was remarkably timorous, and distrustful of his own judgment; and that, in his declining years, he grew more and more fearful of the severity of public criticism, for which he certainly had little cause, had this been his only publication. His character, as an Orientalist, had been fully established by his former works; and he justly retained it to the close of his life, leaving the learned world only to regret that he did not engage in some grand and critical work, or that he did not complete an edition of Job which he had long intended.[1]

HUNTER (CHRISTOPHER), an eminent physician and antiquary of Durham, was the son of Thomas Hunter, gent. of Medomsley, in the county of Durham, where he was born in 1675: he was educated at the free-school of Houghton-le-Spring, founded by the celebrated Bernard Gilpin, and was admitted of St. John's college, Cambridge, where he continued until he had taken his bachelor's degree in 1698. In 1701 he received a faculty or licence from Dr. John Brookbank, spiritual chancellor at Durham, to practice physic through the whole diocese of Durham. After some years he removed to the city of Durham; and though he published little, was always ready to assist in any literary undertaking. He is acknowledged by Mr. Horsley and Mr. Gordon to be very exact and masterly in the knowledge of antiquities. Dr. Wilkins mentions him with respect in the preface to the first volume of his "Councils," to which he furnished some materials; and Mr. Bourne was much indebted to him in compiling his "History of Newcastle." He published a new edition of "The Ancient Rites and Monuments of the church of Durham," 1733, without his name; and a curious, and now very scarce work, entitled "An Illustration of Mr. Daniel Neale's History of the Puritans, in the article of Peter Smart, M. A. from original papers, with remarks." 1736, 8vo. In April 1743, he published proposals for printing by subscription, in 2 vols. 4to. "Antiquitates Parochiales Dioc. Dunelm. hucusque ineditæ," but no further progress appears to have been made. Perhaps this might be owing to an unfortu-

[1] Gent. Mag. LXXI.—Doddridge's Letters.—Nichols's Bowyer.—MS correspondence with Dr. Sharpe, in the possession of the Editor.

nate accident he met with, in searching the archives of the cathedral, where he spilt a bottle of ink on the celebrated copy of Magna Charta, and was never afterwards permitted to come there. In 1757 he retired from Durham, with his family, to Unthank, an estate belonging to his wife, in Shotley parish, Northumberland, where he died July 13 of that year, and was buried in Shotley church.[1]

HUNTER (HENRY), a popular preacher and writer, was born at Culross, in Perthshire, in 1741. He had the best education that the circumstances of his parents would permit, and at the age of thirteen was sent to the university of Edinburgh, where, by his talents and proficiency, he attracted the notice of the professors, and when he left Edinburgh he accepted the office of tutor to lord Dundonald's sons at Culross abbey. In 1764 he was licensed to preach, having passed the several trials with great applause: and very quickly became much followed on account of his popular talents. He was ordained in 1766, and was appointed minister of South Leith. On a visit to London in 1769, he preached in most of the Scotch meeting-houses with great acceptance, and soon after his return he received an invitation to become pastor of the Scotch church in Swallow-street, which he declined; but in 1771 he removed to London, and undertook the pastoral office in the Scotch church at London-wall. He appeared first as an author in 1783, by the commencement of his "Sacred Biography," which was at length extended to seven volumes octavo. While this work was in the course of publication, he engaged in the translation of Lavater's "Essays on Physiognomy," and in order to render his work as complete as possible, he took a journey into Swisserland, for the purpose of procuring information from Lavater himself. He attained, in some measure, his object, though the author did not receive him with the cordiality which he expected, suspecting that the English version must injure the sale of the French translation. The first number of this work was published in 1789, and it was finished in a style worthy the improved state of the arts. From this period Dr. Hunter spent much of his time in translating different works from the French language. In 1790 he was elected secretary to the corresponding board of the "Society for propagating Christian Knowledge in the Highlands and

[1] Nichols's Bowyer.

Islands of Scotland." He was likewise chaplain to the "Scotch Corporation;" and both these institutions were much benefited by his zealous exertions in their behalf. In 1795, he published two volumes of Sermons; and in 1798 he gave the world eight "Lectures on the Evidences of Christianity," being the completion of a plan begun by Mr. Fell. The whole contains a popular and useful elucidation of the proofs in favour of the Christian religion, arising from its internal evidence, its beneficial influence, and the superior value of the information which it conveys with respect to futurity. During the latter years of his life, Dr. Hunter's constitution suffered the severest shocks from the loss of three children, which, with other causes, contributed to render him unable to withstand the attacks of disease. He died at the Hot-Wells, Bristol, on the 27th of October, 1802, in the 62d year of his age. Dr. Hunter was a man of learning: his writings are eloquent, and shew how well he had studied human nature. In the pulpit his manner was unaffected, solemn, and impressive. He indulged his liberal and friendly heart in the exercise of hospitality, charity, and the pleasures of social intercourse, but the latter frequently beyond the limits which a regard to prudence and economy should have prescribed. He was the translator of "Letters of Euler to a German Princess, on different subjects in Physics and Philosophy;" "The Studies of Nature by St. Pierre;" "Saurin's Sermons;" "Sonnini's Travels." Miscellaneous pieces and sermons of his own have been published since his death, to which are prefixed memoirs: from these the foregoing particulars have been taken. Dr. Hunter, about 1796 or 7, began "A History of London and its Environs," which came out in parts, but did little credit to him, as he evidently had no talents or research for a work of this description.[1]

HUNTER (WILLIAM, M. D.), an eminent anatomist and physician, was born May 23, 1718, at Kilbride in the county of Lanark. He was the seventh of ten children*

[1] Gent. Mag. vol. LXXII.—Rees's Cyclopædia.

* These were, John, Elizabeth, Andrew, Janet, James, Agnes, William, Dorothea, Isabella, and John. Of the sons, John the eldest, and Andrew, died young; James, born in 1715, was a writer to the signet at Edinburgh, who, disliking the profession of the law, came to London in 1743, with an intention to study anatomy under his brother William, but was prevented from pursuing this plan by ill health, which induced him to return to Long Calderwood, where he died soon after, aged 28 years; John, the youngest, is the

of John and Agnes Hunter, who resided on a small estate in that parish, called Long Calderwood, which had long been in the possession of his family. His great grandfather, by his father's side, was a younger son of Hunter of Hunterston, chief of the family of that name. At the age of fourteen, his father sent him to the college of Glasgow; where he passed five years, and by his prudent behaviour and diligence acquired the esteem of the professors, and the reputation of being a good scholar. His father had designed him for the church, but the necessity of subscribing to articles of faith was to him a strong objection. In this state of mind he happened to become acquainted with Dr. Cullen, who was then just established in practice at Hamilton, under the patronage of the duke of Hamilton. By the conversation of Dr. Cullen, he was soon determined to devote himself to the profession of physic. His father's consent having been previously obtained, he went, in 1737. to reside with Dr. Cullen. In the family of this excellent friend and preceptor he passed nearly three years, and these, as he has been often heard to acknowledge, were the happiest years of his life. It was then agreed, that he should prosecute his medical studies at Edinburgh and London, and afterwards return to settle at Hamilton, in partnership with Dr. Cullen.

Mr. Hunter set out for Edinburgh in Nov. 1740, and continued there till the following spring, attending the lectures of the medical professors, and amongst others those of the late Dr. Alexander Monro. He arrived in London in the summer of 1741, and took up his residence at Mr. (afterwards Dr.) Smellie's, who was at that time an apothecary in Pall-mall. He brought with him a letter of recommendation to his countryman Dr. James Douglas, from Mr. Foulis, printer at Glasgow, who had been useful to the doctor in collecting for him different editions of Horace. Dr. Douglas was then intent on a great anatomical work on the bones, which he did not live to complete, and was looking out for a young man of abilities and industry whom he might employ as a dissecter. This induced him to pay particular attention to Mr. Hunter; and finding him acute

subject of the ensuing article.—Of the daughters, Elizabeth, Agnes, and Isabella, died young; Janet married Mr. Buchanan of Glasgow, and died in 1749: Dorothea married the late rev. James Baillie, D. D. professor of divinity in the university of Glasgow, by whom she had a son Matthew Baillie, now a very eminent physician, and two daughters.

and sensible, he after a short time invited him into his family, to assist in his dissections, and to superintend the education of his son. Mr. Hunter having communicated this offer to his father and Dr. Cullen, the latter readily and heartily gave his concurrence to it; but his father, who was very old and infirm, and expected his return with impatience, consented with reluctance. His father did not long survive, dying Oct. 30 following, aged 78.

Mr. Hunter, having accepted Dr. Douglas's invitation, was by his friendly assistance enabled to enter himself as a surgeon's pupil at St. George's hospital under Mr. James Wilkie, and as a dissecting pupil under Dr. Frank Nichols, who at that time taught anatomy with considerable reputation. He likewise attended a course of lectures on experimental philosophy by Dr. Desaguliers. Of these means of improvement he did not fail to make a proper use. He soon became expert in dissection, and Dr. Douglas was at the expence of having several of his preparations engraved. But before many months had elapsed, he had the misfortune to lose this excellent friend. Dr. Douglas died April 1, 1742, in his 67th year, leaving a widow and two children. The death of Dr. Douglas, however, made no change in his situation. He continued to reside with the doctor's family, and to pursue his studies with the same diligence as before. In 1743 he communicated to the royal society "An Essay on the Structure and Diseases of articulating Cartilages." This ingenious paper, on a subject which till then had not been sufficiently investigated, affords a striking testimony of the rapid progress he had made in his anatomical inquiries. As he had it in contemplation to teach anatomy, his attention was directed principally to this object; and it deserves to be mentioned as an additional mark of his prudence, that he did not precipitately engage in this attempt, but passed several years in acquiring such a degree of knowledge, and such a collection of preparations, as might insure him success. After waiting some time for a favourable opening, he succeeded Mr. Samuel Sharpe as lecturer to a private society of surgeons in Covent-garden, began his lectures in their rooms, and soon extended his plan from surgery to anatomy. This undertaking commenced in the winter of 1746. He is said to have experienced much solicitude when he began to speak in public, but applause soon inspired him with courage; and by degrees he became so fond of teaching, that

for many years before his death he was never happier than when employed in delivering a lecture.

The profits of his two first courses were considerable*, but by contributing to the wants of different friends, he found himself, at the return of the next season, obliged to defer his lectures for a fortnight, merely because he had not money to defray the necessary expence of advertisements. This circumstance taught him to be more reserved in this respect. In 1747 he was admitted a member of the corporation of surgeons, and in the spring of the following year, soon after the close of his lectures, he set out in company with his pupil, Mr. James Douglas, on a tour through Holland to Paris. His lectures suffered no interruption by this journey, as he returned to England soon enough to prepare for his winter course, which began about the usual time. At first he practised both surgery and midwifery, but the former he always disliked; and, being elected one of the surgeon-men-midwives first to the Middlesex, and soon afterwards to the British lying-in hospital, and recommended by several of the most eminent surgeons of that time, his line was thus determined. Over his countryman, Dr. Smellie, notwithstanding his great experience, and the reputation he had justly acquired, he had a great advantage in person and address. The most lucrative part of the practice of midwifery was at that time in the hands of sir Richard Manningham and Dr. Sandys. The former of these died, and the latter retired into the country a few years after Mr. Hunter began to be known in midwifery. Although by these incidents he was established in the practice of midwifery, it is well known that in proportion as his reputation increased, his opinion was eagerly sought in all cases where any light concerning the seat or nature of any disease, could be expected from an intimate knowledge of anatomy. In 1750 he obtained the degree of M. D. from the university of Glasgow, and began to practise as a physician. About

* Mr. Watson, F. R. S. who was one of Mr. Hunter's earliest pupils, accompanied him home after his introductory lecture. Mr. Hunter, who had received about seventy guineas from his pupils, and had got the money in a bag under his cloak, observed to Mr. Watson, that it was a larger sum than he had ever been master of before. Dr. Pulteney, in his "Life of Linnæus," has not thought it superfluous to record the slender beginning from which that great naturalist rose to ease and affluence in life. "Exivi patria triginti sex nummis aureis dives," are Linnæus's own words. Anecdotes of this sort deserve to be recorded, as an encouragement to young men, who, with great merit, happen to possess but little advantages of fortune.

this time he quitted the family of Mrs. Douglas, and went to reside in Jermyn-street. In the summer of 1751 he revisited his native country, for which he always retained a cordial affection. His mother was still living at Long Calderwood, which was now become his property by the death of his brother James. Dr. Cullen, for whom he always entertained a sincere regard, was then established at Glasgow. During this visit, he shewed his attachment to his little paternal inheritance, by giving many instructions for repairing and improving it, and for purchasing any adjoining lands that might be offered for sale. As he and Dr. Cullen were riding one day in a low part of the country, the latter pointing out to him Long Calderwood at a considerable distance, remarked how conspicuous it appeared. "Well," said he, with some degree of energy, "if I live, I shall make it still more conspicuous." After his journey to Scotland, to which he devoted only a few weeks, he was never absent from London, unless his professional engagements, as sometimes happened, required his attendance at a distance from the capital.

In 1762 we find him warmly engaged in controversy, supporting his claim to different anatomical discoveries, in a work entitled "Medical Commentaries," the style of which is correct and spirited *. As an excuse for the tardiness with which he brought forth this work, he observes in his introduction, that it required a good deal of time,

* In his "Medical Commentaries," to which a "Supplement" was afterwards added, he supported the priority of his discoveries over those of Dr. Monro, jun. professor of anatomy at Edinburgh, in respect to the ducts of the lachrymal glands, injections of the testicle, the origin and use of the lymphatic vessels, and absorption by veins. There is, however, some difficulty in adjusting the claims of contemporary anatomists. The great doctrine of the absorbent action of the lymphatic system, which is now fully received, at least by the anatomists of Great Britain, was taught and illustrated at the same time in the schools of London and of Edinburgh, and exercised the ingenuity of Hunter, Monro, Hewson, Cruikshank, and other anatomists. But Dr. Simmons has shewn, that the principal points of this system had been stated so long ago as 1726, by Mr. Noguez, in the second edition of a work entitled "L'Anatomie du Corps de l'Homme en abrégé," printed at Paris. Who may have first succeeded in a lucky injection, seems a matter scarcely worthy of contest; but Dr. Hunter was extremely tenacious of any claims of this kind, and would not suffer the interference even of his own brother. Some papers, in which a claim of Mr. John Hunter, relative to the connection between the placenta and uterus, was disputed by the doctor in 1780, are preserved in the archives of the royal society. In the "Commentaries" there are also some observations on the insensibility of the dura mater, periosteum, tendons, and ligaments, as taught with some slight difference by Haller; and likewise "Observations on the State of the Testis in the Fœtus, and on the Hernia Congenita, by Mr. John Hunter."

and he had little to spare; that the subject was unpleasant, and therefore he was very seldom in the humour to take it up. In 1762, when our present excellent queen became pregnant, Dr. Hunter was consulted; and two years after he had the honour to be appointed physician-extraordinary to her majesty. About this time his avocations were so numerous, that he became desirous of lessening his fatigue, and having noticed the ingenuity and assiduous application of the late Mr. William Hewson, F. R. S. who was then one of his pupils, he engaged him, first as an assistant, and afterwards as a partner in his lectures. This connection continued till 1770, when some disputes happened, which terminated in a separation. [See HEWSON]. Mr. Hewson was succeeded in the partnership by Mr. Cruikshank, whose anatomical abilities were deservedly respected.

April 30, 1767, Dr. Hunter was elected F. R. S. and the year following communicated to that learned body "Observations on the Bones commonly supposed to be Elephants' bones, which have been found near the river Ohio in America." This was not the only subject of natural history on which Dr. Hunter employed his pen; for in a subsequent volume of the "Philosophical Transactions," we find him offering his "Remarks on some Bones found in the Rock of Gibraltar," which he proves to have belonged to some quadruped. In the same work, likewise, he published an account of the Nyl-ghau, an Indian animal not described before, and which, from its strength and swiftness, promised, he thought, to be an useful acquisition to this country.

In 1768, Dr. Hunter became F. S. A. and the same year, at the institution of a royal academy of arts, he was appointed by his majesty to the office of professor of anatomy. This appointment opened a new field for his abilities; and he engaged in it, as he did in every other pursuit of his life, with unabating zeal. He now adapted his anatomical knowledge to the objects of painting and sculpture; and the novelty and justness of his observations proved at once the readiness and the extent of his genius.

In January 1781, he was unanimously elected to succeed the late Dr. John Fothergill as president of the society of physicians of London. "He was one of those," says Dr. Simmons, "to whom we are indebted for its

establishment, and our grateful acknowledgments are due to him for his zealous endeavours to promote the liberal views of this institution, by rendering it a source of mutual improvement, and thus making it ultimately useful to the public." As his name and talents were known and respected in every part of Europe, so the honours conferred on him were not limited to his own country. In 1780 the royal medical society at Paris elected him one of their foreign associates; and in 1782 he received a similar mark of distinction from the royal academy of sciences in that city. We come now to the most splendid of Dr. Hunter's medical publications, "The Anatomy of the Human Gravid Uterus." The appearance of this work, which had been begun so early as 1751 (at which time ten of the thirty-four plates it contains were completed), was retarded till 1775, only by the author's desire of sending it into the world with fewer imperfections. This great work is dedicated to the king. In his preface to it we find the author very candidly acknowledging, that in most of the dissections he had been assisted by his brother, Mr. John Hunter. This anatomical description of the gravid uterus, was not the only work which Dr. Hunter had in contemplation to give to the public. He had long been employed in collecting and arranging materials for a history of the various concretions that are formed in the human body. He seems to have advanced no further in the execution of this design, than to have nearly completed that part of it which relates to urinary and biliary concretions. Among Dr. Hunter's papers have likewise been found two introductory lectures, which are written out so fairly, and with such accuracy, that he probably intended no further correction of them, before they should be given to the world. In these lectures Dr. Hunter traces the history of anatomy from the earliest to the present times, along with the general progress of science and the arts. He considers the great utility of anatomy in the practice of physic and surgery; gives the ancient divisions of the different substances composing the human body, which for a long time prevailed in anatomy; points out the most advantageous mode of cultivating this branch of natural knowledge; and concludes with explaining the particular plan of his own lectures. Besides these MSS. he has also left behind him a considerable number of cases of

dissection*. The same year in which the tables of the gravid uterus made their appearance, Dr. Hunter communicated to the royal society "An essay on the Origin of the Venereal Disease." After this paper had been read to the royal society, Dr. Hunter, in a conversation with the late Dr. Musgrave, was convinced that the testimony on which he placed his chief dependence was of less weight than he had at first imagined; he therefore very properly laid aside his intention of giving his essay to the public.

In 1777, Dr. Hunter joined with Mr. Watson in presenting to the royal society "A short account of the late Dr. Maty's illness, and of the appearances on dissection;" and the year following he published his "Reflections on the Section of the Symphysis Pubis."

We must now go back a little in the order of time, to describe the origin and progress of Dr. Hunter's Museum, without some account of which these memoirs would be very incomplete. When he began to practise midwifery, he was desirous of acquiring a fortune sufficient to place him in easy and independent circumstances. Before many years had elapsed, he found himself in possession of a sum adequate to his wishes in this respect; and this he set apart as a resource of which he might avail himself whenever age or infirmities should oblige him to retire from business. He has been heard to say, that he once took a considerable sum from this fund for the purposes of his museum, but that he did not feel himself perfectly at ease till he had restored it again. After he had obtained this competency, as his wealth continued to accumulate, he formed a laudable design of engaging in some scheme of public utility, and at first had it in contemplation to found an anatomical school in this metropolis. For this purpose, about 1765, during the administration of Mr. Grenville, he presented a memorial to that minister, in which he requested the grant of a piece of ground in the Mews for the site of an anatomical theatre. Dr. Hunter undertook to expend 7000*l.* on the building, and to endow a professorship of anatomy in perpetuity. This scheme did not meet with the reception

* The work on the Gravid Uterus was published without a descriptive account. In 1795, Dr. Baillie published from Dr. Hunter's papers, improved by his own observations, a book intended to supply this defect. It is entitled "An Anatomical Description of the Human Gravid Uterus, and its Contents. By the late W. Hunter, M. D." &c. and forms a thin 4to.

it deserved. In a conversation on this subject soon afterwards with the earl of Shelburne, his lordship expressed a wish that the plan might be carried into execution by subscription, and very generously requested to have his name set down for 1000 guineas. Dr. Hunter's delicacy would not allow him to adopt this proposal. He chose rather to execute it at his own expence, and accordingly purchase a spot of ground in Great Windmill-street, where he erected a spacious house, to which he removed from Jermyn-street in 1770. In this building, besides a handsome amphitheatre and other convenient apartments for his lectures and dissections, there was one magnificent room, fitted up with great elegance and propriety as a museum.

Of the magnitude and value of his anatomical collection, some idea may be formed, when we consider the great length of years he employed in making anatomical preparations, and in the dissection of morbid bodies; added to the eagerness with which he procured additions, from the collections that were at different times offered for sale in London. His specimens of rare diseases were likewise frequently increased by presents from his medical friends and pupils, who, when any thing of this sort occurred to them, very justly thought they could not dispose of it more properly than by placing it in Dr. Hunter's museum. Before his removal to Windmill-street, he had confined his collection chiefly to specimens of human and comparative anatomy, and of diseases; but now he extended his views to fossils, and likewise to the branches of polite literature and erudition. In a short space of time he became possessed of "the most magnificent treasure of Greek and Latin books that has been accumulated by any person now living, since the days of Mead." A cabinet of ancient medals contributed likewise greatly to the richness of his museum. A description of part of the coins in this collection, struck by the Greek free cities, has been published by the doctor's learned friend Mr. Combe, under the title of "Nummorum veterum populorum & urbium qui in museo Gulielmi Hunter asservantur descriptio figuris illustrata. Opera & studio Caroli Combe, S. R. & S. A. Soc. Londini," 1783, 4to. In a classical dedication of this elegant volume to the queen, Dr. Hunter acknowledges his obligations to her majesty. In the preface, some account is given of the progress of the collection, which had been brought together since 1770, with sin-

gular taste, and at the expence of upwards of 20,000*l.* In 1781, the museum received a valuable addition of shells, corals, and other curious subjects of natural history, which had been collected by the late Dr. Fothergill, who gave directions by his will, that his collection should be appraised after his death, and that Dr. Hunter should have the refusal of it at 500*l.* under the valuation. This was accordingly done, and Dr. Hunter purchased it for the sum of 1200*l.*

Dr. Hunter, at the head of his profession, honoured with the esteem of his sovereign, and in the possession of every thing that his reputation and wealth could confer, seemed now to have attained the summit of his wishes. But these sources of gratification were embittered by a disposition to the gout, which harassed him frequently during the latter part of his life, notwithstanding his very abstemious manner of living. About ten years before his death his health was so much impaired, that, fearing he might soon become unfit for the fatigues of his profession, he began to think of retiring to Scotland. With this view he requested his friends Dr. Cullen and Dr. Baillie, to look out for a pleasant estate for him. A considerable one, and such as they thought would be agreeable to him, was offered for sale about that time in the neighbourhood of Alloa. A description of it was sent to him, and met with his approbation: the price was agreed on, and the bargain supposed to be concluded. But when the title-deeds of the estate came to be examined by Dr. Hunter's counsel in London, they were found defective, and he was advised not to complete the purchase. After this he found the expences of his museum increase so fast, that he laid aside all thoughts of retiring from practice.

This alteration in his plan did not tend to improve his health. In the course of a few years the returns of his gout became by degrees more frequent, sometimes affecting his limbs, and sometimes his stomach, but seldom remaining many hours in one part. Notwithstanding this valetudinary state, his ardour seemed to be unabated. In the last year of his life he was as eager to acquire new credit, and to secure the advantage of what he had before gained, as he could have been at the most enterprising part of his life. At length, on Saturday, March 15, 1783, after having for several days experienced a return of wandering gout, he complained of great head-ache and nausea.

In this state he went to bed, and for several days felt more pain than usual, both in his stomach and limbs. On the Thursday following he found himself so much recovered, that he determined to give the introductory lecture to the operations of surgery. It was to no purpose that his friends urged to him the impropriety of such an attempt. He was determined to make the experiment, and accordingly delivered the lecture; but towards the conclusion, his strength was so exhausted that he fainted away, and was obliged to be carried to bed by two servants. The following night and day his symptoms were such as indicated danger; and on Saturday morning Mr. Combe, who made him an early visit, was alarmed on being told by Dr. Hunter himself, that during the night he had certainly had a paralytic stroke. As neither his speech nor his pulse were affected, and he was able to raise himself in bed, Mr. Combe encouraged him to hope that he was mistaken. But the event proved the doctor's idea of his complaint to be but too well founded; for from that time till his death, which happened on Sunday March 30, he voided no urine without the assistance of the catheter, which was occasionally introduced by his brother; and purgative medicines were administered repeatedly, without procuring a passage by stool. These circumstances, and the absence of pain, seemed to shew that the intestines and bladder had lost their sensibility and power of contraction; and it was reasonable to presume, that a partial palsy had affected the nerves distributed to those parts. The latter moments of his life exhibited a remarkable instance of calmness and fortitude. Turning to his friend Mr. Combe, "If I had strength enough to hold a pen," said he, "I would write how easy and pleasant a thing it is to die."

By his will, the use of his museum, under the direction of trustees, devolved to his nephew Matthew Baillie, and in case of his death, to Mr. Cruikshank, for the term of thirty years, at the end of which period the whole collection was bequeathed to the university of Glasgow, but Dr. Baillie removed it to its destination some years before the completion of that term. The sum of 8000*l.* sterling was left as a fund for the support and augmentation of the collection. The trustees were, Dr. George Fordyce, Dr. David Pitcairne, and Mr. Charles (since Dr.) Combe, to each of whom Dr. Hunter bequeathed an annuity of 20*l.* for thirty years, that is, during the period in which they

would be executing the purposes of the will. Dr. Hunter likewise bequeathed an annuity of 100*l.* to his sister Mrs. Baillie, during her life, and the sum of 2000*l.* to each of her two daughters. The residue of his estate and effects went to his nephew. On Saturday April 5, his remains were interred in the rector's vault of St. James's church, Westminster.

Of the person of Dr. Hunter it may be observed that he was regularly shaped, but of a slender make, and rather below a middle stature. There are several good portraits of him extant. One of these is an unfinished painting by Zoffany, who has represented him in the attitude of giving a lecture on the muscles at the royal academy, surrounded by a groupe of academicians. His manner of living was extremely simple and frugal, and the quantity of his food was small as well as plain. He was an early riser, and when business was over, was constantly engaged in his anatomical pursuits, or in his museum. There was something very engaging in his manner and address, and he had such an appearance of attention to his patients when he was making his inquiries, as could hardly fail to conciliate their confidence and esteem. In consultation with his medical brethren, he delivered his opinions with diffidence and candour. In familiar conversation he was chearful and unassuming. All who knew him allowed that he possessed an excellent understanding, great readiness of perception, a good memory, and a sound judgment. To these intellectual powers he united uncommon assiduity and precision, so that he was admirably fitted for anatomical investigation. As a teacher of anatomy, he was long and deservedly celebrated. He was a good orator, and having a clear and accurate conception of what he taught, he knew how to place in distinct and intelligible points of view the most abstruse subjects of anatomy and physiology. How much he contributed to the improvement of medical science in general, may be collected from the concise view we have taken of his writings. The munificence he displayed in the cause of science has likewise a claim to our applause. Dr. Hunter sacrificed no part of his time or his fortune to voluptuousness, to idle pomp, or to any of the common objects of vanity that influence the pursuits of mankind in general. He seems to have been animated with a desire of distinguishing himself in those things which are in their nature laudable; and being a bachelor, and

without views of establishing a family, he was at liberty to indulge his inclination. Let us, therefore, not withhold the praise that is due to him; and undoubtedly his temperance, his prudence, his persevering and eager pursuit of knowledge, constitute an example which we may, with advantage to ourselves and to society, endeavour to imitate.[1]

HUNTER (JOHN), younger brother of Dr. Hunter, one of the most profound anatomists, sagacious and expert surgeons, and acute observers of nature, that any age has produced, was born at Long Calderwood, before-mentioned, July 14, 1728. At the age of ten years he lost his father, and being the youngest of ten children, was suffered to employ himself in amusement rather than study, though sent occasionally to a grammar-school. He had reached the age of twenty before he felt a wish for more active employment; and hearing of the reputation his brother William had acquired in London as a teacher of anatomy, made a proposal to go up to him as an assistant. His proposal was kindly accepted, and in September 1748 he arrived in London. It was not long before his disposition to excel in anatomical pursuits was fully evinced, and his determination to proceed in that line confirmed and approved. In the summer of 1749 he attended Mr. Cheselden at Chelsea-hospital, and there acquired the rudiments of surgery. In the subsequent winter he was so far advanced in the knowledge of anatomy, as to instruct his brother's pupils in dissection; and from the constant occupation of the doctor in business, this task in future devolved almost totally upon him. In the summer of 1750 he again attended at Chelsea, and in 1751 became a pupil at St. Bartholomew's, where he constantly attended when any extraordinary operation was to be performed. After having paid a visit to Scotland, he entered as a gentleman commoner in Oxford, at St. Mary-hall, though with what particular view does not appear. His professional studies, however, were not interrupted, for in 1754 he became a pupil at St. George's hospital, where in 1756 he was appointed house-surgeon. In the winter of 1755, Dr. Hunter admitted him to a partnership in his lectures.

The management of anatomical preparations was at this time a new art, and very little known; every preparation,

[1] Life of Dr. Hunter, by the late S. F. Simmons, M. D. F. R. S. published in 1783.

therefore, that was skilfully made, became an object of admiration; many were wanting for the use of the lectures, and Dr. Hunter having himself an enthusiasm for the art, his brother had every advantage in the prosecution of that pursuit towards which his own disposition pointed so strongly; and of which he left so noble a monument in his Museum of Comparative Anatomy. Mr. Hunter pursued the study of anatomy with an ardour and perseverance of which few examples can be found. By this close application for ten years, he made himself master of all that was already known, and struck out some additions to that knowledge. He traced the ramifications of the olfactory nerves upon the membranes of the nose, and discovered the course of some of the branches of the fifth pair of nerves. In the gravid uterus, he traced the arteries of the uterus to their termination in the placenta. He also discovered the existence of the lymphatic vessels in birds. In comparative anatomy, which he cultivated with indefatigable industry, his grand object was, by examining various organizations formed for similar functions, under different circumstances, to trace out the general principles of animal life. With this object in view, the commonest animals were often of considerable importance to him; but he also took every opportunity of purchasing those that were rare, or encouraged their owners to sell the bodies to him when they happened to die.

By excessive attention to these pursuits, his health was so much impaired, that he was threatened with consumptive symptoms, and being advised to go abroad, obtained the appointment of a surgeon on the staff, and went with the army to Belleisle, leaving Mr. Hewson to assist his brother. He continued in this service till the close of the war in 1763, and thus acquired his knowledge of the nature and treatment of gun-shot wounds. On his return to London, to his emoluments from private practice, and his half-pay, he added those which arose from teaching practical anatomy and operative surgery; and that he might be more enabled to carry on his inquiries in comparative anatomy, he purchased some land at Earl's-court, near Brompton, where he built a house. Here also he kept such animals alive as he purchased, or were presented to him; studied their habits and instincts, and cultivated an intimacy with them, which with the fiercer kinds was not always supported without personal risk. It is recorded by

his biographer, that, on finding two leopards loose, and likely to escape or be killed, he went out, and seizing them with his own hands, carried them back to their den. The horror he felt afterwards at the danger he had run, would not, probably, have prevented him from making a similar effort, had a like occasion arisen.

On the 5th of February, 1767, Mr. Hunter was elected a fellow of the royal society; and in order to make that situation as productive of knowledge as possible, he prevailed on Dr. George Fordyce, and Mr. Cumming (the celebrated watch-maker) to form a kind of subsequent meeting at a coffee-house, for the purpose of philosophical discussion, and inquiry into discoveries and improvements. To this meeting some of the first philosophers of the age very speedily acceded, among whom none can be more conspicuous than sir Joseph Banks, Dr. Solander, Dr. Maskelyne, sir Geo. Shuckburgh, sir Harry Englefield, sir Charles Blagden, Dr. Noothe, Mr. Ramsden, and Mr. Watt of Birmingham. About the same time, the accident of breaking his *tendo Achillis*, led him to some very successful researches into the mode in which tendons are reunited; so completely does a true philosopher turn every accident to the advantage of science. In 1768, Dr. Hunter having finished his house in Windmill-street, gave up to his brother that which he had occupied in Jermyn-street; and in the same year, by the interest of the doctor, Mr. Hunter was elected one of the surgeons to St. George's hospital. In 1771 he married Miss Home, the eldest daughter of Mr. Home, surgeon to Burgoyne's regiment of light-horse, by whom he had two sons and two daughters. In 1772 he undertook the professional education of his brother-in-law Mr. Everard Home, then leaving Westminster-school, who has assiduously pursued his steps, ably recorded his merits, and successfully emulates his reputation.

As the family of Mr. Hunter increased, his practice and character also advanced; but the expence of his collection absorbed a very considerable part of his profits. The best rooms in his house were filled with his preparations; and his mornings, from sun-rise to eight o'clock, were constantly employed in anatomical and philosophical pursuits. The knowledge which he thus obtained, he applied most successfully to the improvement of the art of surgery; was particularly studious to examine morbid

bodies, and to investigate the cause of failure when operations had not been productive of their due effect. It was thus that he perfected the mode of operation for the hydrocele, and made several other improvements of different kinds. At the same time the volumes of the Philosophical Transactions bear testimony to his success in comparative anatomy, which was his favourite, and may be called almost his principal pursuit. When he met with natural appearances which could not be preserved in actual preparations, he employed able draughtsmen to represent them on paper; and for several years he even kept one in his family expressly for this purpose. In Jan. 1776, Mr. Hunter was appointed surgeon-extraordinary to his majesty. In the autumn of the same year, he had an illness of so severe a nature, as to turn his mind to the care of a provision for his family in case of his decease; when, considering that the chief part of his property was vested in his collection, he determined immediately to put it into such a state of arrangement as might make it capable of being disposed of to advantage at his death. In this he happily lived to succeed in a great measure, and finally left his museum so classed as to be fit for a public situation.

Mr. Hunter in 1781 was elected into the royal society of sciences and belles lettres at Gottenburg; and in 1783, into the royal society of medicine, and the royal academy of surgery at Paris. In the same year he removed from Jermyn-street to a larger house in Leicester-square, and, with more spirit than consideration, expended a very great sum in buildings adapted to the objects of his pursuits. He was in 1785 at the height of his career as a surgeon, and performed some operations with complete success, which were thought by the profession to be beyond the reach of any skill. His faculties were now in their fullest vigour, and his body sufficiently so to keep pace with the activity of his mind. He was engaged in a very extensive practice, he was surgeon to St. George's hospital, he gave a very long course of lectures in the winter, had a school of practical anatomy in his house, was continually engaged in experiments concerning the animal œconomy, and was from time to time producing very important publications. At the same time he instituted a medical society called "Lyceum Medicum Londinense," which met at his lecture-rooms, and soon

rose to considerable reputation. On the death of Mr. Middleton, surgeon-general, in 1786, Mr. Hunter obtained the appointment of deputy surgeon-general to the army; but in the spring of the year he had a violent attack of illness, which left him for the rest of his life subject to peculiar and violent spasmodic affections of the heart. In July 1787, he was chosen a member of the American philosophical society. In 1790, finding that his lectures occupied too much of his time, he relinquished them to his brother-in-law Mr. Home; and in this year, on the death of Mr. Adair, he was appointed inspector-general of hospitals, and surgeon-general of the army. He was also elected a member of the royal college of surgeons in Ireland.

The death of Mr. Hunter was perfectly sudden, and the consequence of one of those spasmodic seizures in the heart to which he had now for several years been subject. It happened on the 16th of October, 1793. Irritation of mind had long been found to bring on this complaint; and on that day, meeting with some vexatious circumstances at St. George's hospital, he put a degree of constraint upon himself to suppress his sentiments, and in that state went into another room; where, in turning round to a physician who was present, he fell, and instantly expired without a groan. Of the disorder which produced this effect, Mr. Home has given a clear and circumstantial account, of a very interesting nature to professional readers. Mr. Hunter was short in stature, but uncommonly strong, active, and capable of great bodily exertion. The prints of him by Sharp, from a picture by sir Joshua Reynolds, give a forcible and accurate idea of his countenance. His temper was warm and impatient; but his disposition was candid and free from reserve, even to a fault. He was superior to every kind of artifice, detested it in others, and in order to avoid it, expressed his exact sentiments, sometimes too openly and too abruptly. His mind was uncommonly active; it was naturally formed for investigation, and so attached to truth and fact, that he despised all unfounded speculation, and proceeded always with caution upon the solid ground of experiment. At the same time his acuteness in observing the result of those experiments, his ingenuity in contriving, and his adroitness in conducting them, enabled him to deduce from them advantages which others would not have derived. It has been supposed, very

falsely, that he was fond of hypothesis; on the contrary, if he was defective in any talent, it was in that of imagination; he pursued truth on all occasions with mathematical precision, but he made no fanciful excursions. Conversation in a mixed company, where no subject could be connectedly pursued, fatigued instead of amusing him; particularly towards the latter part of his life. He slept little; seldom more than four hours in the night, and about an hour after dinner. But his occupations, laborious as they would have been to others, were far from being fatiguing to him, being so perfectly congenial to his mind. He spoke freely and sometimes harshly of his contemporaries; but he considered surgery as in its infancy, and, being very anxious for its advancement, thought meanly of those professors whose exertions to promote it were unequal to his own. Money he valued no otherwise than as it enabled him to pursue his researches; and in his zeal to benefit mankind, he attended too little to the interests of his own family. Altogether he was a man such as few ages produce, and by his great contributions to the stores of knowledge, will ever deserve the gratitude and veneration of posterity.

The contributions of Mr. Hunter to the Transactions of the Royal Society cannot easily be enumerated: his other works appeared in the following order. 1. A treatise on "the Natural History of the Human Teeth," 1771, 4to; a second part to which was added in 1778. 2. "A treatise on the Venereal Disease," 1786, 4to. 3. "Observations on certain Parts of the Animal Œconomy," 1786, 4to. 4. "A treatise on the Blood, Inflammation, and Gunshot Wounds," 4to. This was a posthumous work, not appearing till the year 1794; but it had been sent to the press in the preceding year, before his death. There are also some papers by Mr. Hunter in the "Transactions of the Society for the Improvement of Medical and Chirurgical Knowledge," which were published in 1793. The collection of comparative anatomy which Mr. Hunter left behind him, must be considered as a proof of talents, assiduity, and labour, which cannot be contemplated without surprize and admiration. His attempt in this collection has been to exhibit the gradations of nature, from the most simple state in which life is found to exist, up to the most perfect and complex of the animal creation, to man himself. By his art and care, he has been able so to

expose and preserve in a dried state, or in spirits, the corresponding parts of animal bodies, that the various links in the chain of perfectness may be readily followed and clearly understood. They are classed in the following order: first, the parts constructed for motion; secondly, the parts essential to animals as respecting their own internal economy; thirdly, parts superadded for purposes concerned with external objects; fourthly, parts designed for the propagation of the species, and the maintenance and preservation of the young. To go further into these particulars, would lead us to a detail inconsistent with the nature of this work; but they are of the most curious kind, and may be found described in a manner at once clear and instructive, in the "Life of John Hunter," from which we have taken this account. By his will, Mr. Hunter directed that this museum should be offered to the purchase of government; and, after some negociation, it was bought for the public use for the sum of 15,000*l.* and given to the College of Surgeons, on condition of exposing it to public view on certain days in the week, and giving a set of annual lectures explanatory of its contents. A large building for its reception has been completed in Portugal-street, connected with the College of Surgeons, in Lincoln's-inn fields; and in the spring of the year 1810 the first course of lectures was delivered by Mr. Home and sir William Blizard.[1]

HUNTER (Robert, esq.), author of the celebrated "Letter on Enthusiasm," and, if Coxeter be right in his MS conjecture in his title-page of the only copy extant, of a farce called "Androboros." He was appointed lieutenant-governor of Virginia in 1708, but was taken by the French in his voyage thither. Two excellent letters, addressed to colonel Hunter while a prisoner at Paris, which reflect equal honour on Hunter and Swift, are printed in the 12th volume of the Dean's works, by one of which it appears, that the "Letter on Enthusiasm" had been ascribed to Swift, as it has still more commonly been to the earl of Shaftesbury. In 1710 he was appointed governor of New York, and sent with 2700 Palatines to settle there. From Mr. Gough's "History of Croyland Abbey," we learn, that Mr. Hunter was a major-general, and that, during his government of New-York, he was directed by

[1] Life by Everard Home.

her majesty to provide subsistence for about 3000 Palatines (the number stated in the alienating act) sent from Great Britain to be employed in raising and manufacturing naval stores; and by an account stated in 1734, it appears that the governor had disbursed 20,000*l.* and upwards in that undertaking, no part of which was ever repaid. He returned to England in 1719; and on the accession of George II. was continued governor of New York and the Jerseys. On account of his health he obtained the government of Jamaica, where he arrived in February 1728; died March 31, 1734; and was buried in that island.[1]

HUNTINGTON (HENRY OF), an ancient English historian, was the son of one Nicholas, a married priest, and was born about the beginning of the twelfth century, or end of the eleventh, for he informs us that he was made an archdeacon by Robert Bloet, bishop of Lincoln, who died in 1123. He was educated by Albinus of Anjou, a learned canon of the church of Lincoln, and in his youth discovered a great taste for poetry, by writing eight books of epigrams, as many of love verses, with three long didactic poems, one of herbs, another of spices, and a third of precious stones. In his more advanced years he applied to the study of history; and at the request of Alexander bishop of Lincoln, who was his great friend and patron, he composed a general History of England, from the earliest accounts to the death of king Stephen, 1154, in eight books, published by sir Henry Savile. In the dedication of this work to bishop Alexander, he tells us, that in the ancient part of his history he had followed the venerable Bede, adding a few things from some other writers: that he had compiled the sequel from several chronicles he had found in different libraries, and from what he had heard and seen. Towards the conclusion he very honestly acknowledges that it was only an abridgment, and that to compose a complete history of England, many more books were necessary than he could procure. Mr. Wharton has published a long letter of this author to his friend Walter, abbot of Ramsay, on the contempt of the world, which contains many curious anecdotes of the kings, nobles, prelates, and other great men who were his contemporaries. In the Bodleian library is a MS Latin poem by Henry, on the death of king Stephen, and the arrival

[1] Nichols's Bowyer.—Biog. Dram.—Swift's Works.

of Henry II. in England, which is by no means contemptible, and in Trinity college library, Oxford, is a fine MS. of his book "De imagine mundi." When he died is uncertain.[1]

HUNTINGTON (ROBERT), a learned English divine, was born at Deorhyrst in Gloucestershire, where his father was minister, in 1636. Having been educated in school learning at Bristol, he was sent to Merton-college, Oxford, of which in due time he was chosen fellow. He went through the usual course of arts and sciences with great applause, and then applied himself most diligently to divinity and the Oriental languages. The latter became afterwards of infinite service to him, for he was chosen chaplain to the English factory at Aleppo, and sailed from England in Sept. 1670. During his eleven years' residence in this place, he applied himself particularly to search out and procure manuscripts; and for this purpose maintained a correspondence with the learned and eminent of every profession and degree, which his knowledge in the Eastern languages, and especially the Arabic, enabled him to do. He travelled also for his diversion and improvement, not only into the adjacent, but even into distant places; and after having carefully visited almost all Galilee and Samaria, he went to Jerusalem. In 1677 he went into Cyprus; and the year after undertook a journey of 150 miles, for the sake of beholding the venerable ruins of the once noble and glorious city of Palmyra; but, instead of having an opportunity of viewing the place, he and they that were with him were very near being destroyed by two Arabian princes, who had taken possession of those parts. He had better success in a journey to Egypt in 1680, where he met with several curiosities and manuscripts, and had the pleasure of conversing with John Lascaris, archbishop of mount Sinai.

In 1682 he embarked, and landed in Italy; and having visited Rome, Naples, and other places, taking Paris in his way, where he stayed a few weeks, he arrived, after many dangers and difficulties, safe in his own country. He retired immediately to his fellowship at Merton college; and in 1683 took the degrees in divinity. About the same time, through the recommendation of bishop Fell, he was ap-

[1] Nicolson's English Hist. Library.—Henry's Hist. of Britain.—Wharton's Anglia Sacra.—Warton's Hist. of Poetry.—Rerum Angl. Scriptores à Savile.

pointed master of Trinity college in Dublin, and went over thither, though against his will; but the troubles that happened in Ireland at the Revolution forced him back for a time into England; and though he returned after the reduction of that kingdom, yet he resigned his mastership in 1691, and came home, with an intention to quit it no more. In the mean time he sold for 700*l.* his fine collection of MSS. to the curators of the Bodleian library; having before made a present of thirty-five. In 1692 he was presented by sir Edward Turnor to the rectory of Great Hallingbury in Essex, and the same year he married. He was offered about that time the bishopric of Kilmore in Ireland, but refused it; in 1701, however, he accepted that of Raphoe, and was consecrated in Christ-church, Dublin, Aug. 20. He survived his consecration but twelve days, for he died Sept. 2, in his 66th year, and was buried in Trinity college chapel.

All that he published himself was, "An Account of the Porphyry Pillars in Egypt," in the "Philosophical Transactions, No. 161." Some of his "Observations" are printed in "A Collection of curious Travels and Voyages," in two vols. 8vo, by Mr. J. Ray; and thirty-nine of his letters, chiefly written while he was abroad, were published by Dr. T. Smith, at the end of his life.[1]

HURD (RICHARD), an eminent and accomplished prelate, was born at Congreve, in the parish of Penkrich, in Staffordshire, Jan. 13, 1720. He was the second of three children, all sons, of John and Hannah Hurd, whom he describes as "plain, honest, and good people, farmers, but of a turn of mind that might have honoured any rank and any education;" and they appear to have been solicitous to give this son the best and most liberal education. They rented a considerable farm at Congreve, but soon after removed to a larger at Penford, about half-way between Brewood and Wolverhampton in the same county. There being a good grammar-school at Brewood, Mr. Hurd was educated there under the rev. Mr. Hilman, and upon his death under his successor the rev. Mr. Budworth, whose memory our author affectionately honoured in a dedication, in 1757, to sir Edward Littleton, who had also been educated at Brewood school. He continued under this master's care until 1733, when he was admitted of Emanuel college,

[1] Life by Dr. Smith, in Latin, Lond. 1704, 8vo.—Biog. Brit.

Cambridge, but did not go to reside there till a year or two afterwards.

In this college he had the happiness of being encouraged by, and hearing the lectures of, that excellent tutor, Mr. Henry Hubbard, although he had been admitted under another person. He took the degree of B. A. in 1739, proceeded M. A. and was elected fellow in 1742. In June of that year he was ordained deacon in St. Paul's cathedral, London, by Dr. Joseph Butler, bishop of Bristol and dean of St. Paul's, on letters dimissory from Dr. Gooch, bishop of Norwich; and was ordained priest May 20, 1744, in the chapel of Gonvile and Caius college, Cambridge, by the same Dr. Gooch.

Mr. Hurd's first literary performance, as far as can be ascertained, was "Remarks on a late book entitled 'An Enquiry into the rejection of the Christian miracles by the Heathens, by William Weston, B. D.'" 1746. On the peace of Aix-la-Chapelle, in 1748, he contributed some verses to the university collection of 1749. In the same year he took the degree of B. D. and published his "Commentary on Horace's Ars Poetica *," in the preface to which he took occasion to compliment Mr. Warburton in a manner which procured him the acquaintance of that author, who soon after returned the eulogium, in his edition of Pope's works, in which he speaks of Mr. Hurd's Commentary in terms of the highest approbation. Hence arose an intimacy which remained unbroken during the whole of their lives, and is supposed to have had a considerable effect on the opinions of Mr. Hurd, who was long considered as the first scholar in what has been called the Warburtonian school. His Commentary was reprinted in 1757, with the addition of two Dissertations, one on the Province of the Drama, the other on Poetical Imitation, and a letter to Mr. Mason, on the "Marks of Imitation." A fourth edition, corrected and enlarged, was published in 3 vols. 8vo. in 1765, with the addition of another Disser-

* This Commentary endeavours to establish, that Horace writes, in his "Art of Poetry," with systematic order and the strictest method; an idea which has been combated by several critics. Colman's method of accounting for this epistle, publish d in 1783, is thought preferable. On that occasion Dr. Hurd said to Dr. Douglas, the late bishop of Salisbury, "Give my compliments to Colman, and thank him for the handsome manner in which he has treated me, and tell him that I think he is right." Drs. Warton and Beattie were of the same opinion. Yet we know not whether all this much diminishes the value of Dr. Hurd's performance as a piece of miscellaneous criticism.

tation on the idea of universal Poetry; and the whole were again reprinted in 1776. It is needless to add that they fully established Mr. Hurd's character as an elegant, acute, and judicious critic.

In May 1750, by Warburton's recommendation to Dr. Sherlock, bishop of London, Mr. Hurd was appointed one of the Whitehall preachers. At this period the university of Cambridge was disturbed by internal divisions, occasioned by an exercise of discipline against some of its members, who had been wanting in respect to those who were entrusted with its authority. A punishment having been inflicted on some delinquents, they refused to submit to it, and appealed from the vice-chancellor's jurisdiction. The right of the university, and those to whom their power was delegated, becoming by this means the subject of debate, several pamphlets appeared, and among others who signalised themselves upon this occasion, Mr. Hurd was generally supposed to have written "The Academic, or, a disputation on the state of the university of Cambridge, and the propriety of the regulations made in it on the 11th day of May and the 26th day of June 1750, 8vo;" but this was, as we have already remarked, the production of Dr. Green: Mr. Hurd, however, wrote "The opinion of an eminent lawyer (the earl of Hardwicke) concerning the right of appeal from the vice-chancellor of Cambridge to the senate; supported by a short historical account of the jurisdiction of the university; in answer to a late pamphlet, intituled 'An Inquiry into the right of appeal from the vice-chancellor, &c.' By a fellow of a college," 1751, 8vo. This passed through three editions; and being answered, was defended in "A Letter to the Author of a Further Inquiry," 1752, 8vo. It is also preserved in the bishop's works.

In 1751, he published the "Commentary on the Epistle to Augustus;" and a new edition of both Comments, with a dedication to Mr. Warburton, in 1753. In 1752 and 1753, he published two occasional sermons, the one at the assizes at Norwich, on "The Mischiefs of Enthusiasm and Bigotry," and the other, for the charity schools at Cambridge, neither of which has been retained in his works. The friendship which had already taken place between Warburton and Mr. Hurd had from its commencement continued to increase by the aid of mutual good offices; and in 1755 an opportunity offered for the latter

to shew the warmth of his attachment, which he did perhaps with too close an imitation of his friend's manner. Dr. Jortin having, in his "Dissertations," spoken of Warburton with less deference and submission than the claims of an overbearing and confident superiority seemed to demand, Mr. Hurd wrote a keen satire, entitled "The Delicacy of Friendship, a *seventh* dissertation; addressed to the author of the sixth," 1755, 8vo. It has been said, that upon reflection, he was so little satisfied with the warmth of zeal he had displayed on this occasion, that he took great pains to suppress this pamphlet. If so, it is difficult to account for the eagerness with which it was brought forward again in a new edition in 1788, by an eminent living scholar, in a volume entitled "Tracts by Warburton and a Warburtonian." It was this obtrusion, however, for which it would not be easy to assign the most liberal motives, that probably induced the author in his latter days, not only to acknowledge the tract, but to include it among those which he wished to form his collected works.

Although Mr. Hurd's reputation as a polite scholar and critic had been now fully established, his merit had not attracted the notice of the great. He still continued to reside at Cambridge, in learned and unostentatious retirement, till, in Dec. 1756, he became, on the death of Dr. Arnald, entitled to the rectory of Thurcaston, as senior fellow of Emanuel college, and was instituted Feb. 16, 1757. At this place he accordingly entered into residence, and, perfectly satisfied with his situation, continued his studies, which were still principally employed on subjects of polite literature. It was in this year that he published "A Letter to Mr. Mason on the Marks of Imitation," one of his most agreeable pieces of this class, which was afterwards added to the third edition of the "Epistles of Horace." This obtained for him the return of an elegy inscribed to him by the poet, in 1759, in which Mason terms him "the friend of his youth," and speaks of him as seated in "low Thurcaston's sequester'd bower, distant from promotion's view." The same year appeared Mr. Hurd's "Remarks on Hume's Essay on the Natural History of Religion." Warburton appears to have been so much concerned in this tract, that we find it republished by Hurd in the quarto edition of that prelate's works, and enumerated by him in his list of his own works. It appears to have given Hume some uneasiness, and he notices it in his account of his life with much acrimony.

In 1759, he published a volume of "Dialogues on sincerity, retirement, the golden age of Elizabeth, and the constitution of the English government," in 8vo, without his name. In this work he was thought to rank among those writers who, in party language, are called constitutional; but it is said that he made considerable alterations in the subsequent editions*. This was followed by his very entertaining "Letters on Chivalry and Romance," which with his yet more useful "Dialogues on foreign Travel" were republished in 1765, with the author's name, and an excellent preface on the manner of writing dialogue, under the general title of "Dialogues moral and political." In the year preceding, he wrote another of those zealous tracts in vindication of Warburton, which, with the highest respect for Mr. Hurd's talents, we may be permitted to say, have added least to his fame, as a liberal and courteous polemic. This was entitled "A Letter to the Rev. Dr. Thomas Leland, in which his late 'Dissertation on the principles of Human Eloquence' is criticized, and the bishop of Gloucester's idea of the nature and character of an inspired language, as delivered in his lordship's Doctrine of Grace, is vindicated from all the objections of the learned author of the dissertation." This, with Mr. Hurd's other controversial tracts, is republished in vol. VIII. of the late authorized edition of his works, with the following lines, by way of advertisement, written not long before his death —"The controversial tracts, which make up this volume, were written and published by the author at different times, as opportunity invited, or occasion required. Some sharpness of style may be objected to them; in regard to which he apologizes for himself in the words of the poet:

—— Me quoque pectoris
Tentavit in dulci juventa
Fervor ——
—— nunc ego mitibus
Mutare quæro tristia."

With this apology, we return to his well-earned promotions. In 1762, he had the sine-cure rectory of Folkton, near Bridlington, Yorkshire, given him by the lord chancellor (earl of Northington), on the recommendation of

* "Dr. Johnson, however, was unwilling to allow him full credit for his political conversion. I remember when his lordship declined the honour of being archbishop of Canterbury, Johnson said, 'I am glad he did not go to Lambeth; for after all, I fear he is a whig in his heart'." Boswell's Johnson.

Mr. Allen of Prior-Park; and in 1765, on the recommendation of bishop Warburton and Mr. Charles Yorke, he was chosen preacher of Lincoln's-inn; and was collated to the archdeaconry of Gloucester, on the death of Dr. Geekie, by bishop Warburton, in August 1767. On Commencement Sunday, July 5, 1768, he was admitted D. D. at Cambridge; and on the same day was appointed to open the lecture founded by his friend bishop Warburton, for the illustration of the prophecies, in which he exhibited a model worthy of the imitation of his successors. His "Twelve Discourses" on that occasion, which had been delivered before the most polite and crowded audiences that ever frequented the chapel, were published in 1772, under the title of "An Introduction to the Study of the Prophecies concerning the Christian Church, and in particular concerning the Church of Papal Rome;" and raised his character as a divine, learned and ingenious, to an eminence almost equal to that which he possessed as a man of letters; but his notion of a *double sense* in prophecy, which he in general supposes, has not passed without animadversion. This volume produced a private letter to the author from Gibbon the historian, under a fictitious name, respecting the book of Daniel, which Dr. Hurd answered; and the editor of Gibbon's Miscellaneous Works having printed the answer, Dr. Hurd thought proper to include both in the edition of his works published since his death (in 1811). It was not, however, until the appearance of Gibbon's "Miscellaneous Works," that he discovered the real name of his correspondent.

In 1769, Dr. Hurd published "The Select Works of Mr. Abraham Cowley," with a preface and notes, in 2 vols. 8vo. This has not been thought the most judicious of Dr. Hurd's attempts, yet it was too fastidiously objected to, as interfering with the totality of Cowley's works. Dr. Hurd had no intention to sink the old editions; he only selected what he thought most valuable.

In 1775, by the recommendation of lord Mansfield, who had for some time cultivated his acquaintance, and had a high esteem for his talents, he was promoted to the bishopric of Lichfield and Coventry, and consecrated Feb. 12, of that year. On this occasion he received an elegant and affectionate letter of congratulation from the members of Emanuel college, to which he returned an equally elegant and respectful letter of thanks. In this year he edited

a republication of bishop Jeremy Taylor's "Moral Demonstration of the Truth of the Christian Religion," 8vo; and early in 1776, published a volume of "Sermons preached at Lincoln's-inn," which was followed afterwards by a second and third. These added very greatly to the reputation he had derived from his sermons on prophecy, and are equally distinguished by elegant simplicity of style, perspicuity of method, and acuteness of elucidation. On June 5th of this year, he was appointed preceptor to their royal highnesses the prince of Wales, and prince Frederick, now duke of York. Very soon after entering into the episcopal office, appeared an excellent "Charge delivered to the clergy of the diocese of Lichfield and Coventry, at the bishop's primary visitation in 1775 and 1776," and soon after, his "Fast Sermon" for the "American rebellion," preached before the House of Lords. In 1781 he was elected a member of the royal society of Gottingen. It is somewhat remarkable that he did not belong to that of London.

On the death of the bishop of Winchester, Dr. Thomas, in May 1781, bishop Hurd received a gracious message from his majesty, with the offer of the see of Worcester (vacant by the promotion of bishop North to Winchester), and of the clerkship of the closet, in the room of Dr. Thomas, both which he accepted. On his arrival at Hartlebury castle, one of the episcopal seats of Worcester, he resolved to put the castle into complete order, and to build a library, which was much wanted. The library was accordingly finished in 1782, and furnished with a collection of books, the property of his lately deceased friend bishop Warburton, which he purchased. To these he afterwards made several considerable additions, and bequeathed the whole of his own collection. On the death of Dr. Cornwallis, archbishop of Canterbury, in 1783, bishop Hurd had the offer of the archbishopric from his majesty, with many gracious expressions, and was pressed to accept it: but he humbly begged leave to decline it, "as a charge not suited to his temper and talents, and much too heavy for him to sustain, especially in these times," alluding to the political distractions arising from a violent conflict between Mr. Pitt and Mr. Fox, and their respective supporters. The king was pleased not to take offence at this freedom, and then to enter with Dr. Hurd into some confidential conversation on the subject. "I took the liberty,"

said the good bishop to Mr. Nichols, when relating this affair, "of telling his majesty, that several much greater men than myself had been contented to die bishops of Worcester; and that I wished for no higher preferment."

In the end of February 1788, was published in 7 vols. 4to, a complete edition of the Works of bishop Warburton, prepared by our prelate, but who did not publish the "Life" until 1795. In March 1788, a fine gold medal was given to him by his majesty at the queen's house; the king's head on one side; the reverse was taken from the bishop's seal (a cross with the initials on a label, I. N. R. I. a glory above, and the motto below ἐκ πίστεως), which his majesty chanced to see and approved. The die was cut by Mr. Burch, and the medal designed for the annual prize-dissertation on theological subjects, in the university of Gottingen. In the summer of the same year he was honoured with a visit from their majesties at Hartlebury castle.

In 1795 the life of bishop Warburton appeared under the title of "A Discourse, by way of general preface to the quarto edition of bishop Warburton's works; containing some account of the life, writings, and character of the author." Of this work, which excited no common portion of curiosity, the style is peculiarly elegant and pure, but the whole is too uniform in panegyric not to render the author liable to the suspicion of long-confirmed prejudices. Even the admirers both of Warburton and Hurd would have been content with less effort to magnify the former at the expence of all his contemporaries; and conscious that imperfection is the lot of all, expected that age and reflection would have abated, if not wholly extinguished, the unscholarlike animosities of former times. But in this all were disappointed; and it was with regret they saw the worst characteristics of Warburton, his inveterate dislikes, his strong contempt, and sneering rancour, still employed to perpetuate his personal antipathies; and employed, too, against such men as Lowth and Secker. If these were the feelings of the friends who venerated Warburton, and who loved Hurd, others who never had much attachment to Warburton, or his school, found little difficulty in accumulating charges of gross partiality, and illiberal language, against his biographer. This much may be sufficient in noticing this life as the production of Dr. Hurd. It will come hereafter to be more particularly noticed as regarding Warburton.

The remainder of bishop Hurd's life appears to have been spent in the discharge of his episcopal duties, as far as his increasing infirmities would permit; in studious retirement; and often in lamenting the loss of old and tried friends. So late as the first Sunday in February before his death, though then declining in health and strength, he was able to attend his parish church, and to receive the sacrament. Free from any painful or acute disorder, he gradually became weaker, but his faculties continued perfect. After a few days' confinement to his bed, he expired in his sleep, on Saturday morning, May 28, 1808, having completed four months beyond his eighty-eighth year. He was buried in Hartlebury church-yard, according to his own directions.—As a writer, Dr. Hurd's taste, learning, and genius, have been universally acknowledged, and although a full acquiescence has not been given in all his opinions, he must be allowed to be every where shrewd, ingenious, and original. Even in his sermons and charges, while he is sound in the doctrines of the church, his arguments and elucidations have many features of novelty, and are conveyed in that simple, yet elegant style, which renders them easily intelligible to common capacities. Dr. Hurd's private character was in all respects amiable. With his friends and connexions he obtained the best eulogium, their constant and warm attachment; and with the world in general, a kind of veneration, which could neither be acquired nor preserved, but by the exercise of great virtues. One of his last employments was to draw up a series of the dates of his progress through life. It is to be lamented he did not fill up this sketch. Few men were more deeply acquainted with the literary history of his time, or could have furnished a more interesting narrative. Much of him, however, may be seen in his Life of Warburton, and perhaps more in the collection of Warburton's "Letters" to himself, which he ordered to be published after his death, for the benefit of the Worcester Infirmary. Of this only 250 copies were printed, to correspond with the 4to edition of Warburton's works, but it has since been reprinted in 8vo.

Dr. Hurd was early an admirer of Addison, and although afterwards seduced into the love of a style more flighty and energetic, maturer judgment led him back to the favourite of his youth. "His taste is so pure," Dr. Hurd says in a letter to Mason, "and his Virgilian prose (as Dr. Young

styles it) so exquisite, that I have but now found out, at the close of a critical life, the full value of his writings." This letter is dated 1770; and the author, whose life was then far from its close, employed his leisure hours in preparing an edition of Addison's works, which he left quite ready for the press. It was published accordingly in six handsome volumes, 8vo, with philological notes. These are accounted for in a very short address prefixed in these words: "Mr. Addison is generally allowed to be the most correct and elegant of all our writers; yet some inaccuracies of style have escaped him, which it is the chief design of the following notes to point out. A work of this sort, well executed, would be of use to foreigners who study our language; and even to such of our countrymen as wish to write it in perfect purity." This is followed by an elegant Latin inscription to Addison, written in 1805, by which we learn that he intended this edition as a monument to Addison—"Hoc monumentum sacrum esto." In the same year, 1810, a new edition of the works of bishop Warburton appeared, according to Dr. Hurd's directions; and, for the first time, an edition of his own works, in 8 vols. 8vo, consisting of his critical works, moral and political dialogues, his sermons, and controversial tracts.[1]

HURDIS (JAMES), an ingenious poet, and very amiable man, the son of James Hurdis, gent. was born at Bishopstone in Sussex in 1763. His father dying, and leaving his mother in no affluent circumstances, with seven children, seems to have laid the foundation of that extreme tenderness and liberality of brotherly affection which formed the most striking feature in the character of Mr. Hurdis. He was educated at Chichester school, where being of a delicate constitution, he seldom partook in the juvenile sports of his school companions, but generally employed his hours of leisure in reading. His inclination to poetry soon appeared in various juvenile compositions, and he contracted at the same time a fondness for the sister art, music, which ended in his being a very considerable performer on several instruments. Before he left school, he nearly completed the building of an organ, an instrument he preferred to all others.

In 1780 he was entered a commoner of St. Mary-hall, Oxford; and at the election in 1782, was chosen a demy

[1] Minutes of his Life prefixed to his Works.—Nichols's Bowyer.

of St. Mary Magdalen college. Here his studies, which were close and uninterrupted, were encouraged, and his amiable character highly respected, by Dr. Horne, president of Magdalen, and his successor Dr. Routh, by Dr. Sheppard, Dr. Rathbone, and others. About 1784 he went to Stanmer in Sussex, where he resided for some considerable time as tutor to the late earl of Chichester's youngest son, the hon. George Pelham, now bishop of Exeter. In May 1785, having taken his bachelor's degree, he retired to the curacy of Burwash in Sussex, which he held for six years, but in the interim, in 1786, was elected probationer fellow of Magdalen, and the following year took his master's degree. Finding himself now sufficiently enabled to assist his mother in the support of her family, he hired a small house, and took three of his sisters to reside with him. In 1788, he first appeared before the public as a poet, in "The Village Curate," the reception of which far exceeded his expectations, a second edition being called for the following year. This poem, although perhaps not highly finished, contained so many passages of genuine poetry, and evinced so much elegance, taste, and sense, as to pass through the ordeal of criticism with great applause, and to be considered as the earnest of future and superior excellence. Such encouragement induced the author to publish in 1790, his "Adriano, or the first of June," which was followed in a short time by his "Panthea," "Elmer and Ophelia," and the "Orphan Twins," all which were allowed to confirm the expectations of the public, and place the author in an enviable rank among living poets. These were followed by two publications, connected with his profession; "A short critical Disquisition on the true Meaning of the word תגריפו, found in Gen. i. 21, 1790," and "Select critical Remarks upon the English version of the first ten chapters of Genesis." In 1791, through the interest of the earl of Chichester, he was appointed to the living of Bishopstone; and about the same time wrote his tragedy of "Sir Thomas More," a poem of considerable merit, but not intended for the stage. In 1792, he was deprived by death of his favourite sister Catherine, whose elegant mind he frequently pourtrayed in his works, under the different appellations of Margaret and Isabel. On this affliction he quitted his curacy, and returned with his two sisters to Bishopstone. Here the trouble of his mind was considerably alleviated by an affec-

tionate invitation from his much-esteemed friend Mr. Hayley to visit Eartham, where he had the pleasing satisfaction of becoming personally known to Cowper, the celebrated poet, with whom he had maintained a confidential correspondence for some years.

In 1792, he published his "Cursory Remarks upon the arrangement of the plays of Shakspeare, occasioned by reading Mr. Malone's Essay on the chronological order of those celebrated pieces;" which showed that he had bestowed much attention on this curious subject. In April 1793, he went to Oxford, and with two of his sisters, resided in a small house at Temple Cowley. In November of the same year, he was elected professor of poetry in that university, and in the year following took the degree of B. D. On being elected professor, he published a specimen of some intended lectures on English poetry, and meant to have published the lectures themselves, a few of which he printed at a private press, but the scheme was dropped for want of encouragement. In 1797 he took his degree of D. D. and in 1799, married Harriet, daughter of Hughes Minet, esq. of Fulham, Middlesex. In 1800 he published his "Favourite Village," and the same year his "Twelve Dissertations on the Nature and Occasion of Psalm and Prophecy," 8vo, in which he displays much ingenuity and acumen, as in all his publications, but has in some instances yielded too much to the hypotheses which arise from a fertile imagination, and are repugnant to the genius of the Hebrew criticism, and the rules of Hebrew grammar. Dr. Hurdis's fame seems indeed more solidly established on his poetical than his critical works.

Dr. Hurdis died Dec. 23, 1801, after a very short illness, in his thirty-eighth year, leaving a widow and two sons, and a posthumous daughter. He was buried, by his own desire, at Bishopstone. As few men bore so excellent a character in every station and duty of life, few have been more generally lamented. In 1808, a correct and elegant edition of his "Poems," in 3 vols. was printed at the university-press, Oxford, encouraged by a very large list of subscribers. They have since been partly reprinted, and are likely to retain their popularity.[1]

HURE (CHARLES), a French divine of some eminence, was born at Champigny-sur-Youne, in 1639, the son of a

[1] Life prefixed by Miss Hurdis to the Oxford edition of his Poems.—Hayley's Life of Cowper.—Monthly Review, &c.

labourer. He made it his object to know every thing that could throw any light upon theology; and with this view he studied the oriental languages. He was a member of the learned society of Port-Royal, where he imbibed at once his zeal for religion and for letters. He was afterwards professor of the learned languages in the university of Paris, and principal of the college of Boncourt. He died in 1717. There are extant by him, 1. A Dictionary of the Bible, 2 vols. folio, less full, and less complete, than that of Calmet, published in 1715. 2. An edition of the Latin Testament, with notes, which are much esteemed, 2 vols. 12mo. 3. "A French translation of the former, with the notes from the Latin augmented, 1702, 4 vols. 12mo. 4. "A Sacred Grammar," with rules for understanding the literal sense of the Scripture. He was considered as a Jansenist; and by some said to be only Quesnel a little moderated.[1]

HUSS (JOHN), a celebrated divine and martyr, was born at a town in Bohemia, called Hussenitz, about 1376, and liberally educated in the university of Prague. Here he took the degree of B. A. in 1393, and that of master in 1395; and we find him, in 1400, in orders, and a minister of a church in that city. About this time the writings of our countryman Wickliffe had spread themselves among the Bohemians, which was owing to the following circumstance: Queen Anne, the wife of Richard II. of England, was daughter to the emperor Charles IV. and sister to Wenceslaus king of Bohemia, and Sigismund emperor of Germany. She was a princess of great piety, virtue, and knowledge, nor could she endure the implicit service and devotion of the Romish church. Her death happened in 1394, and her funeral was attended by all the nobility of England. She had patronized Wickliffe, and after her death, several of Wickliffe's books were carried by her attendants into Bohemia, and were the means of promoting the reformation there. They had also been carried into the same country by Peter Payne, an Englishman, one of his disciples, and principal of Edmund-hall. Fox mentions another person, a young nobleman of Bohemia, who had studied some time at Oxford, and carried home with him several of Wickliffe's tracts. They were particularly read by the students at Prague, among the chief of whom

[1] Moreri.—Dict. Hist.

was Huss; who, being much taken with Wickliffe's notions, began to preach and write with great zeal against the superstitions and errors of the church of Rome. He succeeded so far, that the sale of indulgences gradually decreased among the Bohemians; and the pope's party declared, that there would soon be an end of religion, if measures were not taken to oppose the restless endeavours of the Hussites. With a view, therefore, of preventing this danger, Subinco, the archbishop of Prague, issued forth two mandates in 1408; one, addressed to the members of the university, by which they were ordered to bring together all Wickliffe's writings, that such as were found to contain any thing erroneous or heretical might be burnt; the other, to all curates and ministers, commanding them to teach the people, that, after the consecration of the elements in the holy Sacrament, there remained nothing but the real body and blood of Christ, under the appearance of bread and wine. Huss, whose credit and authority in the university were very great, as well for his piety and learning, as on account of considerable services he had done, found no difficulty in persuading many of its members of the unreasonableness and absurdity of these mandates: the first being, as he said, a plain encroachment upon the liberties and privileges of the university, whose members had an indisputable right to possess, and to read all sorts of books; the second, inculcating a most abominable error. Upon this foundation they appealed to Gregory XII. and the archbishop Subinco was summoned to Rome. But, on acquainting the pope that the heretical notions of Wickliffe were gaining ground apace in Bohemia, through the zeal of some preachers who had read his books, a bull was granted him for the suppression of all such notions in his province. By virtue of this bull, Subinco condemned the writings of Wickliffe, and proceeded against four doctors, who had not complied with his mandate in bringing in their copies. Huss and others, who were involved in this sentence, protested against this procedure of the archbishop, and appealed from him a second time, in June 1410. The matter was then brought before John XXIII. who ordered Huss, accused of many errors and heresies, to appear in person at the court of Rome, and gave a special commission to cardinal Colonna to cite him. Huss, however, under the protection and countenance of Wenceslaus king of Bohemia, did not appear, but

sent three deputies to excuse his absence, and to answer all which should be alledged against him. Colonna paid no regard to the deputies, nor to any defence they could make; but declared Huss guilty of contumacy to the court of Rome, and excommunicated him for it. Upon this the deputies appealed from the cardinal to the pope, who commissioned four other cardinals to examine into the affair. These commissaries not only confirmed all that Colonna had done, but extended the excommunication, which was limited to Huss, to his friends and followers: they also declared him an Heresiarch, and pronounced an interdict against him.

All this time, utterly regardless of what was doing at Rome, Huss continued to preach and write with great zeal against the errors and superstitions of that church, and in defence of Wickliffe and his doctrines. His discourses were pointed directly against the pope, the cardinals, and the clergy of that party; and at the same time he published writings, to shew the lawfulness of exposing the vices of ecclesiastics. In 1413, the religious tumults and seditions were become so violent, that Subinco applied to Wenceslaus to appease them. Wenceslaus banished Huss from Prague; but still the disorders continued. Then the archbishop had recourse to the emperor Sigismond, who promised him to come into Bohemia, and assist in settling the affairs of the church; but, before Sigismond could be prepared for the journey, Subinco died in Hungary. About this time bulls were published by John XXIII. at Prague against Ladislaus king of Naples; in which a crusade was proclaimed against that prince, and indulgences promised to all who would go to the war. This furnished Huss, who had returned to Prague upon the death of Subinco, with a favourable occasion of preaching against indulgences and crusades, and of refuting these bulls: and the people were so affected and inflamed with his preaching, that they declared pope John to be Antichrist. Upon this, some of the ringleaders among the Hussites were seized and imprisoned; which, however, was not consented to by the people, who were prepared to resist, till the magistrate had promised that no harm should happen to the prisoners; but the Hussites discovering that these persons had been executed in prison, took up arms, rescued their bodies, and interred them honourably, as martyrs, in the church of Bethlehem, which

was Huss's church. Huss, says Mr. Gilpin, discovered on this occasion a true Christian spirit. The late riot had given him great concern; and he had now so much weight with the people as to restrain them from attempting any farther violence, whereas, at the sound of a bell, he could have been surrounded with thousands, who might have laughed at the police of the city.

Matters were in this state at Prague and in Bohemia, till the council of Constance was called; where it was agreed between the pope and the emperor, that Huss should appear and give an account of himself and his doctrine. The emperor promised him security against any danger, and that nothing should be attempted against his person; upon which he set out, after declaring publicly, that he was going to the council of Constance, to answer the accusations that were formed against him; and challenging all people who had any thing to except to his life and conversation, to do it without delay. He made the same declaration in all the towns through which he passed, and arrived at Constance, Nov. 3, 1414. Here he was accused in form, and a list of his heretical tenets laid before the pope and the prelates of the council. He was summoned to appear the twenty-sixth day after his arrival; and declared himself ready to be examined, and to be corrected by them, if he should be found to have taught any doctrine worthy of censure. The cardinals soon after withdrew to deliberate upon the most proper method of proceeding against Huss; and the result of their deliberations was, that he should be imprisoned. This accordingly was done, notwithstanding the emperor's parole for his security; nor were all his prince's endeavours afterwards sufficient to release him, though he exerted himself to the utmost. Huss was removed from prison to prison for six months, suffering great hardships from those who had the care of him; and at last was condemned of heresy by the council in his absence, and without a hearing, for maintaining that the Eucharist ought to be administered to the people in both kinds. The emperor, in the mean time, complained heavily of the contempt that was shewn to himself, and of the usage that was employed towards Huss; insisting, that Huss ought to be allowed a fair and public hearing. In pretended compliance with this, he was on the 5th and 7th of June 1415, brought before the council, and permitted to say what he could in behalf of himself

and his doctrines; but every thing was carried on with noise and tumult, and Huss soon given to understand that they were not disposed to hear any thing from him but a recantation of his errors; which, however, he absolutely refused, and was ordered back to prison. On July 6, he was brought again before the council, where he was condemned of heresy, and ordered to be burnt. The ceremony of his execution was this: he was first stripped of his sacerdotal vestments by bishops nominated for that purpose; next he was formally deprived of his university-degrees; then he had a paper-crown put upon his head, painted round with devils, and the word heresiarch inscribed in great letters; then he was delivered over to the magistrate, who burnt him alive, after having first burnt his books at the door of the church. He died with great firmness and resolution; and his ashes were afterwards gathered up and thrown into the Rhine. His writings, which are very numerous and learned, were collected into a body and published, 1558, in two volumes folio, under this title, "Joannis Hussi Opera, quæ extant." To preserve his memory, it is said that the 7th of July was, for many years, held sacred among the Bohemians. In some places large fires were lighted in the evening of that day upon the mountains, to preserve the memory of his sufferings; round which the country people would assemble and sing hymns. Huss, although a martyr for the opinions of Wickliffe, did not imbibe the whole of them. He was in most points a strenuous Calvinist, if we may anticipate the epithet, but neither he nor Jerom of Prague denied the real presence in the eucharist, and transubstantiation. It is said that at his execution he asked the excutioner, "Are you going to burn a *goose*?" (the meaning of Huss in the Bohemian language) "In one century you will have a *swan* you can neither roast nor boil." This was afterwards interpreted to mean Luther, who had a swan for his arms. Much of Huss's writings are in Fox, Gilpin, and other ecclesiastical writers.[1]

HUSSEY (GILES), a distinguished artist, was the sixth, but only surviving son and heir of John Hussey of Marnhull, esq. descended from a very ancient family, and was born at Marnhull (in Dorsetshire), Feb. 10, 1710. At

[1] Gilpin's Life.—Cave.—Freheri Theatrum, &c.—See an engraving of his medal, Gent. Mag. vol. LIX. p. 1002.

seven years of age he was sent by his father, who was a Roman catholic, to Doway for his education, where he continued two years. He then was removed to St. Omer's, where he pursued his studies for three years more. His father, though willing to afford him some education, yet designed him for trade; to which, perhaps, he was the more inclined, as a near relation, in the commercial world, offered to take him under his protection and care. Though from a sense of parental authority, and filial obedience, Mr. Hussey did not at first openly oppose this design, yet it was so repugnant to his natural turn and bent, that he found his mind greatly embarrassed and perplexed; but after some opposition, his father very wisely yielded to his son's request, to be permitted to follow the direction of his genius; and for that end he placed him under the care and tuition of Mr. Richardson, the painter; with whom he continued scarcely a month; revolting at the idea and proposal of being kept in the bondage of apprenticeship for seven years. He then commenced pupil at large under one Damini, a Venetian artist, esteemed one of the best painters at that time in England, with whom he continued nearly four years. During this time he was principally employed in copying pictures, and finishing those of his master, whom he assisted in painting the ornaments of the cathedral of Lincoln. During their work, on a scaffold nearly twenty feet high, as Mr. Hussey was drawing back to see the effects of his pencil, he would have fallen, had not his master saved him as ingeniously as affectionately, and at some risque to himself. Mr. Hussey entertained such a sense of his master's humanity and kindness, that he could not bear the thought of being separated from him, and therefore requested permission of his father for Damini to attend him whilst pursuing his studies in Italy. This he obtained; and under the care and direction of the Venetian, our young and inexperienced pupil set out for the seat of science and genius; bending first his course for Bologna. But, soon after their arrival, the poor unsuspecting pupil found that one act of friendship is by no means a sure pledge of another; Damini having in a few days decamped, taking with him all his pupil's money and the best of his apparel. Mr. Hussey was, however, kindly relieved from this state of distress by signor Gislonzoni, who had been ambassador from

the States of Venice to the court of London, and now became his friend and protector.

Mr. Hussey prosecuted his studies at Bologna for three years and a half, and then removed to Rome, where he was received with the most obliging courtesy by a celebrated artist, Hercule Lelli, who, refusing any compensation, imparted to him in the most friendly manner all that he knew of the art. This did not entirely satisfy Mr. Hussey, who seems to have aimed at establishing some fixed and unerring principles: hence he was led into a search after theory, which ended, although he knew nothing of music, in his adopting the ancient hypothesis of musical or harmonic proportions, as being the governing principle of beauty, in all forms produced by art, and even by nature. Delighted with this discovery, as he thought it, he continued his studies at Rome with increasing pleasure and reputation. At length, in 1737, he returned to his friends in England, with whom he resided till 1742, when he went to London, where he submitted to the drudgery (as he used to call it) of painting portraits for his subsistence.

Whilst thus employed, our artist met with great opposition and very illiberal treatment from those to whom, in the simplicity of his heart, he communicated his principles, as well as from those whose professional pride was piqued, and envy excited, by those masterly, elegant, and graceful performances which were the result of these principles. The meek spirit of Hussey, as well as his pride of conscious superiority, could ill bear the treatment both himself and his performances met with from the envy of those who depreciated their merit. This, as he often complained, affected him deeply; and so depressed his spirits, and repressed his ardour, as to give him a disgust to the world, and almost a dislike to his profession, and his temper, though not rendered sour and morose, was certainly exasperated. After conflicting with this and other difficulties and misfortunes, Mr. Hussey left London in the month of October 1768, and retired for three years into the country, to recover his health and spirits; and having at length, by the death of his elder brother, Mr. Hussey, in 1773, succeeded to possession of his paternal estate at Marnhull, he resided there in affluence, ease, and content, and pursued his favourite studies, and amusements of gardening, till the autumn of 1787; when, from motives purely

of a religious nature (after having transferred and resigned all his worldly possessions to a near relation) he retired to Beaston, near Ashburton, in Devonshire; at which place, in the month of June 1788, as he was working in the garden in a very sultry day, he suddenly fell, and expired.

The great merit of Mr. Hussey's pencil drawings from life was, that he has preserved the best characteristic likenesses of any artist whatever. And, with respect to those of mere fancy, no man ever equalled him in accuracy, elegance, simplicity, and beauty. The academical drawings he left at Bologna, notwithstanding the school has been often purged, as it is called, by removing old drawings to make room for those of superior merit, are still shewn on account of their superior merit.

Mr. Barry, that ingenious and liberal artist, whose great work in the paintings which adorn the large room at the Society of Arts in the Adelphi, together with his description of these paintings, do no less honour to himself than to his country, has, among other illustrious characters, thought Mr. Hussey entitled to an eminent place in his Elysium, and thus notices him: "Behind Phidias, I have introduced Giles Hussey, a name that never occurs to me without fresh grief, shame, and horror, at the mean, wretched cabal of mechanics, for they deserve not the name of artists; and their still meaner runners, and assistants, that could have co-operated to cheat such an artist out of the exercise of abilities, that were so admirably calculated to have raised this country to an immortal reputation, and for the highest species of excellence. Why will the great, who can have no interest but in the glory of their country, why will they suffer any dirty, whispering medium to interfere between them and such characters as Mr. Hussey, who appears to have been no less amiable as a man, than he was admirable as an artist?

"The public are likely never to know the whole of what they have lost in Mr. Hussey. The perfections that were possible to him, but a very few artists can conceive; and it would be time lost to attempt giving an adequate idea of them in words.

"My attention was first turned to this great character by a conversation I had, very early in life, with Mr. Stuart, better known by the name of Athenian Stuart, an epithet richly merited by the essential advantages Mr. Stuart had rendered the public, by his establishing just ideas, and a

true taste for the Grecian arts. The discourses of this truly intelligent and very candid artist, and what I saw of the works of Hussey, had altogether made such an impression on my mind, as may be conceived, but cannot be expressed. With fervour I went abroad, eager to retrace all Hussey's steps, through the Greeks, through Rafaelle, through dissected nature, and to add to what he had been cruelly torn away from, by a laborious, intense study and investigation of the Venetian school. In the hours of relaxation, I naturally endeavoured to recommend myself to the acquaintance of such of Mr. Hussey's intimates as were still living: they always spoke of him with delight. And from the whole of what I could learn abroad, added to the information I received from my very amiable and venerable friend Mr. Moser since my return, Mr. Hussey must have been one of the most amiable, friendly, and companionable men, and the farthest removed from all spirit of strife and contention."

Mr. Edwards and Mr. Fuseli have spoken less respectfully of Hussey. The latter says, that "disdaining portraiture, discountenanced in history, Hussey was reduced to the solitary patronage of the then duke of Northumberland, who, says Edwards, 'offered to receive him into his family, and to give him a handsome pension, with the attendance of a servant, upon condition that he should employ his talents chiefly,' though not exclusively, 'for the duke. This offer he rejected, because the duke did not comply with the further request of keeping a priest for him in the house.' Hussey, a bigot in religion, was attached to the creed of Rome; but had he not been so, commissions and patronage, almost confined to drawing copies, even from the antique, was certainly sufficiently provoking for a man of an original turn, to be rejected." It is not strictly true, however, that the duke of Northumberland was his only patron. Mr. Duane was another, who possessed many of his works. Mr. West bought some penciled heads at Mr. Duane's sale, and said of one of them, that "he would venture to show it against any head, ancient or modern; that it was never exceeded, if ever equalled; and that no man had ever imbibed the true Grecian character and art deeper than Giles Hussey."[1]

[1] Nichols's Bowyer, an interesting memoir by Francis Webb, esq.—Edwards's Supplement to Walpole's Anecdotes.—Pilkington, by Fuseli.

HUTCHESON (Dr. FRANCIS), a philosopher of the Shaftesbury school, was the son of a dissenting minister in Ireland, and was born Aug. 8, 1694. He discovered early a superior capacity, and ardent thirst after knowledge; and when he had gone through his school-education, was sent to an academy to begin his course of philosophy. In 1710 he removed from the academy, and entered a student in the university of Glasgow in Scotland. Here he renewed his study of the Latin and Greek languages, and applied himself to all parts of literature, in which he made a progress suitable to his uncommon abilities. Afterwards he turned his thoughts to divinity, which he proposed to make the peculiar study and profession of his life, and for the prosecution of this he continued several years longer at Glasgow.

He then returned to Ireland; and, entering into the ministry, was just about to be settled in a small congregation of dissenters in the north of Ireland, when some gentlemen about Dublin, who knew his great abilities and virtues, invited him to set up a private academy in that city, with which he complied, and met with much success. He had been fixed but a short time in Dublin, when his singular merits and accomplishments made him generally known; and his acquaintance was sought by men of all ranks, who had any taste for literature, or any regard for learned men. Lord Molesworth is said to have taken great pleasure in his conversation, and to have assisted him with his criticisms and observations upon his "Enquiry into the Ideas of Beauty and Virtue," before it came abroad. He received the same favour from Dr. Synge, bishop of Elphin, with whom he also lived in great friendship. The first edition of this performance came abroad without the author's name, but the merit of it would not suffer him to be long concealed. Such was the reputation of the work, and the ideas it had raised of the author, that lord Granville, who was then lord-lieutenant of Ireland, sent his private secretary to inquire at the bookseller's for the author; and when he could not learn his name, he left a letter to be conveyed to him: in consequence of which Mr. Hutcheson soon became acquainted with his excellency, and was treated by him, all the time he continued in his government, with distinguished marks of familiarity and esteem.

From this time he began to be still more courted by men of distinction, either for rank or literature, in Ireland.

Abp. King held him in great esteem; and the friendship of that prelate was of great use to him in screening him from two attempts made to prosecute him, for taking upon him the education of youth, without having qualified himself by subscribing the ecclesiastical canons, and obtaining a license from the bishop. He had also a large share in the esteem of the primate Boulter, who, through his influence, made a donation to the university of Glasgow of a yearly fund for an exhibitioner, to be bred to any of the learned professions. A few years after his Inquiry into the Ideas of Beauty and Virtue, his "Treatise on the Passions" was published: these works have been often reprinted, and always admired both for the sentiment and language, even by those who have not assented to the philosophy of them, nor allowed it to have any foundation in nature. About this time he wrote some philosophical papers, accounting for laughter in a different way from Hobbes, and more honourable to human nature, which were published in the collection called "Hibernicus's Letters." Some letters in the "London Journal," 1728, subscribed Philaretus, containing objections to some parts of the doctrine in "The Enquiry," &c. occasioned his giving answers to them in those public papers. Both the letters and answers were afterwards published in a separate pamphlet.

After he had taught in a private academy at Dublin for seven or eight years with great reputation and success, he was called in 1729 to Scotland, to be professor of philosophy at Glasgow. Several young gentlemen came along with him from the academy, and his high reputation drew many more thither both from England and Ireland. After his settlement in the college, the profession of moral philosophy was the province assigned to him; so that now he had full leisure to turn all his attention to his favourite study, human nature. Here he spent the remainder of his life in a manner highly honourable to himself, and ornamental to the university of which he was a member. His whole time was divided between his studies and the duties of his office; except what he allotted to friendship and society. A firm constitution, and a pretty uniform state of good health, except some few slight attacks of the gout, seemed to promise a longer life; yet he did not exceed his 53d year, dying in 1747. He was married soon after his settlement in Dublin, to Mrs. Mary Wilson, a gentleman's daughter in the county of Longford; by whom he

left behind him one son, Francis Hutcheson, M. D. By this gentleman was published, from the original MS. of his father, "A System of Moral Philosophy," in three books, Glasgow, 1755, 2 vols. 4to. To which is prefixed, "Some account of the Life, Writings, and Character of the Author," by Dr. Leechman, professor of divinity in the same university. Dr. Hutcheson's system of morals is, in its foundation, very nearly the same with that of lord Shaftesbury. He agrees with the noble author in asserting a distinct class of the human affections, which, while they have no relation to our own interest, propose for their end the welfare of others; but he makes out his position rather more clearly than Shaftesbury, who cannot exclude somewhat of the *selfish* as the spring of our benevolent emotions. Hutcheson maintains, that the pleasure arising from the performance of a benevolent action, is not the ruling principle in prompting to such actions; but that, independently of the selfish enjoyment, which is allowed in part to exist, there is in the human mind a calm desire of the happiness of all rational beings, which is not only consistent with, but of superior influence in regulating our conduct, to the desire of our own happiness; insomuch that, whenever these principles come into opposition, the *moral sense* decides in favour of the former against the latter. Dr. Hutcheson deduced all moral ideas from what he calls a *moral sense*, implanted in our natures, or an instinct like that of self-preservation, which, independently of any arguments taken from the reasonableness and advantages of any action, leads us to perform it ourselves, or to approve it when performed by others; and this moral sense he maintained to be the very foundation of virtue. His hypothesis was new, but whether much better than other theories of the same kind, may be questioned. His fame, in the opinion of an eminent author, rests now chiefly on the traditionary history of his academical lectures, which appear to have contributed very powerfully to diffuse, in Scotland, that taste for analytical discussion, and that spirit of liberal inquiry, to which the world is indebted for some of the most valuable productions of the eighteenth century."[1]

HUTCHINS (JOHN), a topographical historian, the son of the rev. Richard Hutchins, was born in the parish of

[1] Biog. Brit. Supplement.—Tytler's Life of Kames.—Stewart's Life of Dr. Adam Smith.

Bradford Peverel, Sept. 21, 1698. His father was rector of All Saints in Dorchester, and curate of Bradford Peverel. His income was small, and his son's education was suited to the frugality of the station in which he was born. He appears to have been sent early to the grammar-school at Dorchester, where his master was the rev. Mr. Thornton, rector of West Stafford, whom he afterwards mentioned with gratitude, as behaving to him with the kindest attention, and as a second parent. He was afterwards sent to Oxford, where his residence was not long; for he took his master of arts degree at Cambridge, a proof that he had not kept a statutable residence for that degree in his own university, by applying to another in which none is required; and it is also a proof that he determined in Oxford; for, unless that exercise be performed, a certificate of a bachelor of arts degree is never granted. He was matriculated in Easter term, 1718, from Hart-hall, now Hertford college; but was afterwards removed by a *bene discessit* to Baliol college; and, as it appears by their books, he was admitted a member of that society in Easter term, April 10, 1719, and was regularly admitted to the degree of bachelor of arts in Lent term, Jan. 18, 1721-2. He was a determining bachelor in the same term; so that his whole residence in the university did not exceed four years; yet the friendships he contracted in both societies of which he was a member, continued with life; of which Mr. Charles Godwyn, fellow of Baliol college, was an instance in one; and his tutor, Mr. Davis, vice-principal of Hart-hall, in the other; and in what esteem he held both the one and the other, different passages in his "History" evince.

He was soon after admitted into holy orders, and became curate and usher to the rev. George Marsh, rector of Burleston, vicar of Milton Abbas, and master of the free grammar school of Milton Abbas. This engagement at Milton procured him the acquaintance of Jacob Bancks, esq. then the possessor of that estate, by whose interest he obtained in 1729 the rectory of Swyre, and in 1733 the rectory of Melcombe Horsey. About this time he began first to engage in the study of antiquities, and having a competent income, was enabled to pursue it with the less interruption, as an incurable deafness prevented his enjoying the pleasures of society. In 1744 he was presented to the living of Wareham, which was attended with a considerable increase in his clerical duties; yet without ever

relaxing in his attention to these, he continued to accumulate materials for the history of his native county, and entered into an extensive correspondence with gentlemen most likely to assist his researches. He had many difficulties, however, to encounter. He was himself rather a man of diligence than of extraordinary genius; his collections were many years making, and a great part of them fell into his hands on the death of a prior collector. The book, however, which he did not live to see published, was most liberally conducted through the press, by a very handsome subscription of the gentlemen of the county, and the kind patronage of Dr. Cuming and Mr. Gough, for the benefit of the author's widow and daughter. Several articles were added, relative to the antiquities and natural history; and such a number of beautiful plates were contributed by the gentlemen of the county, that (only 600 copies having been printed, a number not quite sufficient for the subscribers) the value of the book increased, immediately after publication, to twice the original price, which was only a guinea a volume. The title of it is, "The History and Antiquities of the County of Dorset, compiled from the best and most ancient historians, *Inquisitiones post mortem*, and other valuable Records and MSS. in the public offices, libraries, and private hands; with a Copy of Domesday-book and the Inquisitio Gheldi for the county: interspersed with some remarkable particulars of Natural History, and adorned with a correct map of the county, and views of antiquities, seats of the nobility and gentry," Lond. 1774, 2 vols. folio.

In the decline of life, when he had a reasonable prospect of seeing his "History" through the press, he was seized with a paralytic stroke, which greatly debilitated him, and hastened his dissolution, which took place June 21, 1773. He was buried in St. Mary's church at Wareham, in the ancient chapel under the south aile of the church. He married Anne, daughter of the rev. Thomas Stephens, formerly rector of Pimperne, by whom he had issue one daughter, who was married to the late John Bellasis, esq. major-general of artillery in the service of the East-India company, who died at Bombay in 1808. The profit arising from his "History," was the chief provision Mr. Hutchins made for his family. A second edition was brought forwards, of which vol. I. was published in 1796, and vol. II. in 1803, under the auspices of gen. Bellasis, who expended a large

sum to promote the undertaking, and with the assistance of Mr. Gough and Mr. Nichols. The improvements in this edition were so many as to extend the work to four volumes, the third of which was nearly ready for publication at the time when the unfortunate fire in Mr. Nichols's printing-office and warehouses destroyed that and a vast mass of other valuable literary property. Mr. Nichols has since printed the third and fourth volumes, so essential to the completion of the work, and we may add so indispensable to every public library and private topographical collection.[1]

HUTCHINSON (JOHN), an English author, whose writings have been much discussed, and who is considered as the founder of a party, if not of a sect, was born at Spennythorn in Yorkshire in 1674. His father was possessed of about 40*l.* per ann. and determined to qualify his son for a stewardship to some gentleman or nobleman. He had given him such school-learning as the place afforded; and the remaining part of his education was finished by a gentleman that boarded with his father. This friend is said to have instructed him, not only in such parts of the mathematics as were more immediately connected with his destined employment, but in every branch of that science, and at the same time to have furnished him with a competent knowledge of the writings of antiquity. At the age of nineteen, he went to be steward to Mr. Bathurst of Skutterskelf in Yorkshire, and from thence to the earl of Scarborough, who would gladly have engaged him in his service; but his ambition to serve the duke of Somerset would not suffer him to continue there, and accordingly he removed soon after into this nobleman's service. About 1700 he was called to London, to manage a law-suit of consequence between the duke and another nobleman; and during his attendance in town, contracted an acquaintance with Dr. Woodward, who was physician to the duke his master. Between 1702 and 1706, his business carried him into several parts of England and Wales, where he made many observations, which he published in a little pamphlet, entitled, "Observations made by J. H. mostly in the year 1706."

While he travelled from place to place, he employed himself in collecting fossils; and we are told, that the

[1] Life, by Mr. Bingham, in "Bibl. Topographica Britannica," No. XXXIV. —and Nichols's Bowyer.—See also Gent. Mag. vol. LXXXI. p. 99.

large and noble collection, which Woodward bequeathed to the university of Cambridge, was actually formed by him. Whether Woodward had no notion of Hutchinson's abilities in any other way than that of steward and mineralogist, or whether he did not suspect him at that time as likely to commence author, is not certain: Hutchinson, however, complains in one of his books, that "he was bereft, in a manner not to be mentioned, of those observations and those collections; nay, even of the credit of being the collector." He is said to have put his collections into Woodward's hands, with observations on them, which Woodward was to digest and publish, with further observations of his own: but his putting him off with excuses, when from time to time he solicited him about this work, first suggested to Hutchinson unfavourable notions of his intention. On this Hutchinson resolved to wait no longer, but to trust to his own pen; and that he might be more at leisure to prosecute his studies, he begged leave of the duke of Somerset to quit his service. The request at first piqued the pride of that nobleman; but when he was made to understand by Hutchinson, that he did not intend to serve any other master, and was told what were the real motives of his request, the duke not only granted his suit, but made him his riding purveyor, being at that time master of the horse to George I. As there is a good house in the Mews belonging to the office of purveyor, a fixed salary of 200*l.* per ann. and the place a kind of sinecure, Hutchinson's situation and circumstances were quite agreeable to his mind; and he gave himself up to a studious and sedentary life. The duke also gave him the next presentation of the living of Sutton in Sussex, which Hutchinson bestowed on the rev. Julius Bate, a great favourite with him, and a zealous promoter of his doctrines.

In 1724 he published the first part of his "Moses's Principia;" in which he ridiculed Woodward's "Natural History of the Earth," and his account of the settlement of the several strata, shells, and nodules, by the laws of gravity; which, he tells him, every dirty impertinent collier could contradict and disprove by ocular demonstration. This work, in which gravitation is exploded, is evidently opposed to Newton's "Principia," where that doctrine is established. Hutchinson also threw out some hints concerning what had passed between Woodward and himself, and the doctor's design of robbing him of his collection of

fossils. From this time to his death, he continued to publish a volume every year, or every other year; which, with the MSS. he left behind him, were collected in 1748, amounting to 12 vols. 8vo. An abstract of them was also published in 1723, in 12mo. Hutchinson's followers look upon the breach between Woodward and him, as a very happy event; because, say they, had the doctor fulfilled his engagements, Hutchinson might have stopped there, and not have extended his researches so far as he has done; in which case the world would have been deprived of writings deemed by them invaluable. Others are as violent opposers and censurers of his writings and opinions; and the dispute has been carried on at various times with no small degree of warmth.

In 1727, Hutchinson published the second part of "Moses's Principia;" which contains the sum and substance, or the principles of the Scripture-philosophy. As sir Isaac Newton made a vacuum and gravity the principles of his philosophy, this author on the contrary asserts, that a plenum and the air are the principles of the Scripture-philosophy. In the introduction to this second part, he hinted, that the idea of the Trinity was to be taken from the three grand agents in the system of nature, fire, light, and spirit; these three conditions of one and the same substance, namely, air, answering wonderfully in a typical or symbolical manner to the three Persons of one and the same essence. This, we are told, so forcibly struck the celebrated Dr. Samuel Clarke, that he sent a gentleman to Mr. Hutchinson with compliments upon the performance, and desired a conference with him on that proposition in particular: which, however, it is added, after repeated solicitations, Hutchinson thought fit to refuse. This doctrine a certain admirer of Hutchinson, particularly in his opinions on natural philosophy, has lately attempted to revive and illustrate, in a pamphlet entitled, "A short Way to Truth, or the Christian doctrine of a Trinity in Unity, illustrated and confirmed from an Analogy in the Natural Creation." It was published in 1793.

Some time in 1712, Hutchinson is said to have completed a machine of the watch-kind, for the discovery of the longitude at sea, which was approved by sir Isaac Newton; and Whiston, in his "Longitude and Latitude," &c. has given a testimony in favour of his mechanical abilities. "I have also," says he, "very lately been shewn

by Mr. Hutchinson, a very curious and inquisitive person, a copy of a MS map of the world, made about eighty years ago, taken by himself from the original: wherein the variation is reduced to a theory, much like that which Dr. Halley has since proposed, and in general exactly agreeing to his observations.—But with this advantage, that therein the northern pole of the internal loadstone is much better stated than it is by Dr. Halley—its place then being, according to this unknown very curious and sagacious author, about the meridian, &c. which ancient and authentic determination of its place, I desire my reader particularly to observe."

Hutchinson had been accustomed to make an excursion for a month or so into the country for his health: but to neglecting this in pursuit of his studies, he is supposed have brought himself into a bad habit of body, which prepared the way for his death. The immediate cause is said to have been an overflowing of the gall, occssioned by the irregular sallies of an high-kept unruly horse, and the sudden jerks given to his body by them. On the Monday before his death, Dr. Mead was with him, and urged him to be bled; saying at the same time in a pleasant way, "I will soon send you to Moses." Dr. Mead meant to his studies, two of his books being entitled "Moses's Principia:" but Hutchinson, taking it in the other sense, answered in a muttering tone, "I believe, doctor, you will;" and was so displeased with Mead, that he afterwards dismissed him for another physician. He died August 28, 1737, aged 63. He seems to have been in many respects a singular man. He certainly had eminent abilities, with much knowledge and learning; but many people have thought it very questionable, whether he did not want judgment to apply them properly, and many more have inveighed against his principles without previously making themselves acquainted with them. They were, however, in some measure, adopted by many pious and learned divines of the last century, by Horne, Parkhurst, Romaine, and the late Rev. William Jones, who, of all others, has exhibited the ablest analysis and defence of Mr. Hutchinson's sentiments, or what is called *Hutchinsonianism*, in the "Preface to the second edition" of his life of bishop Horne.[1]

[1] Floyd's Bibliotheca Biographica, end of vol. III. an article communicated by Robert Spearman, esq. who was concerned with the Rev. Julius Bate in the publication of Hutchinson's Works.

HUTTEN (ULRIC DE), a gentleman of Franconia, of uncommon parts and learning, was born in 1488 at Steckenburg, the seat of his family; was sent to the abbey of Fulde at eleven years of age; and took the degree of M. A. in 1506 at Francfort on the Oder, being the first promotion made in that newly-opened university. In 1509, he was at the siege of Padua, in the emperor Maximilian's army; and he owned that it was want of money, which forced him to make that campaign. His father, not having the least taste or esteem for polite literature, thought it unworthy to be pursued by persons of exalted birth; and therefore would not afford his son the necessary supplies for a life of study. He wished him to apply himself to the civil law, which might raise him in the world; but Hutten had no inclination for that kind of study. Finding, however, that there was no other way of being upon good terms with his father, he went to Pavia in 1511, where he stayed but a little time; that city being besieged and plundered by the Swiss, and himself taken prisoner. He returned afterwards to Germany, and there, contrary to his father's inclinations, began to apply himself again to literature. Having a genius for poetry, he began his career as an author in that line, and published several compositions, which were much admired, and gained him credit. He travelled to various places, among the rest to Bohemia and Moravia; and waiting on the bishop of Olmutz in a very poor condition, that prelate, who was a great Mæcenas, received him graciously, presented him with a horse, and gave him money to pursue his journey. The correspondence also he held with Erasmus was of great advantage to him, and procured him respect from all the literati in Italy, and especially at Venice.

At his return to Germany in 1516, he was recommended in such strong terms to the emperor, that he received from him the poetical crown; and from that time Hutten had himself drawn in armour, with a crown of laurel on his head, and took great delight in being so represented. He was of a very military disposition, and had given many proofs of courage, as well in the wars as in private rencounters. Being once at Viterbo, where an ambassador of France stopped, a general quarrel arose, in which Hutten, forsaken by his comrades, was attacked by five Frenchmen at once, and put them all to flight, after receiving some small wounds. He wrote an epigram on that

occasion, "in quinque Gallos à se profligatos," which may be seen in Melchior Adam. He had a cousin John de Hutten, who was court-marshal to Ulric duke of Wirtemberg, and was murdered by that duke in 1515, for the sake of his wife, whom the duke kept afterwards as a mistress. The military poet, as soon as he heard of it, breathed nothing but resentment; and because he had no opportunity of shewing it with his sword, took up his pen, and wrote several pieces in the form of dialogues, orations, poems, and letters. A collection of these was printed in the castle of Steckelberg, 1519, 4to.

He was in France in 1518, whence he went to Mentz, and engaged in the service of the elector Albert; and attended him a little after to the diet of Augsburg, where the elector was honoured with a cardinal's hat. At this diet, articles were exhibited against the duke of Wirtemberg, on which occasion the murder of John de Hutten, marshal of his court, was not forgotten: and a league was after formed against him. Ulric Hutten served in this war with great pleasure; yet was soon disgusted with a military life, and longed earnestly for his studies and retirement. This we find by a letter of his to Frederic Piscator, dated May 21, 1519: in which he discovers an inclination for matrimony, and expresses himself somewhat loosely on that subject.

Believing Luther's cause a very good one, he joined in it with great warmth; and published Leo the Xth's bull against Luther in 1520, with interlineary and marginal glosses, in which that pope was made an object of the strongest ridicule. The freedom with which he wrote against the irregularities and disorders of the court of Rome, exasperated Leo in the highest degree; and induced him to command the elector of Mentz to send him to Rome bound hand and foot, but the elector suffered him to depart in peace. Hutten then withdrew to Brabant, and was at the court of the emperor Charles V. but did not stay long there, being told that his life would be in danger. He then retired to Ebernberg, where he was protected by Francis de Sickingen, Luther's great friend and guardian, to whom the castle of Ebernberg belonged. There he wrote in 1520 his complaint to the emperor, to the electors of Mentz and Saxony, and to all the states of Germany, against the attempts which the pope's emissaries made against him. From the same place also he wrote to

Luther in May 1521, and published several pieces in favour of the Reformation. He did not declare openly for Luther, till after he had left the elector of Mentz's court; but he had written to him before from Mentz, and his first letter is dated June 1520. While he was upon his journey to Ebernberg, he met with Hochstratus, and, drawing his sword, run up to him, and swore he would kill him, for what he had done against Reuchlin and Luther: but Hochstratus, throwing himself at his feet, conjured him so earnestly to spare his life, that Hutten let him go, after striking him several times with the flat sword. Such was his turbulent zeal, so disgraceful to the cause he espoused, that Luther himself, warm as he was, blamed it. During his stay at Ebernberg, however, he performed a very generous action in regard to his family. Being the eldest son, and succeeding to the whole estate, he gave it all up to his brothers; and even, to prevent their being involved in the misfortunes and disgraces which he expected, by the suspicions that might be entertained against him, he enjoined them not to remit him any money, nor to hold the least correspondence with him.

It was now that he devoted himself wholly to the Lutheran party, to advance which he laboured incessantly both by his writings and actions. We do not know the exact time when he quitted the castle of Ebernberg; but it appears, that in January 1523, he left Basil, where he had flattered himself with the hopes of finding an asylum, and had only been exposed to great dangers. Erasmus, though his old acquaintance and friend, had here refused a visit from him, for fear, as he pretended, of heightening the suspicions which were entertained against him: but his true reason, as he afterwards declared, in a letter to Melancthon, was, "that he should then have been under a necessity of taking into his house that proud boaster, oppressed with poverty and disease, who only sought for a nest to lay himself in, and to borrow money of every one he met." This refusal of Erasmus provoked Hutten to attack him severely, and accordingly he published an "Expostulatio" in 1523, which Erasmus answered the same year, in a very lively piece, entitled, "Spongia Erasmi adversus adspergines Hutteni." Hutten probably intended to reply, had he not been snatched away by death; but he died in an island of the lake Zurich, where he had hid himself for security, August 1523.

He was a man of little stature; of a weak and sickly constitution; extremely brave, but passionate: for he was not satisfied with attacking the Roman Catholics with his pen, he attacked them also with his sword. He acquainted Luther with the double war which he carried on against the clergy. "I received a letter from Hutten," says Luther, "filled with rage against the Roman pontiff, declaring he would attack the tyranny of the clergy both with his pen and sword: he being exasperated against the pope for threatening him with daggers and poison, and commanding the bishop of Mentz to send him bound to Rome." Camerarius says, that Hutten was impatient, that his air and discourse shewed him to be of a cruel disposition; and applied to him what was said of Demosthenes, namely, that "he would have turned the world upside down, had his power been equal to his will." His works are numerous, though he died young. A collection of his "Latin Poems" was published at Francfort in 1538, 12mo; all which, except two poems, were reprinted in the third part of the "Deliciæ Poetarum Germanorum." He was the author of a great many works, chiefly satirical, in the way of dialogue; and Thuanus has not scrupled to compare him to Lucian. Of this cast were his Latin Dialogues on Lutheranism, published in 4to, in 1520, and now very scarce. He had also a considerable share in the celebrated work called "Epistolæ virorum obscurorum," which Meiners, in his "Lives of Illustrious Men," says, was the joint work of Ulrick and Crotus Rubianus, alias John Jæger, of Dornheim in Thuringia. The productions of each, according to Meiners, may easily be distinguished. Wherever we are struck with the "peculiar levity, rapidity, and force of the style—with a certain soldier-like boldness and unclerical humour, in obscene jests and pictures, and comical representations of saints, reliques, &c.—with no small degree of keenness in the relation of laughable anecdotes,—with a knowledge of Italy, to be obtained only by experience,—with a pleasant explanation and derivation of words in the style of the monkish schools;—in all these places, the hand of Ulrick Hutten may be traced." That these letters were the work of different hands, says an acute critic, is not improbable; but we are not certain that Crotus Rubianus had any share in them; nor can we tell from what authority it is so

affirmed. Goethe, who wrote his "Tribute to the memory of Ulrick of Hutten," translated into English by Antony Aufrere, esq. 1789, and who wrote that some years before the appearance of Meiners' Biography, seems to have led the latter into this opinion. With much more probability might Reuchlin have been mentioned, who, indeed, by some has been supposed the sole author. Upon the whole, however, there is most reason to think them Hutten's.[1]

HUTTEN (JACOB), a Silesian of the sixteenth century, was the founder of the sect called the Bohemian or Moravian brethren, a sect of Anabaptists. Hutten purchased a territory of some extent in Moravia, and there established his society. They are considered as descended from the better sort of Hussites, and were distinguished by several religious institutions of a singular nature, but well adapted to guard their community against the reigning vices of the times. When they heard of Luther's attempts to reform the church, they sent a deputation to him, and he, examining their tenets, though he could not in every particular approve, looked upon them as worthy of toleration and indulgence. Hutten brought persecution upon himself and his brethren by violent declamations against the magistrates, and the attempt to introduce a perfect equality among men. It has been said that he was burnt as a heretic at Inspruck, but this is by no means certain. By degrees these sectaries, banished from their own country, entered into communion with the Swiss church; though, for some time, with separate institutions. But in the synods held at Astrog in 1620 and 1627, all dissensions were removed, and the two congregations were formed into one, under the title of the Church of the United Brethren. The sect of Herrenhutters or Moravians, formed by count Zinzendorff in the beginning of the present century, pretend to be descended from these brethren, and take the same title of *unitas fratrum*; but Mosheim observes that "they may with more propriety be said to imitate the example of that famous community, than to descend from those who composed it, since it is well known that there are very few Bohemians and Moravians in the fraternity of the Herrenhutters; and it is extremely doubtful whether

1 Gen. Dict.—Moreri.—Goethe's "Tribute," by Aufrere—Jortin's Erasmus.—Melchior Adam.—Niceron, vol. XV. and XX.—Monthly Review, vol. II. New Series.

even this small number are to be considered as the posterity of the ancient Bohemian brethren, who distinguished themselves so early by their zeal for the reformation."[1]

HUTTER (ELIAS), a Protestant divine, was born at Ulm, in 1553, and died at Nuremberg after 1602. He was deeply versed in languages, oriental and occidental; particularly Hebrew, which he seems to have taught at Leipsic. He published, 1. "A Hebrew Bible," remarkable for being printed with the radical letters in black, the servile in hollow types, and the quiescent or deficient letters in smaller characters above the line. At the end is the 117th Psalm in thirty different languages. 2. "Two Polyglotts," one in four languages, printed at Hamburg in 1596; the other in six languages, at Nuremberg, in 1599; both in folio.[2]

HUTTER (LEONARD), was also a native of Ulm, and born in 1563. He studied at Strasbourg, and early applied himself with great diligence to theology; he was afterwards at Leipsic, Heidelberg, Jena, and Wirtemburg, and in the latter place was appointed one of the public professors of theology. He married a lady of illustrious birth in 1599; and died of a fever in 1616, being then for the fourth time rector of the university. The opinion held of his principles may be judged by five anagrams of his names *Leonardus Hutterus*, four of them implying that he was another Luther. They are formed, says the author who gives them, "per literarum haud vanam transpositionem;" thus, "Redonatus Lutherus;" "Leonhartus Hutterus;" "Ah tu noster Lutherus;" "Notus arte Lutherus;" "Tantus ero Lutherus." His works are very numerous; a great part of them controversial, directed against the church of Rome. Besides these, 1. "Compendium Theologiæ, cum Notis D. Gotofredi Cundisii." 2. "Explicatio Libri Concordiæ Christianæ," 8vo. 3. "Loci Communes Theologici," folio. 4. "Formulæ concionandi," 8vo. 5. "Disputationes de verbo Dei scripto, ac traditionibus non scriptis," in 4to. 6. "Collegium Theologicum, sive XI disputationes de articulis confessionis Augustanæ," 8vo. 7. "Libri Christianæ Concordiæ," 8vo; and several pieces in defence of the Formulæ Concordiæ, which in his time were highly esteemed; besides many other tracts in Latin and in

[1] Mosheim's Hist. vol. IV. p. 102, and V. p. 84.
[2] Chaufepie.—Moreri.—Saxii Onomast.

German, all of which are enumerated by Freher, but seem too uninteresting at the present day to be transcribed.[1]

HUTTON (JAMES), an ingenious philosopher of the sceptical class, was the son of Mr. William Hutton, merchant in Edinburgh, and born in that city on the 3d of June, 1726. He entered the university as a student of humanity, in Nov. 1740. He studied afterwards under the celebrated Maclaurin, but did not prosecute the mathematical sciences to any great extent. The origin of his attachment to the study of chemistry is traced to the accidental mention of a chemical fact by professor Stevenson, in his prelections on logic. The fact was, that *aqua regia* is the only solvent of gold which requires the united action of two acids, each of which singly is capable of dissolving any of the baser metals. This important phenomenon drew him, as if by a kind of electric attraction, to the study of chemistry, with a force that could never afterwards be overcome. His philosophical career was however interrupted by his engaging, at the request of his friends, as an apprentice to a writer to the signet. But instead of copying writs and deeds, or studying the forms of legal proceedings, it was found that his favourite object of pursuit was the experiments of the crucible and retort. He was accordingly released from his engagement as an apprentice, and permitted to direct his attention to studies more congenial to his inclinations. He applied himself to the study of medicine as being the most closely connected with chemistry, and after attending the lectures in the university for some years, repaired, as was then customary, to the continent, to finish his course of study. He took the degree of M. D. at Leyden, in 1749.

After his return from the continent, he began to think seriously of settling in the world. His views were first directed to the medical profession, but were soon abandoned for others that afforded better hopes of success. He resolved to apply himself to the study and practice of agriculture. With this view he fixed his residence for some time with a farmer in Norfolk, from whom he received practical lessons in husbandry. During his stay in England he made many journeys on foot into different parts of the country, for the purpose of studying mineralogy or geology. He afterwards visited Flanders with the view of

[1] Gen. Dict.—Freheri Theatrum.—Saxii Onomast.

promoting both his mineralogical and agricultural studies. In 1754 he returned to Scotland, and fixed his residence on his own farm in Berwickshire, where he introduced the new husbandry which has since made such rapid advances in that quarter. About 1768 he left Berwickshire, and went to reside in Edinburgh, giving his undivided attention to scientific pursuits. This gave him the advantage of enjoying with less interruption, the society of his literary friends, among whom were Dr. Black, Mr. Russel, and professor Adam Ferguson.

Dr. Hutton's first publication was given to the world in 1777, entitled "Considerations on the nature, quality, and distinctions of Coal and Culm." It proves that culm is the small or refuse of the infusible or stone-coal, but very different in its properties from the small of the fusible coal. A sketch of his great work, his "Theory of the Earth," the formation of which had been the object of many years of previous study, was communicated to the royal society of Edinburgh soon after its original institution. Another paper, a "Theory of Rain," appeared also in the first volume of the Edinburgh Transactions. This theory, as is well known, met with a most vigorous and determined opposition from M. de Luc, and became a subject of controversy, which was conducted with perhaps too much warmth. After the period of these two publications, Dr. Hutton made several excursions into different parts of Scotland, with a view of comparing certain results of his theory with actual observation; and in these he seems to have been very successful. In 1792 he published "Dissertations on different subjects in Natural Philosophy," in which his theory for explaining the phenomena of the material world, seems to coincide very closely with that of Boscovich, though there is no reason to suppose that the former was suggested by the latter. But Dr. Hutton did not confine himself merely to physical speculations; he directed his attention also to the study of metaphysics, the result of which was the publication of a work entitled "An Investigation of the Principles of Knowledge, and of the Progress of Reason from Sense to Science and Philosophy," 3 vols. 4to. The metaphysical opinions advanced in this work coincide for the most part with those of Dr. Berkeley, and abound in sceptical boldness and philosophical infidelity. In 1794 appeared his "Dissertation upon the Philosophy of Light, Heat, and Fire," 8vo,

which may be considered as a kind of supplement to the two preceding works. In 1796 his "Theory of the Earth" was republished in 2 vols. 8vo, from the Edinburgh Philosophical Transactions, with large additions, and a new mineralogical system. Many of his opinions here have been ably combated by Kirwan and others.

In 1792 Dr. Hutton's health began to decline, and in the summer of 1793 he was seized with a severe illness, which after some intervals of convalescence, terminated at last in his death, March 26, 1797.[1]

HUXHAM (JOHN), was a physician of considerable reputation, who practised his profession at Plymouth, where he died in 1768. It is remarkable that no biographical memoirs of this able and learned practitioner are extant. Mr. Polwhele informs us only that he was the son of a butcher at Halberton. Yet he possessed an innate genius and a strong propensity for medical acquisitions. By these he was led to the university of Leyden, where he pursued his studies with indefatigable application, and took his doctor's degree in medicine. At length, settling at Plymouth, by a successful course of practice he acquired a considerable fortune, and by several admirable publications gained universal fame. His "Treatise on Fevers" Mr. Polwhele notices, as the most eminent, and as it leads to the subsequent anecdote. "The queen of Portugal being ill of a fever, and being reduced to the last extremity, notwithstanding the efforts of the physicians of the country; his majesty, hearing of the eminence of a physician of the English factory at Lisbon, sent for him, and giving him the particulars of the queen's disorder, inquired whether it was in his power to administer any assistance. The physician replied that he was not without hope, but that he could do nothing unless her majesty was left to his sole care and direction. This being granted, the disorder soon took a turn, and in a short time the queen was restored to perfect health. The doctor being complimented by the king on his abilities and success, said he had no claim but to the application; for that the merit was due to Dr. Huxham, an eminent physician at Plymouth, whose tract on the management of fevers he had implicitly followed. Upon which, the king immediately procured the treatise, had it translated into the Portuguese language, printed it in

[1] Philosophical Transactions of Edinburgh, vol. V.

handsome 4to, and sent it richly bound to Dr. Huxham, as an acknowledgment of the sense he entertained of his abilities, and of his debt of gratitude on the recovery of the queen."

Dr. Huxham's writings display a most intimate acquaintance with the writings of the ancients, and a great veneration for those of Hippocrates in particular; and he quotes the ancient languages, and writes the Latin, with great fluency and familiarity. He appears to have spent his life at Plymouth in the active exercise of his profession; for he kept a register of the state of health and reigning diseases at that place, together with an account of the variety of the seasons, for nearly thirty years, (namely, from 1724 to 1752 inclusive); which were published in Latin, under the title of "Observationes de Aëre et Morbis Epidemicis," &c. in 3 vols. 8vo. The first of these volumes commences with an account of the year 1728; but in the dedication to sir Hans Sloane, he refers to an account of the constitution and diseases of the seasons from 1724 to 1727, already published. The third volume was edited in 1770, after the death of the author, by his son J. Cor. Huxham, A. M. F. R. S.; who, it is to be regretted, did not insert any memoirs of his father's life.

Dr. Huxham was at an early period elected a member of the royal society, and communicated several papers on the subjects of pathology and morbid anatomy, which were published in the Philosophical Transactions. But the work upon which his reputation principally rests, is his "Essay on Fevers," published about 1739, of which a fifth edition appeared the year before his death, containing also "A Dissertation on the Malignant, Ulcerous Sore Throat." His accuracy and acuteness, as an observer of the phenomena of disease, were particularly exemplified in his discriminative history of the "Slow Nervous Fever," to which his name is often annexed when this fever is mentioned by succeeding authors. His theory was the ancient humoral pathology, which much influenced his practice; but that was the general fault of the age. He was the author of some "Observations on Antimony," 1756, 4to; and was elected a fellow of the royal college of physicians at Edinburgh. He has given few prescriptions in his works; for he observes, with Hippocrates, that the physician who knows a disease, cannot be at a loss in respect to the form of his remedy; but, having mentioned a

favourite formula for the preparation of a tincture of the Peruvian bark, in his Essay on Fevers, in which the bitter is corrected by aromatics, his name has become attached to the tincture of bark which is commonly prepared in the shops according to his prescription, and is also adopted in the Pharmacopœia of the college of physicians.[1]

HUYGENS (CHRISTIAN), a very celebrated mathematician and astronomer, was born at the Hague April 14, 1629, and was son of Constantine Huygens, lord of Zuylichem, who had served three successive princes of Orange in the quality of secretary, and had spent his whole life in cultivating the mathematics; not in the speculative way only, but in making them subservient to the uses of life. From his infancy our author applied himself to this study, and made a considerable progress in it, even at nine years of age, as well as in music, arithmetic, and geography; in all which he was instructed by his father, who in the mean time did not suffer him to neglect the belles lettres. At thirteen he was initiated in the study of mechanics; having discovered a wonderful curiosity in examining machines and other pieces of mechanism; and two years after had the assistance of a master in mathematics, under whom he made surprising progress. In 1645 he went to study law at Leyden, under Vinnius; yet did not attach himself so closely to that science, but that he found time to continue his mathematics under the professor Schooten. He left this university at the end of one year, and went to Breda, where an university had just been founded, and placed under the direction of his father; and here, for two or three years, he made the law his chief study. In 1649 he went to Holstein and Denmark, in the retinue of Henry count of Nassau; and was extremely desirous of going to Sweden to visit Des Cartes, who was then in that country with the queen Christina, but the count's short stay in Denmark would not permit him. In 1651, he gave the world a specimen of his genius for mathematics, in a treatise entitled "Theoremata de quadratura Hyperboles, Ellipsis, & Circuli, ex dato portionum gravitatis centro:" in which he shewed very evidently what might be expected from him afterwards.

In 1655 he travelled into France, and took the degree of doctor of laws at Angiers. In 1658 he published his

[1] Pollwhele's History of Devonshire, vol. I. p. 326.—Rees's Cyclopædia.

"Horologium oscillatorium, sive de motu pendulorum," &c. at the Hague. He had exhibited in a preceding work entitled "Brevis institutio de usu Horologiorum ad inveniendas longitudines," a model of a new invented pendulum; but as some persons envious of his reputation were labouring to deprive him of the honour of the invention, he wrote this book to explain the construction of it, and to shew that it was very different from the pendulum of astronomers invented by Galileo. In 1659 he published his "Systema Saturninum, sive de causis mirandorum Saturni phænomenon, & comite ejus planeta novo." Galileo had endeavoured to explain some of the surprising appearances of the planet Saturn. He had at first perceived two stars which attended it; and some time after was amazed to find them disappear. Huygens, desirous to account for these changes, laboured with his brother Constantine to bring the telescopes to greater perfection; and made himself glasses by which he could view objects at a greater distance than any that had yet been contrived. With these he applied himself to observe all the phases and appearances of Saturn, and drew a journal of all the different aspects of that planet. He discovered also one of the satellites belonging to that planet, which had hitherto escaped the eyes of astronomers; and, after a long course of observations, perceived that the planet is surrounded with a solid and permanent ring, which never changes its situation. These discoveries gained him an high rank among the astronomers of his time.

In 1660 he took a second journey into France, and the year after passed over into England, where he communicated his art of polishing glasses for telescopes, and was made a fellow of the royal society. About this time the air-pump was invented, which received considerable improvements from him. This year also he discovered the laws of the collision of elastic bodies: as did afterwards our own countrymen, the celebrated Wallis and Wren, with whom he had a dispute about the honour of this discovery. After he had stayed some months in England, he returned to France in 1663, where his merit became so conspicuous, that Colbert resolved to fix him at Paris, by settling on him a considerable pension. Accordingly, in 1665, letters written in the king's name were sent to him to the Hague, where he then was, to invite him to Paris, with the promise of a large stipend, and other considerable

advantages. Huygens consented to the proposal, and resided at Paris from 1666 to 1681; where he was made a member of the royal academy of sciences. During this time he was engaged in mathematical pursuits, wrote several works, which were published from time to time, and invented and perfected several useful instruments and machines. But continual application began then to impair his health; and, though he had twice visited his native air, in 1670 and 1675, for the sake of recovering from illness, he now found it permanently necessary to his constitution; but perhaps the revocation of the edict of Nantz was a principal reason for his wishing to return to his own country. Though he was assured that he should enjoy the same liberty as before, and not be molested for his religious opinions, he would not consent to live in a country where his religion was proscribed, and therefore left Paris in 1681, and passed the remainder of his life in his own country, occupied in his usual pursuits and employments. He died at the Hague June 8, 1695, in his sixty-seventh year, while his "Cosmotheoros," a Latin treatise concerning the plurality of worlds, was printing; he provided, however, in his will for its publication, desiring his brother Constantine, to whom it was addressed, to take that trouble upon him. But Constantine was so occupied with business, as being secretary in Holland to the king of Great Britain, that he died also before it could be printed; so that the book did not appear in public till 1698.

In 1703 were printed at Leyden, in 1 vol. 4to, Huygens's "Opuscula Posthuma, quæ continent Dioptricam, Commentarios de vitris figurandis, Dissertationem de Corona & Parheliis, Tractatum de motu & de vi centrifuga, descriptionem Automati Planetarii." Huygens had left by will to the university of Leyden his mathematical writings, and requested de Volder and Fullenius, the former professor of natural philosophy and mathematics at Leyden, and the other at Franeker, to examine these works, and publish what they should think proper. This was performed in the volume here mentioned. Huygens had written in Low Dutch the second of the tracts it contains, relating to the art of forming and polishing telescope-glasses, to which he had greatly applied himself; and Boerhaave translated it into Latin for this work. In 1700, were published in 4to, his "Opera Varia." This collection is generally bound in 4 volumes. It contains the greatest part

of the pieces which he had published separately, and is divided into four parts. The first part contains the pieces relating to mechanics; the second, those relating to geometry; the third, those relating to astronomy; and the fourth, those which could not be arranged under any of the former titles. Gravesande had the care of this edition, in which he has inserted several additions to the pieces contained in it, extracted from Huygens's manuscripts. In 1728 were printed at Amsterdam, in 2 vols. 4to, his "Opera Reliqua;" which new collection was published also by Gravesande. The first volume contains his "Treatises on Light and Gravity;" the second his "Opuscula Posthuma," which had been printed in 1703. His whole time had been employed in curious and useful researches. He loved a quiet and studious life; and perhaps through fear of interruption, never married. He was an amiable, chearful, worthy man; and in all respects as good as he was great. As an inventor, the first and not the least considerable of his discoveries was that he made of the real nature, or rather figure of the luminous appearance which accompanies the planet Saturn; but the most important was his pendulum clock and his micrometer. His history, however, includes many controversies respecting priority in these inventions, which may be seen at large in our authorities.[1]

HUYGHENS (GOMARUS), a celebrated doctor of Louvain, was born in 1631, at Lier, or Lyre, a town in Brabant. He professed philosophy at Louvain with reputation, and was made president of the college of pope Adrian VI. where he died, October 27, 1702, leaving several works in Latin: the principal are, "The Method of remitting and retaining Sins," 1686, 12mo; it has been translated into French; "Theses on Grace," 4to; "Theological Conferences," 3 vols. 12mo, &c.; a "Course of Divinity," 15 vols. 12mo, &c. He refused to write against the four articles of the French clergy, which displeased the court of Rome. Huyghens was P. Quesnel's intimate friend, and zealously defended his cause and his opinions. M. Arnauld speaks highly in his praise.[2]

[1] Gen. Dict.—Eloges des Academiciens, vol. I.—Martin's Biog. Philosophica,—Ward's Gresham Professors.—Niceron, vol. XIX.—Hutton's Dictionary.—Encyclopædia Britannica, vol. XVIII. p. 803, note.—Thomson's History of the Royal Society.

[2] Moreri.—Dict. Hist.

HUYSUM (JOHN VAN), an illustrious painter who surpassed all who have ever painted in his style, and whose works excite as much surprise by their finishing, as admiration by their truth, was born at Amsterdam in 1682, and was a disciple of Justus Van Huysum, his father. He set out in his profession with a most commendable principle, not so much to paint for the acquisition of money, as of fame; and therefore he did not aim at expedition, but at delicacy, and if possible, to arrive at perfection in his art. Having attentively studied the pictures of Mignon, and all other artists of distinction who had painted in his own style, he tried which manner would soonest lead him to imitate the lightness and singular beauties of each flower, fruit, or plant; and then fixed on a manner peculiar to himself, which seems almost inimitable. He soon received the most deserved applause from the ablest judges of painting; even those who furnished him with the loveliest flowers, confessing that there was somewhat in his colouring and pencilling that rendered every object more beautiful, if possible, than even nature itself. His pictures are finished with inconceivable truth; for he painted every thing after nature, and was so singularly exact, as to watch even the hour of the day in which his model appeared in its greatest perfection.

By the judicious he was accounted to paint with greater freedom than Mignon or Brueghel; with more tenderness and nature than Mario da Fiori, Michael Angelo di Campidoglio, or Segers; with more mellowness than De Heem, and greater force of colouring than Baptist. His reputation rose to such a height at last, that he fixed immoderate prices on his works; so that none but the very opulent could pretend to become purchasers. Six of his paintings were sold, at a public sale in Holland, for prices that were almost incredible. One of them, a flower-piece, for fourteen hundred and fifty guilders; a fruit-piece, for a thousand and five guilders; and the smaller pictures for nine hundred. These vast sums caused him to redouble his endeavours to excel; no person was admitted into his room while he was painting, not even his brothers; and his method of mixing the tints, and preserving the lustre of his colours, was an impenetrable secret which he never would disclose. From the same principle he would never take any disciples, except one lady, named Haverman, and he grew envious and jealous even of her merit.

By several domestic disquiets, his temper became changed; he grew morose, fretful, and apt to withdraw himself from society. He had many enviers of his fame, which has ever been the severe lot of the most deserving in all professions; but he continued to work, and his reputation never diminished. It is universally agreed, that he has excelled all who have painted fruit and flowers before him, by the confessed superiority of his touch, by the delicacy of his pencil, and by an amazing manner of finishing; nor does it appear probable that any future artist will ever become his competitor. The care which he took to purify his oils, and prepare his colours, and the various experiments he made to discover the most lustrous and durable, is another instance of his extraordinary care and capacity.

From having observed some of his works that were perfectly finished, some only half finished, and others only begun, the principles by which he conducted himself may perhaps be discoverable. His cloths were prepared with the greatest care, and primed with white, with all possible purity, to prevent his colours from being obscured, as he laid them on very lightly. He glazed all other colours, except the clear and transparent, not omitting even the white ones, till he found the exact tone of the colour; and over that he finished the forms, the lights, the shadows, and the reflections; which are all executed with precision and warmth, without dryness or negligence. The greatest truth, united with the greatest brilliancy, and a velvet softness on the surface of his objects, are visible in every part of his compositions; and as to his touch, it looks like the pencil of nature. Whenever he represented flowers placed in vases, he always painted those vases after some elegant model, and the bas-relief is as exquisitely finished as any of the other parts. Through the whole he shews a delicate composition, a fine harmony, and a most happy effect of light and shadow. Those pictures which he painted on a clear ground, are preferred to others of his hand, as having greater lustre; and as they demanded more care and exactness in the finishing; yet there are some on a darkish ground, in which appears rather more force and harmony.

It is observed of him, that in the grouping of his flowers, he generally designed those which were brightest in the centre, and gradually decreased the force of his colour from the centre to the extremities. The birds' nests and

their eggs, the feathers, insects, and drops of dew, are expressed with the utmost truth, so as even to deceive the spectator. And yet, after all this merited and just praise, it cannot but be confessed, that sometimes his fruits appear like wax or ivory, without that peculiar softness and warmth which is constantly observable in nature. Beside his merit as a flower-painter, he also painted landscapes with great applause. They are well composed; and although he had never seen Rome, he adorned his scenes with the noble remains of ancient magnificence which are in that city. His pictures in that style are well coloured, and every tree is distinguished by a touch that is proper for the leafing. The grounds are well broken, and disposed with taste and judgment; the figures are designed in the manner of Lairesse, highly finished, and touched with a great deal of spirit; and through the whole composition, the scene represents Italy, in the trees, the clouds, and the skies. He died in 1749, aged sixty-seven.

Of his brothers, JUSTUS VAN HUYSUM was born at Amsterdam, and died when he had arrived only at his twenty-second year. He painted battles in a large and a small size, with exceeding readiness and freedom, without having recourse to any models; and he composed his subjects merely by the power of his own lively imagination, disposing them also with judgment and taste; and JACOB VAN HUYSUM, also born at Amsterdam, in 1680, died at London, where he had resided for several years. His merit chiefly consisted in imitating the works of his brother John; which he did with so much critical exactness, beauty, and delicacy, as frequently to deceive the most sagacious connoisseurs; and he usually had twenty guineas for each copy. He also composed subjects of his own invention in the same style, which were very much prized; and his paintings increased in their value like those of his brother John. He died in 1740.[1]

HYDE (EDWARD), earl of Clarendon, and chancellor of England, was descended from an ancient family in Cheshire, and born at Dinton in Wiltshire, Feb. 16, 1608. In 1622, he was entered of Magdalen-hall in Oxford, and in 1625, took the degree of bachelor in arts; but failing of a fellowship in Exeter college, for which he stood, he removed to the Middle Temple, where he studied the law

[1] Pilkington.—Argenville, vol. III.—Walpole's Anecdotes.

for several years with diligence and success. When the lawyers resolved to give a public testimony of their dissent from the new doctrine advanced in Prynne's "Histriomastix," in which was shewn an utter disregard of all manner of decency and respect to the crown, Hyde and Whitelocke were appointed the managers of the masque presented on that occasion to their majesties at Whitehall on Candlemas-day, 1633-4. At the same time he testified, upon all occasions, his utter dislike to that excess of power, which was then exercised by the court, and supported by the judges in Westminster-hall. He condemned the oppressive proceedings of the high-commission court, the star-chamber, the council-board, the earl-marshal's court, or court of honour, and the court of York. This just way of thinking is said to have been formed in him by a domestic accident, which Burnet relates in the following manner: "When he first began," says that historian, "to grow eminent in his profession of the law, he went down to visit his father in Wiltshire; who one day, as they were walking in the fields together, observed to him, that 'men of his profession were apt to stretch the prerogative too far, and injure liberty: but charged him, if ever he came to any eminence in his profession, never to sacrifice the laws and liberty of his country to his own interest, or the will of his prince.' He repeated this twice, and immediately fell into a fit of apoplexy, of which he died in a few hours; and this advice had so lasting an influence upon the son, that he ever after observed and pursued it."

In the parliament which began at Westminster April 10, 1640, he served as burgess for Wotton-Basset in Wiltshire; and distinguished himself upon the following occasion. His majesty having acquainted the house of commons, that he would release the ship-money, if they would grant him twelve subsidies, to be paid in three years, great debates arose in the house that day and the next; when Hampden, seeing the matter ripe for the question, desired it might be put, "whether the house should comply with the proposition made by the king, as it was contained in the message?" Serjeant Glanvile, the speaker, for the house was then in a committee, endeavoured in a pathetic speech to persuade them to comply with the king, and so reconcile him to parliaments for ever. No speech ever united the inclination of a popular council more to the speaker than this did; and if the question had been im-

mediately put, it was believed that few would have opposed it. But, after a short silence, the other side recovering new courage, called again with some earnestness, that Hampden's question should be put; which being like to meet with a concurrence, Hyde, who was desirous to preserve a due medium, after expressing his dislike of Hampden's question, proposed, that "to the end every man might freely give his yea or no, the question might be put only upon giving the king a supply; and if this was carried, another might be put upon the manner and proportion: if not, it would have the same effect with the other proposed by Mr. Hampden." This, after it had been some time opposed and diverted by other propositions, which were answered by Hyde, would, as it is generally believed, have been carried in the affirmative, though positively opposed by Herbert the solicitor-general, if sir Henry Vane the secretary had not assured them as from his majesty, that if they should pass a vote for a supply, and not in the proportion proposed in his majesty's message, it would not be accepted by him, and therefore desired that the question might be laid aside. This being again urged by the solicitor-general, and it being near five in the afternoon, a very late hour in those days, it was readily consented to, that the house should adjourn till the next morning, at which time they were suddenly dissolved. And within an hour after Hyde met St. John, who was seldom known to smile, but then had a most cheerful aspect; and observing Hyde melancholy, asked him, "what troubled him?" who answered, "The same he believed that troubled most good men, that, in a time of so much confusion, so wise a parliament should be so imprudently dissolved." St. John replied somewhat warmly, "that all was well: that things must grow worse, before they would grow better; and that that parliament would never have done what was requisite."

This parliament being dissolved, Hyde was chosen for Saltash in Cornwall in the Long-parliament, which commenced Nov. 3 the same year, where his abilities began to be noticed; and when the commons prepared a charge against lord chief baron Davenport, baron Weston, and baron Trevor, he was sent up with the impeachment to the lords, to whom he made a most excellent speech. It begins thus: "My lords, there cannot be a greater instance of a sick and languishing commonwealth, than the business

of this day. Good God! how have the guilty these late years been punished, when the judges themselves have been such delinquents? It is no marvel, that an irregular, extravagant, arbitrary power, like a torrent, hath broken in upon us, when our banks and our bulwarks, the laws, were in the custody of such persons. Men, who had left their innocence, could not preserve their courage; nor could we look that they, who had so visibly undone us, themselves should have the virtue or credit to rescue us from the oppression of other men. It was said by one, who always spoke excellently, that 'the twelve judges were like the twelve lions under the throne of Solomon;' under the throne of obedience, but yet lions. Your lordships shall this day hear of six, who, be they what they will else, were no lions: who upon vulgar fear delivered up their precious forts they were trusted with, almost without assault; and in a tame easy trance of flattery and servitude, lost and forfeited, shamefully forfeited, that reputation, awe, and reverence, which the wisdom, courage, and gravity of their venerable predecessors had contracted and fastened to the places they now hold. They even rendered that study and profession, which in all ages hath been, and I hope, now shall be, of honourable estimation, so contemptible and vile, that had not this blessed day come, all men would have had that quarrel to the law itself which Marius had to the Greek tongue, who thought it a mockery to learn that language, the masters whereof lived in bondage under others. And I appeal to these unhappy gentlemen themselves, with what a strange negligence, scorn, and indignation, the faces of all men, even of the meanest, have been directed towards them, since, to call it no worse, that fatal declension of their understanding in those judgments, of which they stand here charged before your lordships." The conclusion runs thus: "If the excellent, envied constitution of this kingdom hath been of late distempered, your lordships see the causes. If the sweet harmony between the king's protection and the subject's obedience hath unluckily suffered interruption; if the royal justice and honour of the best of kings have been mistaken by his people; if the duty and affection of the most faithful and loyal nation hath been suspected by their gracious sovereign; if, by these misrepresentations, and these misunderstandings, the king and people have been robbed of the delight and comfort of each other, and the blessed peace

of this island been shaken and frightened into tumults and commotions, into the poverty, though not into the rage, of war, as a people prepared for destruction and desolation; these are the men, actively or passively, by doing or not doing, who have brought this upon us: 'Misera servitus falso pax vocatur; ubi judicia deficiunt, incipit bellum'."

But though Hyde was very zealous for redressing the grievances of the nation, he was no less so for the security of the established church, and the honour of the crown. When a bill was brought in to take away the bishops' vote in parliament, and to leave them out of all commissions of the peace, or any thing that had relation to temporal affairs, he was very earnest for throwing it out, and said, that, "from the time that parliaments begun, bishops had always been a part of it; that if they were taken out, there was nobody left to represent the clergy; which would introduce another piece of injustice, that no other part of the kingdom could complain of, who, being all represented in parliament, were bound to submit to whatever was enacted there, because it was, upon the matter, with their own consent: whereas, if the bill was carried, there was nobody left to represent the clergy, and yet they must be bound by their determination." He was one of the committee employed to prepare the charge against the earl of Strafford: but, as soon as he saw the unjustifiable violence with which the prosecution was precipitated, he left them, and opposed the bill of attainder warmly. He was afterwards appointed a manager at the conference with the house of lords, for abolishing the court of York, of which that earl had been for several years president; and was chairman also of several other committees, appointed upon the most important occasions, as long as he continued to sit among them. But, when they began to put in execution their ordinance for raising the militia against his majesty, Hyde, being persuaded that this was an act of open rebellion, left them; and they felt the blow given to their authority by his absence so sensibly, that in their instructions shortly after to the earl of Essex their general, he was excepted with a few others from any grace or favour.

Hyde withdrew to the king at York, having first obtained the great seal to be sent thither on May 20, 1642: and, upon his arrival, was admitted into the greatest confidence, though he was not under any official character in the court for some months. But, towards the latter end of the year,

upon the promotion of sir John Colepepper to be master of the rolls, he succeeded him in the chancellorship of the exchequer, and the same year was knighted, and made a privy-counsellor. With these characters he sat in the parliament assembled at Oxford, Jan. 1643; and, in 1644, was one of the king's commissioners at the treaty of Uxbridge. Not long after, the king sending the prince of Wales into the West, to have the superintendency of the affairs there; sir Edward Hyde was appointed to attend his highness, and to be of his council; where he entered, by his majesty's command, into a correspondence with the marquis of Ormond, then lord-lieutenant of Ireland. Upon the declension of the king's cause, he with the lords Capel and Colepepper sailed from Pendennis castle in Cornwall to Scilly, and thence to Jersey, where he arrived in March 1645; but being greatly disgusted at the prince's removal thence the following year to France, he obtained leave to stay in that island. His opinion respecting the prince's removal into France, is warmly expressed in the following letter to the duke of Ormond:

"My Lord,

"Your lordship hath been long since informed, whither my lord Digby attended the prince; and from thence have pardoned my not acknowledging your grace's favour to me, from the impossibility of presenting it to you. I confess, in that conjuncture of time, I thought the remove from Jersey to Ireland to be very fit to be deliberately weighed, before attempted; but I would have chosen it much more cheerfully than this that is embraced, which I hope will be a memorial to my weakness; for it is my misfortune to differ from those with whom I have hitherto agreed, and especially with my best friend, which I hope will not render me the less fit for your charity, though I may be for your consideration. Indeed, there is not light enough for me to see my way, and I cannot well walk in the dark; and therefore I have desired leave of the prince to breathe in this island a little for my refreshment, till I may discern some way in which I may serve his majesty. I hope your lordship will never meet with any interruption in the exercise of that devotion, which hath rendered you the envied example of three kingdoms, and that I shall yet find an opportunity to attend upon your lordship, and have the honour to be received by you in the capacity of

"My Lord, your Lordship's, &c.

"June 22, 1646. "EDWARD HYDE."

We see here not barely a disgust, but even a resentment shewn to the prince's going to Paris; the ground of which undoubtedly lay in the manifest danger his religion might be brought into from the restless endeavours of his mother; since it is notorious, that the chancellor was never upon any tolerable terms with the queen, on account of his watchfulness against every attempt of this kind.

During his retirement in Jersey, he began to write his "History of the Rebellion," which had been particularly recommended to him, and in which he was assisted also by the king, who supplied him with several of the materials for it. We learn from the history itself, that upon lord Capel's waiting on the king at Hampton-court in 1647, his majesty wrote to the chancellor a letter, in which he "thanked him for undertaking the work he was upon; and told him, he should expect speedily to receive some contribution from him towards it;" and within a very short time afterwards, he sent to him memorials of all that had passed from the time he had left his majesty at Oxford, when he waited upon the prince into the west, to the very day that the king left Oxford to go to the Scots; out of which memorials the most important passages, in the years 1644 and 1645, are faithfully collected. Agreeably to this, the ninth book opens with declaring, that "the work was first undertaken with the king's approbation, and by his encouragement; and particularly, that many important points were transmitted to the author by the king's immediate direction and order, even after he was in the hands and power of the enemy, out of his own memorials and journals." Thus we may trace the exact time when this history was begun; and the time when it was finished may be ascertained with the same degree of exactness, from the dedication of the author's "Survey of the Leviathan," in which he addresses himself to Charles II. in these terms: "As soon as I had finished a work, at least recommended, if not enjoined to me by your blessed father, and approved, and in some degree perused by your majesty, I could not," &c. This dedication is dated Moulins, May 10, 1673; whence it appears, that the history was not completed till the beginning of that, or the latter end of the preceding year; and this may account for certain facts being related which happened long after the Restoration; as for instance, that "sir John Digby lived many years after the king's return;" and that the "earl of Sandwich's expedition was

never forgiven him by some men:" which might very consistently be introduced in this history, though that nobleman did not lose his life till 1672.

In May 1648, sir Edward received a letter from the queen to call him to Paris; where, after the king's death, he was continued both in his seat at the privy council, and in his office of the exchequer, by Charles II. In Nov. 1649, he was sent by the king with lord Cottington ambassador extraordinary into Spain, to apply for assistance in the recovery of his crown; but returned without success in July 1651. Soon after his arrival, the king gave him an account of his escape after the battle of Worcester, in that unfortunate expedition to Scotland, which had been undertaken during sir Edward's absence, and much against his judgment. He now resided for some time at Antwerp, but left no means unattempted, by letters and messages to England, for compassing the Restoration; in which, however, he solely relied upon the episcopal party. In 1653, he was accused of holding a correspondence with Cromwell; but being declared innocent by the king, was afterwards made secretary of state. More attempts were made to ruin him with the king, but in vain; for in 1657 he was made chancellor of England. Upon the Restoration, as he had been one of the greatest sharers in his master's sufferings, so he had a proportionable share in his glory.

Besides the post of lord chancellor, in which he was continued, he was chosen chancellor of the university of Oxford in Oct. 1660; and, in November following, created a peer by the title of baron Hyde of Hindon in Wiltshire; to which were added, in April 1661, the titles of viscount Cornbury in Oxfordshire, and earl of Clarendon in Wiltshire. These honours, great as they were, were, however, by no means beyond his merit. He had, upon the Restoration, shewn great prudence, justice, and moderation, in settling the just boundaries between the prerogative of the crown and the liberties of the people. He had reduced much confusion into order, and adjusted many clashing interests, where property was concerned. He had endeavoured to make things easy to the Presbyterians and malcontents by the act of indemnity, and to satisfy the Royalists by the act of uniformity. But it is not possible to stand many years in a situation so much distinguished, without becoming the object of envy; which created him such enemies as both wished and attempted his ruin, and

at last effected it. Doubtless nothing more contributed to inflame this passion against him, than the circumstance of his eldest daughter being married to the duke of York, which became known in a few months after the king's return. She had been one of the maids of honour to the princess royal Henrietta, some time during the exile, when the duke fell in love with her; and, being disappointed by the defeat of sir George Booth, in a design he had formed of coming with some forces to England in 1659, he went to Breda, where his sister then resided. Passing some weeks there, he took this opportunity, as Burnet tells us, of soliciting miss Hyde to indulge his desires without marriage; but she managed the matter with such address, that in the conclusion he married her, Nov. 4 that year, with all possible secrecy, and unknown to her father. After their arrival in England, being pregnant, she called upon the duke to own his marriage; and though he endeavoured to divert her from this object, both by great promises and great threatenings, yet she had the spirit and wisdom to tell him, "She would have it known that she was his wife, let him use her afterwards as he pleased." The king ordered some bishops and judges to peruse the proofs of her marriage; and they reporting that it had been solemnized according to the doctrine of gospel and the law of England, he told his brother, that he must live with her whom he had made his wife, and at the same time generously preserved the honour of an excellent servant, who had not been privy to it; assuring him, that "this accident should not lessen the esteem and favour he had for him."

The first open attack upon lord Clarendon was made by the earl of Bristol; who, in 1663, exhibited against him a charge of high treason to the house of lords. There had been a long course of friendship, both in prosperity and adversity, between the chancellor and this earl: but they had gradually fallen into different measures in religion and politics. In this state of things, the chancellor refusing what lord Bristol considered as a small favour (which was said to be the passing a patent in favour of a court lady), the latter took so much offence, that he resolved upon revenge. The substance of the whole accusation was as follows: "That the chancellor, being in place of highest trust and confidence with his majesty, and having arrogated a supreme direction in all things, had, with a traiterous

intent to draw contempt upon his majesty's person, and to alienate the affections of his subjects, abused the said trust in manner following. 1. He had endeavoured to alienate the hearts of his majesty's subjects, by artfully insinuating to his creatures and dependents, that his majesty was inclined to popery, and designed to alter the established religion. 2. He had said to several persons of his majesty's privy council, that his majesty was dangerously corrupted in his religion, and inclined to popery: that persons of that religion had such access and such credit with him, that, unless there were a careful eye had upon it, the protestant religion would be overthrown in this kingdom. 3. Upon his majesty's admitting sir Henry Bennet to be secretary of state in the place of sir Edward Nicholas, he said, that his majesty had given 10,000*l.* to remove a most zealous Protestant, that he might bring into that place a concealed Papist. 4. In pursuance of the same traiterous design, several friends and dependents of his have said aloud, that 'were it not for my lord chancellor's standing in the gap, Popery would be introduced into this kingdom.' 5. That he had persuaded the king, contrary to his opinion, to allow his name to be used to the pope and several cardinals, in the solicitation of a cardinal's cap for the lord Aubigny, great almoner to the queen: in order to effect which, he had employed Mr. Richard Bealing, a known Papist, and had likewise applied himself to several popish priests and jesuits to the same purpose, promising great favour to the Papists here, in case it should be effected. 6. That he had likewise promised to several Papists, that he would do his endeavour, and said, 'he hoped to compass taking away all penal laws against them;' to the end they might presume and grow vain upon his patronage; and, by their publishing their hopes of toleration, increase the scandal designed by him to be raised against his majesty throughout the kingdom. 7. That, being intrusted with the treaty between his majesty and his royal consort the queen, he concluded it upon articles scandalous and dangerous to the Protestant religion. Moreover, he brought the king and queen together without any settled agreement about the performance of the marriage rites; whereby, the queen refusing to be married by a Protestant priest, in case of her being with child, either the succession should be made uncertain for want of the due rites of matrimony, or else his majesty be exposed to

a suspicion of having been married in his own dominions by a Romish priest. 8. That, having endeavoured to alienate the hearts of the king's subjects upon the score of religion, he endeavoured to make use of all his scandals and jealousies, to raise to himself a popular applause of being the zealous upholder of the Protestant religion, &c. 9. That he further endeavoured to alienate the hearts of the king's subjects, by venting in his own discourse, and those of his emissaries, opprobrious scandals against his majesty's person and course of life; such as are not fit to be mentioned, unless necessity shall require it. 10. That he endeavoured to alienate the affections of the duke of York from his majesty, by suggesting to him, that 'his majesty intended to legitimate the duke of Monmouth.' 11. That he had persuaded the king, against the advice of the lord general, to withdraw the English garrisons out of Scotland, and demolish all the forts built there, at so vast a charge to this kingdom; and all without expecting the advice of the parliament of England. 12. That he endeavoured to alienate his majesty's affections and esteem from the present parliament, by telling him, 'that there never was so weak and inconsiderable a house of lords, nor never so weak and heady a house of commons;' and particularly that 'it was better to sell Dunkirk than be at their mercy for want of money.' 13. That, contrary to a known law made last session, by which money was given and applied for maintaining Dunkirk, he advised and effected the sale of the same to the French king. 14. That he had, contrary to law, enriched himself and his treasures by the sale of offices. 15. That he had converted to his own use vast sums of public money, raised in Ireland by way of subsidy, private and public benevolences, and otherwise given and intended to defray the charge of the government in that kingdom. 16. That, having arrogated to himself a supreme direction of all his majesty's affairs, he had prevailed to have his majesty's customs farmed at a lower rate than others offered; and that by persons with some of whom he went a share, and other parts of money resulting from his majesty's revenue."

A charge urged with so much anger and inconsistency as this was, it is easy to imagine, could not much affect him; on the contrary we find, that the prosecution ended greatly to the honour of the chancellor; notwithstanding which, his enemies advanced very considerably by it in their

design, to make him less in favour with his master, less respected in parliament, and less beloved by the people. The building of a magnificent house, which was begun in the following year, 1664, furnished fresh matter for obloquy. "The king," says Burnet, "had granted him a large piece of ground, near St. James's palace, to build upon. He intended a good ordinary house; but not understanding these matters himself, he put the management of it into the hands of others, who run him to a vast expence of above 50,000*l.* three times as much as he had designed to lay out upon it. During the war, and in the year of the plague, he had about 300 men at work, which he thought would have been an acceptable thing, when so many men were kept at work, and so much money as was daily paid circulated about; but it had a contrary effect; it raised a great outcry against him. Some called it Dunkirk-house, intimating that it was built by his share of the price of Dunkirk: others called it Holland-house, because he was believed to be no friend to the war; so it was given out he had the money from the Dutch. It was visible that, in a time of public calamity, he was building a very noble palace. Another accident was, that before the war there were some designs on foot for the repairing of St. Paul's, and many stones were brought thither for the purpose. That project was laid aside; upon which he bought the stones, and made use of them in building his own house. This, how slight soever it may seem to be, had a great effect by the management of his enemies." To this remark it may be added, that this stately pile was not finished till 1667; so that it stood a growing monument for the popular odium to feed upon, almost the whole interval between his first and his last impeachment; and to aggravate and spread that odium, there was published a most virulent satirical song, entitled "Clarendon's House-warming," to irritate the minds of the populace.

In August 1667, he was removed from his post of chancellor, and in November following was impeached by the house of commons of high treason, and other crimes and misdemeanors; upon which, in the beginning of December, he retired to France, and on the 19th, an act of banishment was passed against him. Echard observes, how often "it has been admired, that the king should not only consent to discard, but soon after banish a friend, who had been as honest and faithful to him as the best, and perhaps more

useful and serviceable than any he had ever employed; which surely could never have been brought to bear without innumerable enviers and enemies." But to conceive how these were raised, we need only remember, that during the height of his grandeur, which continued two years after the Restoration without any rivalship, as well as the rest of his ministry, he manifested an inflexible steadiness to the constitution of the church of England, in equal opposition to the Papists on one side, and the Dissenters on the other; so that none of these could ever be reconciled to him or his proceedings. Yet at first he seemed so forward to effect a coalition of all parties, that the cavaliers and strict churchmen thought themselves much neglected; and many of them upon that account, though unjustly, entertained insuperable prejudices against him, and joined with the greatest of his enemies. But the circumstances which were supposed to weaken his interest with, and at length make him disagreeable to the king, were rather of a personal nature, and such as concerned the king and him only. It is allowed on all hands, that the chancellor was not without the pride of conscious virtue; so that his personal behaviour was accompanied with a sort of gravity and haughtiness, which struck a very unpleasing awe into a court filled with licentious persons of both sexes. He often took the liberty to give reproofs to these persons of mirth and gallantry; and sometimes thought it his duty to advise the king himself in such a manner that they took advantage of him, and as he passed in court, would often say to his majesty, "There goes your schoolmaster." The chief of these was the duke of Buckingham, who had a surprising talent of ridicule and buffoonery; and that he might make way for lord Clarendon's ruin, by bringing him first into contempt, he often acted and mimicked him in the presence of the king, walking in a stately manner with a pair of bellows before him for the purse, and colonel Titus carrying a fire-shovel on his shoulder for the mace; with which sort of farce and banter, the king, says Echard, was too much delighted and captivated. These, with some more serious of the Popish party, assisted by the solicitations of the ladies of pleasure, made such impressions upon the king, that he at last gave way, and became willing, and even pleased, to part both from his person and services. It was also believed, that the king had some private resentments against him, for checking of those

who were too forward in loading the crown with prerogative and revenue; and particularly we are told, that he had counteracted the king in a grand design which he had, to be divorced from the queen, under pretence "that she had been pre-engaged to another person, or that she was incapable of bearing children." The person designed to supply her place was Mrs. Stuart, a beautiful young lady, who was related to the king, and had some office under the queen. The chancellor, to prevent this, sent for the duke of Richmond, who was of the same name; and seeming to be sorry that a person of his worth and relation to his majesty should receive no marks of his favour, advised him to marry this lady, as the most likely means to advance himself. The young nobleman, liking the person, followed his advice, made immediate application to the lady, who was ignorant of the king's intentions, and in a few days married her. The king, thus disappointed, and soon after informed how the match was brought about, banished the duke and his new duchess from court, reserving his resentment against the chancellor to a more convenient opportunity. Be this as it will, the private reasons that induced the king to abandon the chancellor were expressed in a letter to the duke of Ormond, then in Ireland; which the king wrote to that nobleman for his satisfaction, knowing him to be the chancellor's friend. Echard observes, that this letter was never published, nor would a copy of it be granted; but that he had been told the substance of it more than once by those who had read it; and the principal reason there given by the king was, "The chancellor's intolerable temper."

Being now about to quit the kingdom in exile, before he departed he drew up an apology, in a petition to the house of lords, in which he vindicated himself from any way contributing to the late miscarriages, in such a manner as laid the blame at the same time upon others. The lords received it Dec. 3, and sent two of the judges to acquaint the commons with it, desiring a conference. The duke of Buckingham, who was plainly aimed at in the petition, delivered it to the commons; and said, "The lords have commanded me to deliver to you this scandalous and seditious paper sent from the earl of Clarendon. They bid me present it to you, and desire you in a convenient time to send it to them again; for it has a style which they are in love with, and therefore desire to keep it." Upon the reading of it in that house, it was voted to be "scandalous,

malicious, and a reproach to the justice of the nation;" and they moved the lords, that it might be burnt by the hands of the common hangman, which was ordered and executed accordingly. The chancellor retired to Rouen in Normandy; and, the year following, his life was attempted at Evreux near that city by a body of seamen, in such an outrageous manner, that he with great difficulty escaped. In the Bodleian library at Oxford, there is an original letter from Mr. Oliver Long, dated from Evreux, April 26, 1668, to sir William Cromwell, secretary of state, in which the following account is given of this assault. "As I was travelling from Rouen towards Orleans, it was my fortune, April 23, to overtake the earl of Clarendon, then in his unhappy and unmerited exile, who was going towards Bourbon, but took up his lodgings at a private hotel in a small walled town called Evreux, some leagues from Rouen. I, as most English gentlemen did to so valuable a patriot, went to pay him a visit near supper-time; when he was, as usual, very civil to me. Before supper was done, twenty or thirty English seamen and more came and demanded entrance at the great gate; which, being strongly barred, kept them out for some time. But in a short space they broke it, and presently drove all they found, by their advantage of numbers, into the earl's chamber; whence, by the assistance of only three swords and pistols, we kept them out for half an hour, in which dispute many of us were wounded by their swords and pistols, whereof they had many. To conclude, they broke the windows and the doors, and under the conduct of one Howard, an Irishman, who has three brothers, as I am told, in the king of England's service, and an ensign in the company of cannoneers, they quickly found the earl in his bed, not able to stand by the violence of the gout; whence, after they had given him many blows with their swords and staves, mixed with horrible curses and oaths, they dragged him on the ground in the middle of the yard, where they encompassed him around with their swords, and after they had told him in their own language, how he had sold the kingdom, and robbed them of their pay, Howard commanded them all, as one man, to run their swords through his body. But what difference arose among themselves before they could agree, God above, who alone sent this spirit of dissention, only knows. In this interval their lieutenant, one Swaine, came and disarmed them.

Sixteen of the ringleaders were put into prison; and many of those things they had rifled from him, found again, which were restored, and of great value. Mons. la Fonde, a great man belonging to the king of France's bed-chamber, sent to conduct the earl on his way thither, was so desperately wounded in the head, that there were little hopes of his life. Many of these assassins were grievously wounded; and this action is so much resented by all here, that many of these criminals will meet with an usage equal to their merit. Had we been sufficiently provided with fire-arms, we had infallibly done ourselves justice on them; however, we fear not but the law will supply our defect."

Being greatly afflicted with the gout, and not finding himself secure in that part of France, he went in the summer to Montpelier, where, recovering his health in a considerable measure, he continued three or four years. In 1672 he resided at Moulins, and removing thence to Rouen, died Dec. 9, 1673, in that city; from whence his body was brought to England, and interred on the north side of Henry VIIth's chapel in Westminster-abbey. He was twice married: first to Anne, daughter of sir Gregory Ayloffe, of Robson, in Wiltshire, knt. and this lady dying without issue, to Frances, daughter, and at length heiress, to sir Thomas Aylesbury, bart. in 1634; by whom he had four sons and two daughters. Anne his eldest daughter was married, as we have already observed, to the duke of York, by which match she became mother to two daughters, Mary and Anne, who were successively queens of England. Besides these, she brought the duke four sons and three daughters, who all died in their infancy. The last was born Feb. 9, 1670-1, and her mother died on March 31 following; having a little before her death changed her religion, to the great grief of her father, who on that occasion wrote a most pathetic letter to her, and another to the duke her consort.

Besides the "History of the Rebellion" already mentioned, the chancellor wrote other pieces, theological as well as political. In 1672, while he resided at Moulins, he wrote his "Animadversions upon Mr. Cressy's book entitled 'Fanaticism fanatically imputed to the Catholic Church by Dr. Stillingfleet, and the imputation refuted and retorted by J. C.'" He is supposed to have been led to this work from the knowledge he had of Cressy, by means of an acquaintance commenced at Oxford, where

that gentleman was his contemporary; and a motive of a similar nature might probably induce him to draw up his "Survey of Mr. Hobbes's Leviathan," which he dedicated the year following to Charles II. from the same place. He wrote also some things of a smaller kind, which have been collected and published with his "Miscellaneous Tracts." And lastly, in 1759, was published "An Account of his own Life from his birth to the restoration in 1660; and a Continuation of the same, and of his History of the Grand Rebellion, from the restoration to his banishment in 1667;" written by himself; and printed in one volume, folio, and three in 8vo, from his original MS. given to the university of Oxford by his heirs: and his "State Papers" were published in 3 vols. fol. the first in 1767, the second in 1773, and the third in 1786.

It is as a historian that lord Clarendon will be longest remembered, and if compared with those who preceded, or were contemporaries with him, his superiority must in every respect be acknowledged. He knew more and has told more of the histories of his times than any other man, and that with an impartiality which gives us an equally favourable opinion of his head as of his heart. It may be every where seen that he cannot disguise the truth even when it makes against the cause he supports; and where there is any appearance of partiality, it may easily be traced to a warmth of loyalty and friendship, for which every honourable man will find an apology in his own breast. The republicans of his time had much to allege against him, and those of more modern times will never forgive a loyalty which they cannot comprehend, a steadiness of principle which ill accords with their versatile schemes of innovation, and a species of patriotism which would preserve the balance between liberty and licentiousness. "Like justice itself," says lord Orford, in a character of our author, by no means very favourable, "he held the balance between the necessary power of the supreme magistrate and the interests of the people. This never-dying obligation his contemporaries were taught to overlook and to clamour against, till they removed the only man, who, if he could, would have corrected his master's evil government." Such was Clarendon's merit in the corrupt court of Charles II. when, "if he had sought nothing but power, his power had never ceased." The fact was, that Clarendon, in his History, not then pub-

lished, but certainly written, had traced the misfortunes of the preceding reign to their true source, and was the only man at court who wished to profit by his experience. As to his style, as a historian, it has chiefly been objected that his periods are long; but it seems scarcely worth while to enlarge on the style of a writer who lived at a time when style was so little cultivated, so imperfectly known. His excellencies are his comprehensive knowledge of mankind, which enabled him to draw those exact portraits of the leading characters of his time, which have scarcely been equalled, and probably can never be excelled. No man brings us nearer to the personages with whom we wish to be familiar. He is, says Granger, in this particular as unrivalled among the moderns as Tacitus among the ancients. He paints himself in drawing the portraits of others; and we every where see the clear and exact comprehension, the uncommon learning, the dignity and equity of the lord chancellor, in his character as a writer.[1]

HYDE (HENRY), earl of Clarendon, eldest son of the chancellor, was born in 1638. Having received the rudiments of education, he early entered into business; for his father, apprehending of what fatal consequence it would be to the king's affairs, if his correspondence should be discovered by unfaithful secretaries, engaged him, when very young, to write all his letters in cypher; so that he generally passed half the day in writing in cypher, or decyphering, and was so discreet, as well as faithful, that nothing was ever discovered by him. After the restoration, he was created master of arts, at Oxford, in 1660; and, upon settling the queen's household, appointed chamberlain to her majesty. He was much in the queen's favour; and, his father being so violently prosecuted on account of her marriage, she thought herself bound to protect him in a particular manner. He so highly resented the usage his father met with, that he united himself eagerly to the party which opposed the court, and made no inconsiderable figure in the list of speakers. Mr. Grey has preserved a great number of his speeches. On his father's death in 1674, he took his seat in the House of Lords; still

[1] Life by himself.—Biog. Brit.—Park's edition of the Royal and Noble Authors.—Burnet's Own Times.—Barwick's Life.—Dr. Johnson's Works.—Ath. Ox. vol. II.—Warburton's Letters.—Gent. Mag. vol. LX, LXIII, LXXXI, &c. &c. For an account and refutation of Oldmixon's infamous attack on lord Clarendon's history, see Burton's "Genuineness of that history," &c. 1744, 8vo.

continued his opposition, and even signed a protest against an address voted to the king on his speech. He still, however, held his post of chamberlain to the queen; and afterwards, shewing himself no less zealous against the bill of exclusion, was taken into favour, and made a privy-counsellor, 1680. But he soon fell under the displeasure of the prevailing party in the House of Commons; who, unable to carry the exclusion bill, shewed their resentment against the principal opposers of it, by voting an address to the king, to remove from his presence and councils, the marquis of Worcester, and the earls of Halifax, Feversham, and Clarendon.

On the accession of James II. he was first made lord privy-seal, and then lord-lieutenant of Ireland: but being too firmly attached to the protestant religion for those times, he was recalled from his government to make room for lord Tyrconnel; and soon after removed from the privy-seal, that lord Arundel, of Wardour, another papist, might succeed him. About this time he was made high-steward of the university of Oxford. After the landing of the prince of Orange, he was one of the protestant lords, summoned by the king, when it was too late, to repair the ill consequences of his popish councils, and had spirit enough to take the lead, and to speak his mind frankly and openly in that memorable assembly. Yet though he had so great a regard to the constitution as to oppose king James's encroachments, he would not transfer his allegiance to the new establishment, nor take the oaths to king William: on which account he was, with some others, suspected of designs against the government; and, when the king was in England, and the French fleet appeared on the English coast, the regency thought proper to secure him in the Tower. After some months he was released, and spent the remainder of his days privately at his own house in the country; where he died Oct. 22, 1709, aged seventy-one.

His State Letters, during his government of Ireland, and his Diary for the years 1687, 1688, 1689, and 1690, were published in 2 vols. 4to, 1763, from the Clarendon press in Oxford. "This diary," says the editor, "presents us with a picture of the manners of the age in which the writer lived. We may learn from it, that at the close of the seventeenth century, a man of the first quality made it his constant practice to go to church, and could spend

the day in society with his family and friends, without shaking his arm at a gaming-table, associating with jockies at Newmarket, or murdering time by a constant round of giddy dissipation, if not of criminal indulgence." Besides the above, lord Clarendon drew up "Some account of the tombs and monuments in the cathedral church of Winchester, Feb. 1683," which was continued and printed with Gale's history of that church; and there are three tracts attributed to him, printed in Gutch's "Collectanea."[1]

HYDE (HENRY), Lord HYDE and CORNBURY, eldest son to Henry earl of Clarendon and Rochester, was the author of a few pamphlets published without his name: of some tragedies still in manuscript, and of a comedy called "The Mistakes; or, The Happy Resentment," printed in 1758 at Strawberry Hill, with a preface by lord Orford. This was a juvenile performance, of no great merit, never acted, and printed for the benefit of an actress. His lordship was killed by a fall from his horse, in France, May 2, 1753. Pope has neatly complimented the virtuous taste of lord Cornbury, by making it a criterion of merit to "disdain whatever Cornbury disdained." "He was," says lord Orford, "upright, calm, steady; his virtues were of the gentlest complexion, yet of the firmest texture: vice could not bend him, nor party warp him; even his own talents could not mislead him. Though a master of eloquence, he preferred justice and the love of his country to all the applause which the violence of the times in which he lived was so prodigal of bestowing on orators who distinguish themselves in any faction; but the tinsel of popularity and the intrinsic of corruption were equally his contempt. He spoke, nor wrote, nor acted, for fame." He wrote the paper dated Feb. 12, 1737, in the periodical paper entitled "Common Sense," and "A Letter to the vice-chancellor of Oxford." 1751. His lordship had represented the university in parliament, and in this letter announces his resignation, in consequence of being called up to his father's barony in the house of peers. This was followed by a "Letter to his Lordship," from several members of the university, acknowledging his merits. He was succeeded by sir Roger Newdigate. But of all his compositions, that which did his lordship most credit, was his "Letter to David Mallet, on the intended publication

[1] Collins's Peerage.—Park's Royal and Noble Authors.—Biog. Brit.

of lord Bolingbroke's Manuscripts," which was printed in Dr. Hawkesworth's edition of Swift's works; and it is a monument, says that editor, that will do more honour to the writer's memory than all that mere wit or valour has achieved since the word began. Mallet, it is well known, did not profit as he ought to have done by this advice. Pope's allusion of "disdain," &c. is said, by Ruffhead, to have arisen from the following circumstance: when lord Cornbury returned from his travels, the earl of Essex, his brother-in-law, told him he had got a handsome pension for him; to which lord Cornbury answered with a composed dignity, "How could you tell, my lord, that I was to be sold; or, at least, how came you to know my price so exactly?"[1]

HYDE (Dr. THOMAS), a very learned writer, was son of Mr. Ralph Hyde, minister of Billingsley near Bridgenorth in Shropshire, and born there June 29, 1636. Having a strong inclination for the Oriental languages from his youth, he studied them first under his father; and afterwards, in 1652, being admitted of King's college, Cambridge, he became acquainted with Mr. Abraham Wheelock, an admirable linguist, who encouraged him to prosecute his study of them in that place. By him, Hyde, when he had been at Cambridge little more than a year, was sent to London, and recommended to Walton, afterwards bishop of Chester, as a person very capable of assisting him in the Polyglott Bible, in which work he was then engaged. Hyde rendered him great services; for, besides his attendance in the correction of it, he transcribed the Pentateuch out of the Hebrew characters, in which it was first printed at Constantinople, into the proper Persian characters; which by archbishop Usher was then judged impossible to have been done by a native Persian, because one Hebrew letter frequently answered to several Persian letters, which were difficult to be known. He translated it likewise into Latin. What he did farther in the Polyglott, is specified by the editor in these words: "Nec prætereundus est D. Thomas Hyde, summæ spei juvenis, qui in linguis Orientalibus supra ætatem magnos progressus fecit, quorum specimina dedit tum in Arabibus, Syriacis, Persicis, &c. corrigendis, tum in Pentateucho Persico

[1] Park's Royal and Noble Authors.—Biog. Dram.—Bowles's edition of Pope's Works.—Coxe's Memoirs of Walpole.

characteribus Persicis describendo, quia antea solis Hebraicis extitit, ejusque versionem Latinam concinnando."

In 1658 he went to Oxford, and was admitted of Queen's college, where he was soon after made Hebrew reader. The year after, Richard Cromwell, then chancellor of that university, directed his letters to the delegates, signifying, that "Mr. Hyde was of full standing, since his admission into the university of Cambridge, for the degree of master of arts, and that he had given public testimony of his more than ordinary abilities and learning in the Oriental languages;" on which they made an order that he should accumulate that degree by reading only a lecture in one of the Oriental languages in the schools; and having accordingly read upon the Persian tongue, he was created M. A. in April 1659. Soon after he was made underkeeper of the Bodleian library, upon the ejection of Mr. Henry Stubbe; and behaved himself so well in this employment, that, when the office of head-keeper became vacant, he was elected into it with the unanimous approbation of the university. In 1665 he published a Latin translation from the Persian of Ulugh Beig's "Observations concerning the Longitude and Latitude of the fixed Stars," with notes. This Ulugh Beig was a great Tartar monarch, the son of Shâhrokh, and the grandson of Timur Beig, or, as he is usually called, Tamerlane. In the preface he informs us, "that the great occupations of government hindered him from performing in person, so much as he would have done towards the completing this useful work: but that he relied chiefly on his minister Salaheddin, and that he dying before the work was finished, his colleague Gaiatheddin Giamshed and his son Ali al Coushi were afterwards employed, who put the last hand to it." It was written originally in the Arabic tongue, but afterwards translated twice into the Persian.

About this time Hyde became known to Mr. Boyle, to whom he was very useful in communicating from Oriental writers several particulars relating to chemistry, physic, and natural history. In Oct. 1666, he was collated to a prebend in the church of Salisbury. In 1674, he published "A Catalogue of the books in the Bodleian library." In 1678, he was made archdeacon of Gloucester; and, in 1682, took the degree of doctor in divinity. Dec. 1691, he was elected Arabic professor, on the death of Dr. Edward Pocock; and the same year published the "Itinera

Mundi" of Abraham Peritsol, the son of Mordecai Peritsol, a very learned Jew. This was done to supply in some measure the Arabic geography of Abulfeda, which, at the request of Dr. Fell, he had undertaken to publish with a Latin translation: but the death of his patron putting an end to that work, he sent this smaller performance abroad, and dedicated it to the earl of Nottingham, then secretary of state, in hopes that it might excite a stronger curiosity amongst the learned to search into this branch of literature. Dr. Altham, regius-professor of Hebrew, and canon of Christ-church, being, on some dispute about the oaths, removed from both preferments, Hyde became possessed of both, as they are always annexed, in July 1697.

Three years after he had ready for the press, as Wood tells us, an excellent work, on a subject very little known even to the learned themselves, "The Religion of the Ancient Persians," a work of profound and various erudition, abounding with many new lights on the most curious and interesting subjects, filled with authentic testimonies, which none but himself could bring to public view, and with many ingenious conjectures concerning the theology, history, and learning of the Eastern nations. This work, which was printed at Oxford in 1700, in 4to, containing 550 pages, and is now become exceedingly scarce, and sells at a very high price, was entitled "Historia Religionis Veterum Persarum, eorumque Magorum." It was dedicated to lord Somers. Foreign writers, as well as those of our own country, have spoken of it with high admiration and applause; and, if Hyde had left us no other monument of his studies, this alone had been sufficient to establish and preserve his reputation, as long as any taste for Oriental learning shall remain.

In April 1701 he resigned the office of principal keeper of the Bodleian library, on account of his age and infirmities; and died Feb. 18, 1703, at his lodgings in Christ-church, in his 67th year. He had occupied the post of interpreter and secretary in the Oriental languages, during the reigns of Charles II. James II. and William III. and, it is said, had, in the course of this employment, made himself accurately acquainted with whatever regarded the policy, ceremonies, and customs of the Oriental nations. He was succeeded in his archdeaconry of Gloucester by Mr. Robert Parsons; and, what was singular enough, in the chair of Hebrew professor and in his canonry of Christ-church by his predecessor Dr. Altham.

Besides the works already mentioned, he published "Quatuor Evangelia & Acta Apostolorum Linguâ Malaicâ, characteribus Europæis," Oxford, 1677, 4to. His "Epistola de mensuris & ponderibus Serum sive Sinensium," &c. was printed at the end of Dr. Edward Bernard's book, entitled "De mensuris & ponderibus antiquis Libri tres," Oxford, 1688, 8vo. In 1690 he published at Oxford in 4to, "Annotatiunculæ in Tractatum Alberti Bobovii Turcarum Imp. Mohammedis IV. olim interpretis primarii, de Turcarum Liturgiâ, peregrinatione Meccanâ, Circumcisione, ægrotorum visitatione, &c. Subjungitur Castigatio in Angelum a Sancto Josepho, Carmelitarum discalceatorum in Perside præfectum olim generalem." In 1694 he published at Oxford in 8vo, "De Ludis Orientalibus Libri duo," &c. The first book is divided into two parts: the first of which parts contains "Mandragorias, seu Historia Shahiludii," &c. in Latin; and the second part "Hist. Shahiludii," &c. in Hebrew and Latin. This "Historia Shahiludii" had been published by itself at Oxford, 1689, in 8vo. The second book contains "Historia Nerdiludii, hoc est dicere, Trunculorum," &c. He wrote likewise "In Historiam Plantarum Oxoniensium Annotationes Nominum singularum Plantarum Linguâ Arabicâ & Persicâ & Turcicâ," published by Jacob Bobart in his "Historia Plantarum," at Oxford, 1699, in 4to.

The vast extent of his learning and industry will yet appear more extraordinary by a list of the works which, according to Wood, he had planned, and partly prepared for the press. These are, 1. "Grammatica pro Lingua Persica," 4to. 2. "Lexicon Persico-Latinum," in a thick 4to. 3. "Lexicon Turcico-Latinum," in a thick 4to. 4. "Nomenclator Mogolo-Tartaricum, cum Grammaticâ ejusdem Linguæ." 5. "Dissertatio de Tartariâ. Item Historia Chartiludii; & Dissertatio de Numerorum Notis, earundemque origine & combinandi ratione, doctrinâ novâ," 8vo. 6. "Curiosa Chinensia & Selanensia," 8vo. 7. "Historia Gemmarum Arabicè & Latinè, cum Notis," 8vo. 8. "Historia Tamerlanis Arabicè & Latinè cum Notis," 4to. 9. "Liber Bustân Persicè & Latinè cum Notis: Liber elegantissimus, autore Scheia Shadi," 4to. 10. "Divini Poetæ Hâphix Opus Persicè & Latinè, cum Notis," 4to. 11. "Abulfedæ Geographia Arabicè & Latinè, cum Notis," 4to. 12. "Liber Bâharistân eloquentissimo stylo conscriptus, meri ingenii specimina continens, Librum

Gulistân æquans, si non superans, Persicè & Latinè, cum Notis," 4to. 13. "Maimonidis Liber More Nevochim transcriptus ex characteribus Hebraicis quibus a Maimonide scriptum est, in proprios Arabicos, cum novâ Versione & Notis, Arabicè & Latinè," in a thick 4to. 14. "Historia Regum Persicæ ex ipsorum monumentis & autoribus extracta," 4to. 15. "Annotationes in difficiliora loca Biblica ex Literaturâ Orientali," in a thick 4to. 16. "Periplus Marium Mediterranei & Archipelagi, Turcicè & Latinè, cum circulo ventorum in variis Linguis, Arabicâ, Persicâ, Chinensi," &c. 8vo. 17. "Zoroastris Perso-Medi Opera omnia Mathematico-medico-physico-Theologica, Persicè & Latinè," folio. 18. "Liber Erdaviraph-name, Persicè & Latinè," 4to. 19. "Lexicon Hebraicum emendatum ex MSS. Lexicis Rabbi Pinchon, R. Jonæ, & R. Jesaiæ, atque ex collatione cum Linguis Arabicâ & Persicâ & aliis Linguis Orientalibus," 4to. 20. "Cœlum Orientale Arabico-Persicum, atq; Occidentale Græco-Latinum, una cum Saphii Figurationibus Stellarum duplici situ, prout in Cœlo, & prout in Globo apparent, cum earum nominibus secundum harum gentium doctrinam," 4to. 21. "Commentarius in Pentateuchum Arabicè, auctor Mansûr Syro-Arabe ex Scripturâ Gershumi in Arabicam transcriptus & Latinitate donatus," 4to. 22. "Urbium Armeniæ Nomenclaturæ ex eorum Geographia excerpta," &c. 23. "Varia Chinensia, scil. eorum Idololatria, Opiniones de Deo & de Paradiso atque de Gehennâ, & de Gradibus & modis supplicii; de eorum Literaturâ & Libris & Chartâ, & de imprimendi modo atque antiquitate, &c. omnia excerpta ex ore & scriptis nativi Chinensis Shin Fo-burg," 8vo. 24. "Varia Selanensia, ubi insulæ Selan (vulgo Batavis Ceylon) Historica quædam & vocabularium genuinis eorum characteribus exaratum cum eorum Alphabeto & aliis rebus," 8vo. 25. "Batamense Alphabetum à Legato scriptum cum Literarum potestate & numerorum notis," 8vo. 26. "Notæ Arithmeticæ variarum Gentium, ubi talium Notarum origo & combinandi ratio docetur," 8vo. 27. "Dialogi Arabico-Persico-Turcici, Latinè versi," 8vo. 28. "Liber de Turcarum opinionibus in rebus religiosis, Turcicè & Latinè," 8vo. 29. "Utilia, mensalia, scil. quid in Conversatione Convivali decorum est, Arabicè & Latinè," 8vo. 30. "Rivolæ Lexicon Armeniacum cum Linguis Orientalibus (scil. Arabicâ, Persicâ, & Turcicâ) collatum & in margine notatum," 4to. 31. "Evangelium Lucæ & Acta

Apostolorum Linguâ & Charactere Malaico," 4to. He also translated into English the letters of several Eastern kings and princes sent to king Charles II, king James II, and king William III.

Dr. Gregory Sharpe, master of the Temple, collected and republished some of Dr. Hyde's pieces that were formerly published, under the title of "Syntagma Dissertationum et Opuscula," 1767, 2 vols. 4to. This is accompanied by a life and very just praises of the author, as one of the greatest Orientalists that any country has produced.[1]

HYGINUS (CAIUS JULIUS), was an ancient Latin writer, who flourished in the time of Augustus. Suetonius, in his book "De illustribus Grammaticis," says that he was a freedman of Augustus, and by nation a Spaniard; though some think that he was an Alexandrian, and brought by Cæsar to Rome when Alexandria was taken. He was a diligent follower and imitator of Cornelius Alexander, a celebrated Greek grammarian; and was also himself a teacher at Rome. He was made keeper of the Palatine library; was very intimate with the poet Ovid, and with Caius Licinius, a man of consular dignity and an historian, who has taken occasion to inform us, that he died very poor, and, while he lived, was supported chiefly by his generosity; but Vossius thinks that the person here named the consular historian Caius Licinius, should be Caius Asinius, who wrote a history of the civil war, and was consul with Cneius Domitius Calvinus, U. C. 723.

Hyginus wrote many books, which are mentioned by ancient writers. Gellius quotes a work "of the Lives and Actions of illustrious Men." Servius, in his "Commentary upon the Æneid," tells us, that he wrote upon "the Origin and Situation of the Italian Cities:" which same work is also mentioned by Macrobius. Gellius again mentions his "Commentaries upon Virgil;" as does Macrobius a book "Concerning the Gods." He wrote also "about Bees and Agriculture;" and lastly, a book of "Genealogies," of which he himself has made mention in the only undoubted work of his remaining, that is, in his "Poëticon Astronomicon, de mundi & sphæræ ac utriusque partium declaratione, libris quatuor, ad M. Fabium conscriptum." The first book treats of the world and of the doctrine of the sphere; the second of the signs in the zodiac;

[1] Biog. Brit.—Gen. Dict.—Ath. Ox. vol. II.

the third gives a description and history of the constellations; and the fourth treats of several things relating to the planets. Here, while Hyginus describes the constellations in the heavens, and notes the stars which belong to each, he takes occasion to explain the fables of the poets from which the constellations were supposed originally to have taken their rise and name; and hence his work seems to have been called "Poëticon Astronomicon." It has come down to us, however, very imperfect; and all that part of it, which, as he tells us, treated of the month, the year, and the reasons of intercalating the months, is entirely lost. To this is joined a book of fables, in which the heathen mythology is reduced into a compendium: but this is imperfect, and suspected to be spurious. There are many editions of these books, but the best is that which Munker published, together with some other pieces of antiquity upon the same or a similar subject, under the title of "Mythographi Latini," Amst. 1681, 2 vols. 8vo. The third book of the Astronomics, is illustrated with several copper-plates of the constellations elegantly engraved, which Grotius had published from the Susian MS. but which, Schetter tells us, he had omitted in his edition of 1674, because he knew those ancient delineations to be very erroneous, and very ill done.[1]

HYPATIA, a most beautiful, virtuous, and learned lady of antiquity, was the daughter of Theon, who governed the Platonic school at Alexandria, the place of her birth and education, in the latter part of the fourth century. Theon was famous among his contemporaries for his extensive knowledge and learning; but what has chiefly rendered him so with posterity, is, that he was the father of Hypatia, whom, encouraged by her prodigious genius, he educated not only in all the qualifications belonging to her sex, but likewise in the most abstruse sciences. She made an amazing progress in every branch of learning, and the things that are said of her almost surpass belief. Socrates, the ecclesiastical historian, a witness whose veracity cannot be doubted, at least when he speaks in favour of an heathen philosopher, tells us, that Hypatia "arrived at such a pitch of learning, as very far to exceed all the philosophers of her time:" to which Nicephorus adds, "those of other times." Philostorgius, a third historian of the same

[1] Moreri.—Vossius Hist. Lat.—Saxii Onomasticon.

stamp, affirms, that "she was much superior to her father and master Theon, in what regards astronomy;" and Suidas, who mentions two books of her writing, one "on the Astronomical Canon of Diophantus, and another on the Conics of Apollonius," avers, that "she not only exceeded her father in astronomy, but also that she understood all the other parts of philosophy." It is some confirmation of these assertions that she succeeded her father in the government of the Alexandrian school: filling that chair, where Ammonius, Hierocles, and many great and celebrated philosophers had taught; and this, at a time, when men of immense learning abounded both at Alexandria, and in many other parts of the Roman empire. Her fame was so extensive, and her worth so universally acknowledged, that we cannot wonder, if she had a crowded auditory. "She explained to her hearers," says Socrates, "the several sciences, that go under the general name of philosophy; for which reason there was a confluence to her, from all parts, of those who made philosophy their delight and study."

Her scholars were as eminent as they were numerous: one of whom was the celebrated Synesius, who was afterwards bishop of Ptolemais. This ancient Christian Platonist every where bears the strongest, as well as the most grateful testimony to the learning and virtue of his instructress; and never mentions her without the profoundest respect, and sometimes in terms of affection coming little short of adoration. In a letter to his brother Euoptius, "Salute," says he, "the most honoured and the most beloved of God, the PHILOSOPHER; and that happy society, which enjoys the blessing "of her divine voice." In another, he mentions one Egyptus, who "sucked in the seeds of wisdom from Hypatia." In another, he expresses himself thus: "I suppose these letters will be delivered by Peter, which he will receive from that sacred hand." In a letter addressed to herself, he desires her to direct a hydroscope to be made and bought for him, which he there describes. That famous silver astrolabe, which he presented to Peonius, a man equally excelling in philosophy and arms, he owns to have been perfected by the directions of Hypatia. In a long epistle, he acquaints her with his reasons for writing two books, which he sends her; and asks her judgment of one, resolving not to publish it without her approbation.

But it was not Synesius only, and the disciples of the Alexandrian school, who admired Hypatia for her great virtue and learning: never woman was more caressed by the public, and yet never woman had a more unspotted character. She was held as an oracle for her wisdom, which made her consulted by the magistrates in all important cases; and this frequently drew her among the greatest concourse of men, without the least censure of her manners. "On account of the confidence and authority," says Socrates, "which she had acquired by her learning, she sometimes came to the judges with singular modesty. Nor was she any thing abashed to appear thus among a crowd of men; for all persons, by reason of her extraordinary discretion, did at the same time both reverence and admire her." The same is confirmed by Nicephorus, and other authors, whom we have already cited. Damascius and Suidas relate, that the governors and magistrates of Alexandria regularly visited her, and paid their court to her; and, when Nicephorus intended to pass the highest compliment on the princess Eudocia, he thought he could not do it better, than by calling her "another Hypatia."

While Hypatia thus reigned the brightest ornament of Alexandria, Orestes was governor of the same place for the emperor Theodosius, and Cyril bishop or patriarch. Orestes, having had a liberal education, admired Hypatia, and frequently consulted her. This created an intimacy between them that was highly displeasing to Cyril, who had a great aversion to Orestes: which intimacy, as it is supposed, had like to have proved fatal to Orestes, as we may collect from the following account of Socrates. "Certain of the Monks," says he, "living in the Nitrian mountains, leaving their monasteries to the number of about five hundred, flocked to the city, and spied the governor going abroad in his chariot: whereupon approaching, they called him by the names of Sacrificer and Heathen, using many other scandalous expressions. The governor, suspecting that this was a trick played him by Cyril, cried out that he was a Christian, and that he had been baptized at Constantinople by bishop Atticus. But the monks giving no heed to what he said, one of them, called Ammonius, threw a stone at Orestes, which struck him on the head; and being all covered with blood from his wounds, his guards, a few excepted, fled, some one way and some another, hiding themselves in the crowd, lest they should

be stoned to death. In the mean while, the people of Alexandria ran to defend their governor against the monks, and putting the rest to flight, brought Ammonius, whom they apprehended, to Orestes; who, as the laws prescribed, put him publicly to the torture, and racked him till he expired."

But though Orestes escaped with his life, Hypatia afterwards fell a sacrifice. This lady, as we have observed, was profoundly respected by Orestes, who much frequented and consulted her: "for which reason," says Socrates, "she was not a little traduced among the Christian multitude, as if she obstructed a reconciliation between Cyril and Orestes. This occasioned certain enthusiasts, headed by one Peter a lecturer, to enter into a conspiracy against her; who watching an opportunity, when she was returning home from some place, first dragged her out of her chair; then hurried her to the church called Cæsars; and, stripping her naked, killed her with tiles. After this, they tore her to pieces; and, carrying her limbs to a place called Cinaron, there burnt them to ashes." Cave endeavours to remove the imputation of this horrid murder from Cyril, thinking him too honest a man to have had any hand in it; and lays it upon the Alexandrian mob in general, whom he calls "levissimum hominum genus," "a very trifling inconstant people." But though Cyril should be allowed to have been neither the perpetrator, nor even the contriver of it, others have thought that he did not discountenance it in the manner he ought to have done: and was so far from blaming the outrage committed by the Nitrian monks upon the governor Orestes, that "he afterwards received the dead body of Ammonius, whom Orestes had punished with the rack; made a panegyric upon him, in the church where he was laid, in which he extolled his courage and constancy, as one that had contended for the truth; and, changing his name to Thaumasius, or the Admirable, ordered him to be considered as a martyr. However, continues Socrates, the wiser sort of Christians did not approve the zeal which Cyril shewed on this man's behalf; being convinced, that Ammonius had justly suffered for his desperate attempt." We learn from the same historian, that the death of Hypatia happened in March, in the 10th year of Honorius's, and the 6th of Theodosius's, consulship; that is, about A. D. 415.[1]

[1] Socrates, VII. Eccl. Hist. c. 15.—Fabricii Bibl. Græc.—Moreri.—Saxii Onomasticon.

HYPERIDES, an Athenian orator, disciple of Plato and Isocrates, flourished about 335 years before the Christian æra. He was a sincere patriot, and so strenuous a lover of justice and liberty, that he did not hesitate to accuse his friend Demosthenes of receiving money from Harpalus, and actually drove him into banishment. They were afterwards reconciled, and perished about the same time. When the Athenians were beaten at Cranon, he was dragged out of the temple of Ceres, and delivered up to Antipater. He died about 322. He published many of his orations, of which one only is extant, and that in some degree dubious. It stands the 17th among those of Demosthenes. There are also some fragments. His style of eloquence has been variously estimated by the critics of his own country.[1]

HYPERIUS (GERARD ANDREW), a celebrated Lutheran divine and professor of divinity, was born at Ypres in Flanders, whence he took his name, May 16, 1511. His father, who was a civilian, and had sent him to study at various places, when near his death in 1528, removed him to Paris, where he studied philosophy for three years, in the college of Calvi; and after he had taken a journey to Ypres, he returned to Paris in 1532, and studied divinity there till 1535. He went afterwards to Louvain, and then he travelled through several provinces of the Low-Countries and of Germany; which rendered ineffectual the pains his friends had taken to procure him a living without his knowledge; for as soon as it was represented to Carondilet, archbishop of Palermo and chancellor to the emperor, that he had travelled in Germany, this rendered him so much suspected of heresy, that he was obliged to think of a sanctuary. He went into England, and lived about four years with an English nobleman, Charles lord Mountjoy, who was a lover of learning, and settled a handsome pension on him. He crossed the sea again in 1541, and designed to visit the university of Strasburg, and particularly to see Bucer, who made that university very famous. But as he passed through the country of Hesse, he met at Marpurg with a professor of divinity, named Geldenhaur, who was one of his friends, and who, in order to keep him there, gave him hopes of some employment in the university of that city. He ac-

[1] Saxii Onomasticon.

cordingly settled there, and soon after succeeded his friend, who died in January 1542. He continued in that employment until his death at Marpurg, February the 1st, 1564. He was author of numerous works, some of which were published by himself, and the rest were published after his death. They consist of "Commentaries on the Scriptures;" "Theological Dissertations;" "Controversial Tracts;" treatises in rhetoric, logic, arithmetic, geometry, astronomy, optics, natural philosophy, &c. Several of these, enumerated by Ames and Herbert, were translated into English, and published here in the sixteenth century. Hyperius had a very clear head, and a very happy talent in conveying instruction. He was meek and polite in conversation, and delighted in social convivial intercourse, possessed true wit and good sense, and added to those qualities a high degree of virtue and zeal.[1]

HYPSICLES, of Alexandria, a disciple of Isidorus, flourished under M. Aurelius, and Lucius Verus, in the second century. He has been supposed to be the author of a certain work called "Anaphoricus," or a book of ascensions, which was written in opposition to the doctrines of some astronomer. It was published in Greek, with the Latin version of Mentelius, and in conjunction with the Optics of Heliodorus, at Paris, in 1680, 4to. Vossius, in his book "de Scientiis Mathematicis," has erroneously supposed him to have lived at a much earlier period.[2]

[1] Gen. Dict.—Melchior Adam.—Dupin.—Foppen Bibl. Belg.—Fuller's Abel Redivivus.—Saxii Onomast.

[2] Fabric. Bibl. Græc.—Saxii Onomast.

J.

JAAPHAR EBN THOPHAIL, an Arabian philosopher, was contemporary with Averroes, who died about the year 1198. He composed a philosophical romance, entitled "The Life or History of Hai Ebn Yokdhan:" in which he endeavours to demonstrate, how a man may, by the mere light of nature, attain the knowledge of things natural and supernatural; particularly the knowledge of God, and the affairs of another life. He lived at Seville in Spain, as appears from one or two passages in this work, and was famous for his medical skill, and for his knowledge of the Peripatetic philosophy, of which this work exhibits a favourable specimen, as it was taught among the Saracens. He wrote some other pieces, which are not come to our hands; but, that this was well received in the East, appears from its having been translated by R. Moses Narbonensis, into Hebrew, and illustrated with a large commentary. It was published in 1671, with an accurate Latin version, by Mr. Edward Pococke, son of Dr. Pococke, professor of the Oriental languages at Oxford; and, in 1708, an English translation of it from the Arabic was given by Simon Ockley, soon after Arabic professor at Cambridge. It is written with great elegance of language, and vigour of imagination.[1]

JABLONOWSKY (JOSEPH ALEXANDER VON), a Polish prince, devoted himself chiefly to the sciences, and, for the sake of improvement, frequently visited Germany and France. When the troubles broke out in Poland he resigned his senatorial dignity, left the country, and took up his residence at Leipsic, where he distinguished himself not only as a friend and protector of science, but as a man of great literary acquirements. He founded a society which was named after himself, and assigned a liberal sum for the purpose of distributing premiums to the authors of

[1] Moreri.—Brucker.

the best answers to questions proposed on various literary subjects. This society still exists, holds its meetings at Leipsic, and occasionally presents the world with the fruit of its labours. The prince died in 1777, at the age of sixty-five. His works are, "The Lives of Twelve Generals," written in the Polish language; "A Treatise on the Sclavonic Poetry;" and some pieces of a similar nature. [1]

JABLONSKI (DANIEL-ERNEST), a learned Polish Protestant divine, was born Nov. 20, 1660, at Dantzic, and had the first part of his education in Germany; after which he travelled into Holland, and thence to England, for further improvement in his studies. Thus accomplished, he became successively minister of Magdebourg, Lissa, Koningsberg, and Berlin, and was at length ecclesiastical counsellor and president of the society of sciences in this last city. His zeal against infidelity, both in the atheists and deists, shewed itself on all occasions; and he took a deal of pains to effect an union betwixt the Lutherans and Calvinists, but to no purpose. The truth is, considering the rooted prejudices on each side, such a coalition, like that between the church of England and the Dissenters, is rather to be wished than expected. Mr. Jablonski died in May 1741.

There is a Latin translation by him of "Bentley's Sermons at Boyle's Lectures;" there are also several Latin "Dissertations upon the Land of Gessen;" "Meditationes de divinâ origine Scripturæ sacræ;" also a piece entitled "Thorn affligée," homilies, and some other works in good esteem. [2]

JABLONSKI (THEODORE), brother to the preceding, and born at Dantzic in 1654, was counsellor of the court of Prussia, and secretary of the royal society of sciences at Berlin. He was a man of the most exact probity and a strict piety, united to a sweetness of temper, a polite urbanity, and an inclination to oblige all that applied to him. He loved the sciences, and did them honour, without that ambition which is generally seen in men of learning. It was owing to this modesty that he did not put his name to the greater part of his works; the chief of which are, "Dictionaire François-Allemand & Allemand-François,"

[1] Rees's Cyclopædia, from Gen. Biog.
[2] Moreri.—Biog. Brit. Suppl. p. 79. note.—Mosheim.

printed in 1711; "A Course of Morality in the German Tongue, 1713;" "An Universal Dictionary of Arts and Sciences, 1721;" a translation into High Dutch of "Tacitus de moribus Germanorum," with remarks, 1724. He died in 1731.[1]

JABLONSKI (PAUL-ERNEST), the son of Daniel-Ernest, above-mentioned, was a native of Berlin, a Protestant divine, and a professor of theology at Francfort on the Oder, as well as pastor there. He was born in 1693, and in 1714 published a learned dissertation, entitled "Disquisitio de Linguâ Lycaonicâ," ad Act. Apost. xiv. 11. It appeared at Berlin in quarto. A great expectation of his talents was excited by this publication, which he fully justified in his subsequent life. He published also, 2. "De Memnone Græcorum, 1753," Francfort, 1753. 3. "Institutiones Historiæ Ecclesiasticæ," in 2 vols. 8vo. But his most learned and important work was, 4. "Pantheon Ægyptiorum, sive de Diis eorum Commentarius, cum Prolegomenis de Religione et Theologia Egyptiorum," in three volumes, 8vo, published at Francfort in 1750 and 1752. It is a book of great and extensive erudition. Jablonski died in 1757.[2]

JACETIUS, or DIACETO (FRANCIS DE CATANEIS), an Italian writer, was born at Florence, in 1466, and was the disciple of Marsilius Ficinus, under whom he studied the Platonic philosophy, and became a great master of it. He was also a good orator, and succeeding Ficinus in his professorship, held it till his death, which happened in 1522. There is extant by him, "A Treatise of Beauty," and another of "Love," according to the doctrine of Plato, besides several others, which were all printed together at Basil in 1563.[3]

JACKSON (ARTHUR), a nonconformist divine, was born at Little Waldingfield in Suffolk in 1593; his father, who was a Spanish merchant in London, died when he was young. He was educated at Trinity college, Cambridge, where he appears to have taken his degrees in arts, and in 1617 was incorporated M. A. at Oxford. While at college he commenced the habit of rising every morning at three or four o'clock, both summer and winter, and studied from fourteen to sixteen hours every day. He continued at

[1] Dict. Hist.—Bibl. Germanique, vol. XXII. [2] Moreri.—Dict. Hist.
[3] Dict. Hist.—Moreri.

Cambridge until his marriage in 1619, soon after which he was chosen by the inhabitants of St. Michael, Wood-street, London, to be their lecturer, and on the death of Mr. Brogden, their pastor. During the plague in 1624, he was one of those who remained at his post, and administered such aid to the sick and dying as he could, and was in other respects scrupulously diligent in preaching, catechizing, &c. When the reading of the "Book of Sports" was enjoined, he refused that foolish and imprudent mandate; yet such was his character, that when complained of to archbishop Laud for this omission, that prelate said, "Mr. Jackson is a quiet and peaceable man, and therefore I will not have him meddled with." He was not less respected by archbishop Sheldon, notwithstanding his very different opinion on church-government and ceremonies. He afterwards accepted the living of St. Faith's under St. Paul's, whence he was ejected in 1662. He was no friend to the tyranny of Cromwell, and was imprisoned above four months for refusing to give evidence against Mr. Love, before what was called the high court of justice, and was also fined 500*l*. On the restoration, when Charles II. made his entry into London, Mr. Jackson was appointed by the London clergy to present to him a Bible, as his majesty passed through St. Paul's churchyard. After his ejection, he employed his leisure in pursuing his annotations on the Bible, during the short remainder of his life. He died Aug. 5, 1666. His "Annotations on the Bible," as far as the book of Isaiah, were published in 4 vols. 4to, the last by his son, who prefixed to it some memoirs of the author.[1]

JACKSON (JOHN), an English divine, son of the rev. John Jackson, first rector of Lensey, afterwards rector of Rossington, and vicar of Doncaster in Yorkshire, was born at Lensey, April 4, 1686. He was educated at Doncaster-school under the famous Dr. Bland, who was afterwards head master of Eton-school, dean of Durham, and from 1732 to 1746 provost of Eton college. In 1702, he was admitted of Jesus college, Cambridge; and, after taking the degree of B. A. at the usual period, left the university in 1707. During his residence there, he learned Hebrew under Simon Ockley, the celebrated orientalist; but never made any great proficiency. In 1708, he entered into deacon's orders, and into priest's two years after; when he

[1] Calamy.

took possession of the rectory of Rossington, which had been reserved for him from the death of his father by the corporation of Doncaster. That politic body, however, sold the next turn of this living for 800*l.* and with the money paved the long street of their town, which forms part of the great northern road. In 1712, he married Elizabeth, daughter of John Cowley, collector of excise at Doncaster; and, soon after, went to reside at Rossington.

In 1714, he commenced author, by publishing three anonymous letters, in defence of Dr. S. Clarke's "Scripture-Doctrine of the Trinity," with whom he soon after became personally acquainted; and nine treatises by Jackson on this controversy, from 1716 to 1738, are enumerated in the supplementary volume of the "Biographia Britannica." In 1718, he offered himself at Cambridge for the degree of M. A. but was refused on account of his heretical principles. Upon his return, he received a consolatory letter from Dr. Clarke, who also procured for him the confratership of Wigston's hospital in Leicester; a place which is held by patent for life from the chancellor of the duchy of Lancaster, and was particularly acceptable to Jackson, as it requires no subscription to any articles of religion. To this he was presented, in 1719, by lord Lechmere, in whose gift it was then, as chancellor of the duchy of Lancaster, and from whom Dr. Clarke had the year before received the mastership of that hospital. He now removed from Rossington to Leicester; where, between politics (Leicester being a great party-town) and religion, he was engaged in almost continual war: and his spirit was by no means averse from litigation. In May 1720, he qualified himself for afternoon-preacher at St. Martin's church in Leicester, as confrater; and, in the two following years, several presentments were lodged against him in the bishop's and also in the archdeacon's court, for preaching heretical doctrines; but he always contrived to defeat the prosecutions; and, after the "Case of the Arian Subscription" was published by Dr. Waterland, he resolved, with Dr. Clarke, never to subscribe the articles any more. By this he lost, about 1724, the hopes of a prebend of Salisbury, which bishop Hoadly refused to give him without such subscription. "The bishop's denial," says his biographer, "was the more remarkable, as he had so often intimated his own dislike of all such subscriptions:" Jackson, however, had been presented before by sir John Fryer to the private

prebend of Wherwell in Hampshire, where no such qualification was required.

On the death of Dr. Clarke, in May 1729, he succeeded, by the presentation of the duke of Rutland, then chancellor of the duchy of Lancaster, to the mastership of Wigston's hospital, which situation he preserved to his death. The year before, 1728, he had published, in 8vo, "Novatiani Opera, ad antiquiores editiones castigata, & à multis mendis expurgata:" and now, intent upon books, and perhaps the more so by being incapable of rising to preferment, he continued from time to time to send out various publications. In 1730, "A Defence of Human Liberty, against Cato's Letters;" and, in the second edition, "A Supplement against Anthony Collins, esq. upon the same subject." In 1730 and 1731, "Four Tracts in Defence of Human Reason, occasioned by bishop Gibson's second Pastoral Letter." In 1731, a piece against "Tindal's Christianity as old as the Creation;" in 1733, another by way of answer to Browne bishop of Corke's book, entitled "Things Divine and Supernatural, conceived by Analogy with Things Natural and Human;" in 1734, "The Existence and Unity of God, &c." which led him into a controversy with Law, and other writers; and, in 1735, "A Dissertation on Matter and Spirit," with remarks on Baxter's "Inquiry into the Nature of the Human Soul." In 1736, he published "A Narrative of his being refused the Sacrament of the Lord's Supper at Bath:" this had been done in a very public manner by Dr. Coney, and was the second refusal of that kind he had experienced; for, in 1730, he had been denied the use of the pulpit at St. Martin's in Leicester, by the vicar, who set the sacristan at the bottom of the stairs to restrain him from ascending.

In 1742, he had an epistolary debate with his friend William Whiston, concerning the order and times of the high priests. In 1744, he published "An Address to the Deists, &c." in answer to Morgan's "Resurrection of Jesus considered by a Moral Philosopher;" and, in 1745, entered the lists against Warburton, in "The Belief of a Future State proved to be a fundamental article of the religion of the Hebrews, and held by the philosophers, &c." and two or three polemic pieces with Warburton were the consequence of this. His next work was, "Remarks upon Middleton's Free Inquiry into the Miraculous Powers, &c." and, after this, he does not appear to have published any thing till

1752, except that, in 1751, he communicated to Mr. John Gilbert Cooper, for the use of his "Life of Socrates," some learned notes; in which he contrived to avenge himself upon his old antagonist Warburton. At the same time he exposed the young and incautious writer to the resentment of that veteran, who did not fail to shew it in one of his notes upon Pope. In 1752, came out his last and best work, "Chronological Antiquities," in 3 vols. 4to. He afterwards made many collections and preparations for an edition of the New Testament in Greek, with Scholia in the same language; and would have inserted all the various readings, had not the growing infirmities of age prevented him. An account of the materials of this intended edition, with notes containing alterations, corrections, additions to his "Chronology," are inserted in an appendix to "Memoirs" of him printed in 1764, by Dr. Sutton of Leicester.

He died May 12, 1763. By his wife, who died before him, he had twelve children; but only four survived him. He was a man of great application and learning, but not of parts or genius, and totally devoid of taste. His knowledge too was confined to the precincts of Greek and Latin: for he knew nothing of oriental languages, except a little Hebrew; and of the modern languages, even the French, was altogether ignorant. Though of a spirit somewhat litigious, and not a little bigoted to his opinions, he was good-natured, hospitable, and cheerful; and easy, complacent, and agreeable to all who were connected with or dependent upon him.[1]

JACKSON (JOSEPH), an ingenious letter-founder, whose history affords one of those edifying examples which cannot be too often placed before the eyes of the young artisan, was born in Old-street, London, Sept. 4, 1733, and was educated at Fuller's school in that neighbourhood. At the usual age he was put apprentice to Mr. Caslon, letter-founder, son to the first of that family. Having acquired a knowledge of the common operations, he had an ambition to learn the method of cutting punches; which was so much a secret, that both his master and his master's father always locked themselves into a private apartment, when employed in that important branch of the business. Mr. Jackson, however, surmounted this difficulty, by boring a hole through the wainscot, and prying into their operations

[1] Life by Dr. Sutton.—Nichols's Bowyer.—Whiston's Life.

with such success, that he was soon enabled to finish a punch, and brought it in triumph to his master, probably expecting some reward. His surprise and chagrin must have therefore been great, when his master gave him a hard blow, and threatened him with Bridewell, if ever he made such another *felonious* attempt. Mr. Jackson, however, whose conscience was more easily reconciled to his crime, than his temper was to his punishment, was, by the assistance of his mother, provided with the necessary tools, and took every opportunity of improving himself in the art at her house. He continued also to work for his master for some time after the expiration of his apprenticeship, until a dispute respecting wages occasioned his being discharged, along with a Mr. Cottrell, with whom he united in partnership; but, on the death of his mother, in 1759, went on board the Minerva frigate, as armourer. He appears to have returned to London after the peace of 1762-3, and worked for some time under Mr. Cottrell, until, determining to adventure in business for himself, he was encouraged in the scheme, by two life-guardsmen, his fellow workmen, who engaged to allow him a small pittance for his subsistence, and to supply money to carry on the trade, for two years. Taking a small house in Cock-lane, he soon satisfied his partners that the business would be productive, before the time promised. When he had pursued his labours about six months, Mr. Bowyer, the celebrated printer, accidentally calling to inspect some of his punches (for he had no specimen), approved them so much, that he promised to employ him. Business increasing rapidly, Mr. Jackson removed to larger premises in Dorset-street; and about 1771 was applied to by the late duke of Norfolk, to make a mould to cast a hollow square. His grace informed him, that he had applied to all the skilful mechanics in London, Mr. Caslon not excepted, who declared it impossible. Mr. Jackson however undertook, and in the course of three months produced it. He proceeded then in raising the reputation of his foundery; and among other articles of superior difficulty, we may mention the fac-simile types for the Domesday-book, and for the Alexandrian New Testament, and the types for Macklin's Bible. Mr. Jackson died at his house in Dorset-street, Salisbury-square, Jan. 14, 1792.[1]

[1] Nichols's Bowyer.

JACKSON (THOMAS), a learned English divine, was born at Willowing, in the bishopric of Durham, 1579. Many of his relations being merchants in Newcastle, he was designed to have been bred in that profession; but his great inclination to learning being observed, he was sent to Oxford, and admitted into Queen's college in 1595, and removed to Corpus-Christi the year after. He took his degrees in arts at the stated times; and May 10, 1606, became probationer-fellow, being then well-grounded in arithmetic, grammar, philology, geometry, rhetoric, logic, philosophy, the oriental languages, history, &c. with an insight into heraldry and hieroglyphics. But he made all his knowledge subservient to the study of divinity, to which he applied with great vigour, and became so distinguished in it, that he not only read a divinity-lecture in his college every Sunday morning, but another on the week-day at Pembroke college (then newly founded) at the request of the master and fellows. He was also chosen vice-president of his college for many years successively, by virtue of which office he moderated at the divinity disputations, with remarkable learning, and no less candour and modesty. He commenced D. D. in 1622, and quitted the college two years afterwards, being preferred to a living in his native county, and soon after to the vicarage of Newcastle. In that large and laborious cure, he performed all the duties of an excellent parish-priest, and was particularly admired for his discourses from the pulpit. At this time he was a rigid Calvinist, but yielded the point of absolute predestination to the persuasions of Dr. Richard Neile, bishop of Durham, who took him for his chaplain, and joined with Dr. Laud in bringing him back to his college, where he was elected president by their interest, in 1630. Upon this promotion he resigned the vicarage of Newcastle; and, in 1635, was collated to a prebend of Winchester, having been made king's chaplain some time before. Dr. Towers being advanced to the bishopric of Peterborough, Dr. Jackson succeeded him in the deanery in 1638; but he did not enjoy this dignity quite two years, being taken from it by death, in 1640. He was interred in the inner chapel of Corpus-Christi college. He was a man of a blameless life, studious, humble, courteous, and remarkably charitable, pious, exemplary in his private and public conversation; so that he was respected and beloved by the most considerable persons in the nation; and indeed the greatest

esteem was no more than his due, on account of his learning, for he was well skilled in all the learned languages, arts, sciences, and physics. As an instance of his charitable disposition, we are told, that while he was vicar of Newcastle, whenever he went out, he usually gave what money he had about him to the poor, who at length so flocked about him, that his servant took care he should not have too much in his pocket. Dr. Jackson was profoundly read in the fathers, and endued with an uncommon depth of judgment. His works are very numerous, printed at different times, but were all collected and published in 1672 and 1673, in three volumes, folio, consisting chiefly of sermons, besides his "Commentaries on the Apostles' Creed," which are his principal work. His writings were much admired and studied by the late bishop Horne, in the account of whose life his merits are thus displayed by the biographer. "Dr. Jackson is a magazine of theological knowledge, every where penned with great elegance and dignity, so that his style is a pattern of perfection. His writings, once thought inestimable by every body but the Calvinists, had been greatly neglected, and would probably have continued so, but for the praises bestowed upon them by the celebrated Mr. Merrick, of Trinity college, Oxford, who brought them once more into repute with many learned readers. The early extracts of Mr. Horne, which are now remaining, shew how much information he derived from this excellent writer, who deserves to be numbered with the English fathers of the church."[1]

JACKSON (WILLIAM), an eminent musical composer, was the son of a tradesman of Exeter, where he was born in 1730. As he early discovered a great genius for music, he was educated to that profession under the celebrated Travers, and may be said to have imbibed no small portion of that composer's spirit. It must be allowed that Jackson possessed a considerable share of intellectual ability, and evinced on many occasions a very distinguished taste for the fine arts. His judgment in general was sound; genius will not be denied him; and when genius, judgment, and taste are united in the same person, we are entitled to expect an approximation to human excellence. At the same time it must be confessed, that these qualities were strongly

[1] Gen. Dict.—Biog. Brit.—Fuller's Worthies.—Ath. Ox. vol. I.—Jones's Life of Bishop Horne, p. 75.

alloyed by a mixture of selfishness, arrogance, and an insatiable rage for superiority. In many of his musical compositions he has displayed traits of novelty, but these are not the most estimable of his productions. The "Elegies," the best of his works, possess superior melody, for which we may allow him credit; but the harmony of these is in some measure derived from his old master; that is, they are constructed upon the model of that composer's canzonets. Indeed, many of Jackson's early compositions savour much of the spirit and contrivance of Travers.

Jackson's fame, in a great measure, may be said to be founded in his judgment of selection with regard to poetry; though he sometimes took unwarrantable liberties with his author, in order to accommodate the lines to his music. Perhaps no composer copied less from others than Jackson, yet at the same time it must be admitted that he was a palpable mannerist. His most interesting and novel melodies are too frequently associated with common passages that have existed almost from the origin of music; the descent of four notes in the diatonic order is sufficient to illustrate our meaning. Jackson's peculiar fort existed in giving an elegant and plaintive melody to elegiac poetry. In constituting harmony, without rendering the middle part or parts of a composition destitute of melody, Jackson stands unrivalled. This is no trivial praise, when it is known that, before his time, composers were, and are at present, very defective in this part of their art. It was a defect in Jackson's music, that his melody would suit any species of plaintive lines: few of his compositions displayed the art of mingling expression with melody, and preserving the latter in its purity. His "Fairy Fantasies," not yet published, evince more congruity than any others of his works.

He long taught music at Exeter, and in 1777 was appointed organist of that cathedral. In 1782 he rose at once to literary fame by the publication of "Thirty Letters on various subjects," 2 vols. 12mo. These principally consisted of essays on the belles lettres, and evinced taste, learning, vivacity, and even genius. In 1798 he published "The Four Ages, together with Essays on various subjects," 8vo, which consisted of so much instructive, original, and entertaining matter, that it added considerably to the author's well-earned fame. It contained, however, some opinions on religion, not sufficiently considered, which

gave offence to serious readers. He also published "A Treatise on the present state of Music," 1791, and eighteen musical works, consisting of hymns, songs, canzonets, elegies, and "An Ode to Fancy." Mr. Jackson also paid his court to the graphic muse, but never looked at nature, believing, that by copying other masters he might at last arrive at excellence. His great model was his friend Gainsborough, whose colouring and composition he constantly endeavoured to imitate, sometimes with a degree of success which induced him to lay a false claim to the merit of originality. But, had he succeeded in even equalling that great artist, his pictures would not have spoken the language of nature; the man who merely copies another, either in music or painting, can never be considered a great artist; he can only be a faint echo, and ranked among the servum pecus imitatorum.

Though his general mode of living was temperate, yet he thought that a still greater abstinence would prolong his existence. In his latter days, he dined on milk-porridge, and drank water. This experiment was fatal. His habit necessarily became impoverished, and his existence terminated in a dropsy, at the age of 73, July 12, 1803.[1]

JACOB (GILES), a poetical and dramatic writer, was the son of a considerable maltster of Romsey, in the county of Southampton, at which place he was born in 1686. He was bred to the law under an eminent attorney, and was afterwards steward and secretary to the Hon. William Blathwayt, esq. a celebrated courtier in the reign of king William, and who enjoyed great preferments in that and the subsequent reign. These are the only particulars of his life which have been handed down, and are what he inserted in his "Poetical Register," where he also informs us that he was a great admirer of poets. He died May 8, 1744. His admiration of poetry, although it could not make him a poet, led him to inquire into poetical history, and gradually produced his "Poetical Register, or Lives and Characters of the English dramatic poets," 1723, 2 vols. which, says Baker, notwithstanding some few errors in it, is by much the best book of the kind hitherto extant; and yet so little merit had his own two dramatic pieces, "Love in a Wood" and "The Soldier's Last Stake," that, according to Whincop, Dr. Sewel, who was by no means

[1] Cens. Literaria, vol. IV.—Rees's Cyclopædia by Dr. Burney.

remarkable for ill-nature, on reading his "Love in a Wood," wrote the following very severe lines in the title-page:

> Parent of darkness! genuine son of night;
> Total eclipse, without one ray of light:
> Born when dull midnight bells for funerals chime,
> Just at the closing of the Bellman's rhime.

He also published several poems: "A Journey to Bath and Bristol," "The Lover's Miscellany," "Essays relating to the conduct of Life," and "An Essay on Criticism, &c." But as a law-writer, few men have left more ample testimonies of industry, and one at least of his productions still preserves his name. He published, 1. "The Accomplished Conveyancer," 1714, reprinted in 1736 and 1750, 3 vols. 8vo. 2. "The Clerk's Remembrancer," 1714, reprinted 1730. 3. "The Grand Precedent," 1716, 8vo. 4. "A Catalogue of all Writs and Processes of the Courts at Westminster," 1717, 8vo. 5. "Lex Mercatoria, or the merchants' companion," 1718, 8vo, reprinted 1729. 6. "The Laws of Appeals and Murder," from the MSS. of Mr. Gale, an eminent practiser, 1719, 8vo. 7. "Lex Constitutionis, or the gentleman's law," 1719, 8vo, reprinted 1737. 8. "The Modern Justice, containing the business of a justice of peace, with precedents," 1720, reprinted in 1726 and 1729. 9. "Review of the Statutes," 1720, and again the same year. 10. "A Treatise of the Laws, or a general introduction to the common, civil, and canon law," 1721, 8vo. 11. "The complete Court Keeper, or lord steward's assistant," 1724, 8vo, reprinted 1740, 1752, 1764, and 1781, which last edition, much improved, is called the seventh. 12. "The Student's Companion, or reason of the law," 1725, again in 1734 and 1743. 13. "The Common Law common-placed," 1726, 8vo, reprinted in fol. 1733. 14. "The new Law Dictionary," 1729, reprinted in 1733, and often since, with the valuable improvements of Ruffhead, Morgan, and lastly of Sir Thomas Edlyne Tomlyns, in 1797: an abridgment of it was published in 1743. 15. "The complete Chancery Practitioner," 1730, 2 vols. 8vo. 16. "Tables to the Law," 1736, fol. 17. "The complete Attorney's Practice," 1737, 2 vols. 8vo. 18. "City Libertie," 1732, and with a new title only, 1737. 19. "General Law of Estates," 1740, 8vo. 20. "Game Law," 1740, 12mo. the seventh edition. 21. "New complete Conveyancer," 1744, 8vo. 22. "The Statute Law common-placed,"

1748, 8vo, fifth edition. 23. "Law Grammar," 1749 and 1754, 12mo. and again in folio, to bind up with the author's Law Dictionary.[1]

JACOB (HENRY), the founder of the first independent or congregational church in England, was a native of Kent, and received his academical education at St. Mary's hall, Oxford. Having entered into holy orders, he was made precentor of Corpus Christi college, and afterwards obtained the benefice of Cheriton in Kent. In the year 1604 he published "Reasons taken out of God's word, and the best of human testimonies, proving the necessity of reforming our churches of England." The publication of this, and of another work against what was falsely called "learned preaching," would have brought him under ecclesiastical censure if he had not fled to Holland. At Leyden he became a convert to the Brownist principles, since known by the name of Independency. In Holland he published several treatises, and upon his return he avowed a design of setting up a separate congregation upon the model of those in Holland. This, in a short time, he carried into effect, and thus laid the foundation of the first independent congregational church in England. He was elected pastor of the church, and continued with his people till the year 1624, when he went to Virginia, where he soon afterwards died. He was author of many publications which were highly esteemed in his day, particularly, 1. "A treatise of the Sufferings and Victory of Christ in the work of our Redemption, &c. written against certain errors in those points publicly preached in London, 1597," Lond. 1598, 8vo. The points which he endeavours to confute were, 1. That Christ suffered for us the wrath of God, which we may well term the pains of hell. 2. That Christ, after his death on the cross, went not into hell in his soul. 2. "Of the Church and Ministry of England, written in two treatises against the reasons and objections of Mr. Francis Johnson," Middleburg, 1599, 4to. Our author and Mr. Johnson, who was a Brownist, and lived in Holland, had several disputes at Amsterdam about the church of England's being a true church. 3. "Defence of a treatise touching the Sufferings and Victory of Christ in the work of our Redemption," 1600, 4to.

[1] Poetical Register.—Biog. Dram.—Bowles's edition of Pope's works, where Jacob has a place in the Dunciad.—Bridgman's Legal Bibliography.

4., "Reasons taken out of God's word," &c. already mentioned, 1604, 4to. 5. "A Position against vain-glorious, and that which is falsely called learned preaching," 1604, 8vo. 6. "The divine beginning and institution of Christ's true, visible, and material Church," Leyden, 1610, 8vo. 7. "Plain and clear Exposition of the Second Commandment," 1610, 8vo. 8. "Declaration and opening of certain points, with a sound confirmation of some others, in a treatise entitled 'The divine beginning,' &c." Middleburg, 1611. He wrote and published likewise several pieces, as the "Counter-Poison," &c. which being printed privately, or on the continent, are rarely to be met with.[1]

JACOB (HENRY), son of the preceding, was born either in 1606 or 1607. As his father was warmly attached to puritanical principles, he was sent abroad for education; in the course of which he was put under the tuition of the celebrated Erpenius, professor of Arabic in the university of Leyden, and by the help of strong natural parts, united with a vigorous application, he in a short time made a surprising progress in philological and oriental literature. When he was about twenty-two years of age he returned to England, and was recommended by Mr. William Bedwell, a noted orientalist of that time, to William earl of Pembroke, chancellor of Oxford, as an extraordinary young man, who deserved particular encouragement. Accordingly, that generous nobleman immediately wrote to the university letters in his behalf, requesting that he might be created bachelor of arts; to which degree he was admitted in Jan. 1628-9. In the earl's recommendation, Jacob was described as having profited in oriental learning above the ordinary measures of his age. Soon after he obtained the patronage of John Selden, Henry Briggs, and Peter Turner, and, by their endeavours, was elected probationer fellow of Merton college in 1630. Not, however, being sufficiently skilled in logic and philosophy to carry him through the severe exercises of that society, the warden and fellows tacitly assigned him the situation of philological lecturer. He was then, for a while, diverted from his studies by attending to some law-suits concerning his patrimony, at the conclusion of which he fell into a dangerous sickness, and, by the sudden loss of his patron, the earl of Pembroke, his life was in danger. Bishop Laud, that great

[1] Gen. Dict.—Ath. Ox. vol. I.—Strype's Life of Whitgift, p. 566.

encourager of literature, having succeeded the earl in the chancellorship of Oxford, a way was found out, from Merton college statutes, to make Mr. Jacob Socius Grammaticus, that is, Reader of Philology to the Juniors, a place which had been disused for about a hundred years. Being now completely settled in his fellowship, he occasionally resided with Mr. Selden, and assisted him as an amanuensis in one of the works which he was publishing, and which, we apprehend, must have been the "Mare clausum." Selden, in acknowledging his obligations, styles him, "doctissimus Henricus Jacobus." It is even understood, that Jacob added several things to the book, which Mr. Selden, finding them to be very excellent, permitted to stand. Nay, it is said, that Jacob improved Selden in the Hebrew language. In 1636, Mr. Jacob was created master of arts, and in June 1641, he was elected superior beadle of divinity. At the beginning of the November of the following year, he was admitted to the degree of bachelor of physic: "but his head," says Anthony Wood, "being always over-busy about critical notions (which made him sometimes a little better than crazed), he neglected his duty so much, that he was suspended once, if not twice, from his place, and had his beadle's staff taken from him." In consequence of the rebellion, and his attachment to archbishop Laud, he soon became exposed to other calamities. Sir Nathaniel Brent, the republican warden of Merton college, silenced Mr Jacob as philological lecturer; and at length he was totally deprived of his fellowship by the parliamentary visitors. Being now destitute of a sufficient maintenance, he retired to London, where Mr. Selden assisted him, gave him his clothes, and, among the rest, an old scarlet cloak, the wearing of which rendered poor Jacob an object of mirth to some of his acquaintance, who, when they saw it upon his back, used to call him "Young Selden." "But being," says Wood, "a shiftless person, as most mere scholars are, and the benefactions of friends not sufficing him," he sold a small patrimony which he had at Godmersham in Kent, to supply his necessities, and died before the money was spent. He had brought on a bad habit of body by his close application to his studies. In September 1652, he retired to the city of Canterbury, where he was kindly entertained by Dr. William Jacob, a noted physician of that place; but who, though of the same name, was not

related to our author. By this gentleman he was cured of a gangrene in his foot; but this being followed by a tumour and abscess in one of his legs, the discharge proved too violent for his constitution, and he died Nov. 5, 1652. The next day Dr. Jacob buried him in a manner answerable to his quality, in the parish-church of All Saints in Canterbury. Anthony Wood says, that Mr. Jacob died about the year of his age forty-four. But if the circumstances of his history be carefully compared together, it will be found that he was probably not less than forty-six years old at the time of his decease. As to his character, it appears that he was an innocent, harmless, careless man, who was entirely devoted to the pursuits of literature, and totally ignorant of the world.

From the catalogue of Mr. Jacob's writings here annexed, it will be evident that he was a person of uncommon erudition. "Oratio inauguralis, sub Aditu prælectionis Philologicæ publicè habita apud Collegium Oxonio-Merton." 4 Aug. 1636. "Græca et Latina Poemata." "Description of Oakley-hole, near Wells," an. 1632, written in English verse. "Annotationes in eam Partem Orationis inaug. in qua dicitur, Oratione soluta scripsit Aristæus Proconnesius." These four pieces were published at Oxford, while the author lived, in 1652, in quarto, by his intimate friend, Henry Birkhead, fellow of All Souls college.

Mr. Jacob's other works, which have never found their way to the press, excepting the "Delphi Phœnicizantes," of the credit of which he is said to have been robbed by Dr. Dickinson *, were as follows: "Etymotechnia Catho-

* In our article of Dickinson we have spoken with hesitation on this subject. We shall, however, subjoin what Anthony Wood says, to which Dr. Kippis, in the new edition of the Biog. Britannica, seems inclined to allow great weight. Wood says, "Before I go any farther, the reader is to understand, that this our author, Jacob, being ejected in 1648, from Merton college, and so consequently from his chamber, wherein he had left a trunk full of books, as well written as printed, left Oxon; and taking no care, or appointing any friend for its security, his chamber-door, before a year was expired, was broke open for a new comer, who finding the trunk there, did let it remain in its place for a time. At length, when no man inquired after it, as the then possessor thereof pretended, he secured it for his own use, broke it open, and therein discovered a choice treasure of books: one of them, being a manuscript, and fit for the press, he (viz. Dr. Dickinson) disguised, and altered it with another style; and at length, after he had learned Hebrew, and the Oriental languages, to blind the world, and had conversed openly with those most excellent in them, as Pocock and Bogan, of Corpus Christi college, and any Grecian or Jew that came accidentally to the university, he published it under this title, "Delphi-Phœnicizantes," &c.

lica," containing four diatribes concerning the original of letters. The first, "De Ordine Alphabeti;" the second, "De Transitu Alphabeti;" the third, "De Numero, Figura, Potestate et Divisione Literarum;" and the fourth called "Geographisto Etymotechnicus." "Grammatica Ebræa." "ΣΒΩ, vel Osiris inventus; de Coptiatis Originibus Commentatio.—Geographumena," in which are many Assyriac and Egyptic antiquities discovered. "Pancarpia, opus ex artibus et linguis miscellan." imperfect. "Magnetologia, in lib. 3, agentibus de triplici Motu Magnetico, Lapidali, Cœlesti et Animali," &c. "De Mari rubro," and another, "De Historia Beli et Draconis." "Libri Ebræo Rabbinici in Bib. Bodleiana recensiti," an. 1629.[1]

JACOB (Ben Hajim), was a rabbi of the sixteenth century, who rendered himself famous by the collection of the Masora, which was printed at Venice in 1525 with the text of the Bible, the Chaldee paraphrase, and the commentaries of some rabbies upon Scripture. This edition of the Hebrew Bible, and those which follow it with the great and small Masora compiled by this rabbi, are much esteemed by the Jews; there being nothing before exact or accurate upon the Masora, which is properly a critique upon the books of the Bible, in order to settle the true reading. In the preface to his great Masora he shews the usefulness of his work, and explains the keri and ketib, or the different readings of the Hebrew text: he puts the various readings in the margin, because there are just doubts concerning the true reading; he observes also, that the Talmudish Jews do not always agree with the authors of the Masora. Besides the various readings collected by the Masorets, and put by this rabbi in the margin of his Bible, he collected others himself from the MS copies, which must be carefully distinguished from the Masora.[2]

JACOB (Lewis), an industrious French author and bibliographer, was born at Chalons sur Saone, Aug. 20, 1608. He was educated among the Carmelites, and entered into that order in 1625, and, during his studies, the distinguished progress he made in theology and the belles lettres, procured him easy access to the libraries and the collections of literary men of eminence, who con-

[1] Ath. Ox.—Biog. Brit. art. Dickinson.
[2] Moreri.—Simon's Crit. Dict.

tributed very readily to promote his taste for bibliography and literary history. In 1639 he went to Italy, and resided some time at Rome, consulting the libraries, and collecting materials for his future works, particularly his "Bibliotheca Pontificia," which he undertook at the solicitation of Gabriel Naudé, and published at Lyons in 1642; but this is by far the worst specimen of his talents, and has many ridiculous errors, which we can only ascribe to his having hastily copied erroneous catalogues, without consulting the books themselves. On his return to Paris he became librarian to de Gondi, afterwards cardinal de Retz, and was likewise appointed counsellor and almoner to the king. We find him then librarian to de Harlay, first president of the parliament of Paris, in whose house he lodged, and where he died May 10, 1670. He was a man of great industry and application, and continually employed in inquiries into the history of literature and literary men; but he was deficient in critical taste, undertook too many things at once, and hence committed errors which have thrown a suspicion on the general accuracy of all his works. Niceron has enumerated thirty-seven of his publications, of which the principal are, 1. "Bibliotheca Pontificia," already mentioned, Lyons, 1643, 4to. 2. "Traité des plus belles Bibliotheques du monde," Paris, 1644, 8vo. 3. "Bibliotheca Parisina, hoc est Catalogus omnium librorum Parisiis annis 1643 & 1644 inclusivè excusorum," Paris, 1645, 4to. This catalogue, for such it simply is, without any thing but the titles of the books, he continued to the year 1650; and by way of supplement compiled his "Bibliotheca Gallica universalis," for the same or a greater number of years, including books published in other parts of France. 4. "De Claris Scriptoribus Cabilonensibus, libri tres," 1652, 4to. Among the many plans which he meditated, one was an universal library of French authors, which he is said to have compiled, but what became of it is not known. If completed, as Mr. Dibdin says, in 1638, it could not have been a work of much accuracy, for he had then scarcely attained his thirtieth year, and published long afterwards works which sufficiently shew that he never attained much experience and correctness in his researches.[1]

[1] Niceron, vol. XL. — Chaufepie. — Moreri. — Morhoff Polyhist. — Dibdin's Bibliomania.

JACOBÆUS (OLIGER), a professor of physic and philosophy at Copenhagen, was born in July 1650-1, at Arhusen in the peninsula of Jutland, where his father was bishop, who took all possible care of his son's education; but dying in 1671, he was sent by his mother, the famous Caspar Bartholin's daughter, to the university of Copenhagen, where he took the usual degrees, and then travelled to France, Italy, Germany, Hungary, England, and the Netherlands, with a view to improve himself in his profession. On his return home in 1679, he received letters from his prince, appointing him professor of physic and philosophy in the capital of his kingdom. He entered upon the discharge of this post in 1680, and performed the functions of it with the highest reputation; so that, besides the honour conferred on him by the university, Christian V. king of Denmark, committed to him the charge of augmenting and putting into order that celebrated cabinet of curiosities which his predecessors had begun; and Frederic IV. in 1698, made him a counsellor in his court of justice. Thus loaded with honours, as well as beloved and respected by his compatriots, he passed his days in tranquillity, till the loss of his wife, Anne Marguerete, daughter of Thomas Bartholin, who, after seventeen years of marriage, died in 1698, leaving him father of six boys. This threw him into a melancholy, which at length proved fatal. In vain he sought for a remedy, by the advice of his friends, in a second marriage with Anne Tistorph: his melancholy increased; and, after languishing under it near three years, he died, in 1701, at the age of fifty-one.

His works are as follow: 1. "De Ranis dissertatio, Romæ," 1676, of which a better edition was published at Paris in 1682, 8vo. 2. "Bartholomei Scalæ equitis Florentini historia Florentinorum," &c. Romæ, 1677: the famous Magliabecchi furnished him with this MS. from the Medicean library. 3. "Oratio in obitum Tho. Bartholini," 1681. 4. "Compendium institutionum medicarum," Hafniæ, 1684, 8vo. 5. "De Ranis & Lacertis dissertatio," 1686. 6. "Francisci Ariosti de oleo montis Zibinii, seu petroleo agri Mutinensis," &c. 1690. 7. "Panegyricus Christiano Vto dictus," 1691. 8. "Gaudia Arctoi orbis ob thalamos augustos Frederici & Ludovicæ," 1691. 9. "Museum regium, sive catalogus rerum, &c. quæ in basilica bibliotheca Christiani V. Hafniæ asservantur," 1696,

fol. reprinted with valuable additions in 1710. He had a great talent for poetry, and composed several excellent poems upon various subjects, some of which have been published. He left the character of a good husband, a good master, a good neighbour, and a good friend.[1]

JACOBATIUS, or JACOBAZZI (DOMINICO), bishop of Lucera, was employed in various important affairs by Sixtus IV. and his successors, and created cardinal in 1517, by Leo X. He died July 2, 1527, aged 84. He left a "Treatise on the Councils," in Latin, which is sold very dear, though justly considered by the learned as worth very little. It is in the last volume of P. Labbe's councils; the first edition is Rome, 1538, fol. but the edition of Paris, made for Labbe's councils, is the only one which is esteemed, and no copy of Labbe can be complete without it. The re-impression of Venice is not valued.[2]

JACOBS (LUCAS), commonly called Lucas Van Leyden, and by the Italians, Luca d'Ollanda, was born at Leyden, 1494. He was the disciple of his father Hugh Jacobs, and after him of Cornelius Engelbrecht, and distinguished himself in very early life as a painter and engraver. With fewer faults than his contemporaries, he possessed qualities to them unknown, more freshness and mellowness of colour, more aërial perspective, and equal dexterity in oil, distemper, and on glass. He delighted in subjects of extensive composition, though he was ignorant of light and shade in masses. His forms, like those of Albert Durer, are implicit copies of the model, but with less variety and less intelligence, lank, meagre, ignoble. Of expression he had little more than the vulgar grimace. Though he was without attention or knowledge of the costume in the general attire of his figures, his drapery is often ample and broad, but rather snapt than folded. Many pictures of this master in oil and distemper still exist in public places and private collections, at Leyden, Amsterdam, Paris, Vienna, and elsewhere. His name, however, chiefly survives in the numerous prints which he engraved with equal diligence and facility of touch. He died in 1533.[3]

JACOPONE (DA TODI), an ancient Italian poet, a contemporary and friend of Dante, whose true name was Ja-

[1] Moreri.—Niceron, vol. I.—Chaufepie.—Saxii Onomast.
[2] Moreri.—Dict. Hist. [3] Pilkington and Strutt.—Argenville, vol. III.

copo de' Benedetti, was born at Todi of a noble family. Late in life he became a widower, upon which he distributed his wealth to the poor, and entered into the order of minors, where, through humility, he remained always in the class of servitors. He died, at a very advanced age, in 1306; and the reputation of sanctity he had acquired procured him the title of The happy. He composed sacred canticles, full of fire and zeal; which are still admired in Italy, notwithstanding their uncultivated style, which abounds with barbarous words, from the Calabrian, Sicilian, and Neapolitan dialects. He wrote also some poems of the same stamp in Latin, and was the author of the "Stabat Mater." The completest edition of his canticles is that of Venice, printed in 1617, in quarto, with notes.[1]

JACQUELOT (Isaac), an eminent Protestant divine, and celebrated preacher, was born December 16, 1647, at Vassy, of which place his father was minister. He distinguished himself so much by his studies that he was ordained at the age of twenty-one, and appointed colleague, and assistant to his father. On the revocation of the edict of Nantes, Jacquelot quitted France, and retiring to Heidelberg, received public marks of favour from the electress Palatine. He went afterwards to the Hague, where he gained great reputation by his sermons; and the king of Prussia being in that city, and having heard him preach, desired to have him for his French chaplain at Berlin, and settled a large pension upon him. Jacquelot went into Prussia, 1702, and died at Berlin, October 15, 1708. His works are, 1. "Traité de l'Existence de Dieu," Amsterdam, 1697, 4to. 2. "Dissertations sur le Messie," Hague, 1699, 8vo. 3. Three books against Bayle's Dictionary; the first entitled "Conformité de la Foi avec la Raison," 8vo; the second, "Examen de la Théologie de M. Bayle," 12mo; and the third, "Réponse aux Entrétiens composés par M. Bayle," 12mo. 4. "Traité de l'Inspiration des Livres Sacrés," 1715, 8vo, two parts, the first of which is excellent. To these may be added two small pamphlets, entitled, "Avis sur le Tableau du Socinianisme." This last work occasioned much trouble to Jacquelot from Jurieu, author of the "Tableau du Socinianisme." He wrote also twenty-eight "Letters" to the French bishops, persuading

[1] Moreri.—Tiraboschi.—Ginguenè Hist. Lit. D'Italie.

them to a mild conduct towards the Calvinists; and published "Sermons," 2 vols. 12mo. All his works are distinguished by learning and strength of argument, but are thought to be defective in method.[1]

JACQUES (FRERE). See BAULOT.

JÆGER (JOHN WOLFGANG), a Lutheran divine, was born at Stutgard, 1647, of a father who was counsellor of the dispatches to the duke of Wirtemberg. After he had finished his studies, he was entrusted with the education of duke Eberhard III. with whom he travelled into Italy in 1676, as preceptor. This charge being completed, he taught philosophy and divinity; and in 1698 was nominated a counsellor to the duke of Wirtemberg. The following year he became consistorial counsellor and preacher to the cathedral of Stutgard, and superintendant-general and abbot of the monastery of Adelberg. At last he was promoted in 1702 to the places of first professor of divinity, chancellor of the university, and provost of the church of Tubingen. He died in 1720. His principal works are, 1. "Ecclesiastical History compared with Profane History," 2. "A System or Compendium of Divinity." 3. "Several Pieces upon Mystic Divinity, in which he refutes Poiret, Fenelon," &c. 4. "Observations upon Puffendorf and Grotius, de jure belli & pacis." 5. "A Treatise of Laws." 6. "An Examination of the life and doctrine of Spinosa." 7. "A Moral Theology," &c. All his works are in Latin.[2]

JAGO (RICHARD), an English poet, descended of a Cornish family, was the third son of the rev. Richard Jago, rector of Beaudesert, or Beldesert, in Warwickshire, by Margaret, daughter of William Parker, gent. of Henley in Arden, and was born Oct. 1, 1715. He received his classical education under the rev. Mr. Crumpton, an excellent schoolmaster at Solihull in the same county, but one whose severity our poet has thought proper to record in his "Edge-hill." At this school he formed an intimacy, which death only dissolved, with the poet Shenstone, whose letters to him have since been published. In their early days they probably exchanged their juvenile verses, and afterwards communicated to each other their more serious studies and pursuits. Somerville also appears to have encouraged our author's first attempts, which were made at a

[1] Chaufepie.—Niceron, vol. VI.—Moreri.—Dict. Hist.
[2] Moreri.—L'Avocat.—Saxii Onomast.

yet earlier period, when under his father's humble roof. From school he was entered as a servitor of University college, Oxford, where Shenstone, then a commoner of Pembroke, the late rev. Richard Greaves, Mr. Whistler, and others who appear among Shenstone's correspondents, showed him every respect, notwithstanding the inferiority of his rank. A young man of whatever merit, who was servitor, was usually visited, if visited at all, with secrecy, but this prejudice is now so much abolished that the same circumspection is not thought necessary. He took his master's degree July 9, 1738, having entered into the church the year before, and served the curacy of Snitterfield, near Stratford-upon-Avon. His father died in 1740. In 1744, or according to Shenstone's letters, in 1743, he married Dorothea Susanna Fancourt, daughter of the rev. ——— Fancourt of Kimcote in Leicestershire, a young lady whom he had known from her childhood.

For several years after his marriage, he resided at Harbury, to which living he was presented in 1746; lord Willoughby de Broke gave him also the living of Chesterton, at a small distance from Harbury. These two benefices together did not produce more than one hundred pounds a year. In 1751 he had the misfortune to lose his wife, who appears to have been an amiable and accomplished woman, and was left with the care of seven very young children. In 1754, lord Clare, the late earl Nugent, procured for him from Dr. Madox, bishop of Worcester, the vicarage of Snitterfield, worth about 140*l*. In 1759 he married a second wife, Margaret, daughter of James Underwood, esq. of Rudgely, in Staffordshire, who survived him, but by whom he had no children.

Some of his smaller pieces of poetry had before this time been inserted in Dodsley's collection, but he put in for higher claims, by publishing the poem of "Edgehill," in 1767; and in 1768, his more popular fable of "Labour and Genius." In 1771 he was presented by his kind patron lord Willoughby de Broke, to the living of Kimcote, formerly held by his first wife's father, which being worth near 300*l*. a year, enabled him to maintain his family with ease and comfort, especially as he retained Snitterfield, and resigned only the trifling living of Harbury. During the latter part of his life, when the infirmities of age made their approach, he resided almost entirely at Snitterfield, where he amused himself with improving

the vicarage-house, and ornamenting his grounds, a taste he probably caught from Shenstone, but which he contrived to indulge at a much less expence. He died after a short illness, May 8th, 1781, aged sixty-five years, and was buried according to his desire, in a vault which he had made for his family in the church at Snitterfield. Three of his daughters, by the first wife, survived him.

His personal character is thus given by his biographer: "Mr. Jago, in his person, was about the middle stature. In his manner, like most people of sensibility, he appeared reserved among strangers; amongst his friends he was free and easy; and his conversation sprightly and entertaining. In domestic life, he was the affectionate husband, the tender parent, the kind master, the hospitable neighbour, and sincere friend; and, both by his doctrine and example, a faithful and worthy minister of the parish over which he presided."

In 1784, his poems, as corrected, improved, and enlarged by the author a short time before his death, with some additional pieces, were published by his friend, the late John Scott Hylton, esq. of Lapall-house near Hales Owen, who was likewise the correspondent of Shenstone. To this publication Mr. Hylton prefixed some account of Jago's life, which, however meagre and unsatisfactory, is all that can now be procured. A very few particulars, indeed, but perhaps of no great importance, have been gleaned from Shenstone's Letters, &c. His life, it may be presumed, was that of a man not dependent on fame, and whose productions formed the amusement of his leisure hours. It would appear by one of Shenstone's letters that he occasionally used his pencil as well as his pen. His rank as a poet cannot be thought very high. Yet we have few more beautiful specimens of tenderness and sensibility than in his elegies on the Blackbirds and Goldfinches. The fable of "Labour and Genius" has a pleasing mixture of elegance and humour. The "Elegy on Blackbirds" appeared first in the "Adventurer," to the editor of which it was sent by Gilbert West, and published as his. The author claimed it, however, when added to Dodsley's collection, a circumstance which Dr. Johnson has noted, but not with sufficient precision, in his life of that excellent man. Even when Mr. Jago put his name to it, a manager of the Bath theatre endeavoured to make it pass for his own, and with great effrontery asserted that *Jago* was a fictitious name adopted from the play of Othello.

His longest poem, "Edge-hill," has some passages not destitute of animation, but it is so topographically exact, that to enjoy it the reader must have a map constantly before him; and perhaps with that aid, if he is not conversant with the various scenery, the effect will be languor and indifference. Even his friend Shenstone seems to speak coldly of it. "You must by no means lay aside the thoughts of perfecting Edge-hill, at your leisure. It is possible, that in order to keep clear of flattery, I have said less in its favour than I really ought—but I never considered it otherwise than as a poem which it was very adviseable for you to complete and finish." Shenstone did not live to see it published in its finished state; and whatever his objections, probably bestowed the warmest praise on the tender and simple episode of Lydia and the blind lover, taken from a story in the Tatler.

His other pieces require no distinct notice.—Shenstone, in a letter dated 1759, mentions an "Essay on Electricity," written by Jago, but whether published we have not been able to discover. In 1755 he printed a very sensible and seasonable discourse, entitled "The Causes of Impenitence considered, preached at Harbury, May 4, 1755, on occasion of a conversation said to have passed between one of the inhabitants and an apparition, in the church-yard belonging to that place." From this incident, which he does not consider it as his business either to confirm or disprove, he takes an opportunity to enforce the necessity of repentance. Another Sermon, 1763, is attributed to him in Cooke's Historical Register, of which we can find no mention any where else.[1]

JAMBLICUS, a native of Chalcis in Cœlosyria, an eminent philosopher, flourished about the beginning of the fourth century, and was the scholar first of Anatolius, and afterwards of Porphyry. Having become perfect master of the mysteries of the Plotinian system, he taught it with great credit and success, and gained the profound reverence of his scholars by certain wonders which he professed to perform, by means of an intercourse with invisible beings. His writings discover extensive reading, but his style is deficient in accuracy and elegance, and he borrows freely from other writers, particularly Porphyry, without the smallest acknowledgment. His philosophical works are

[1] Johnson and Chalmers's Poets, 21 vols. 8vo, 1810.—Nichols's Bowyer.

exceedingly obscure, but valuable as authentic documents respecting the Alexandrian school. Those extant are, "The Life of Pythagoras;" "An exhortation to the study of Philosophy;" "Three books on Mathematical learning;" "A commentary upon Nicomachus's Institutes of Arithmetic," and a "Treatise on the Mysteries of the Egyptians, Chaldeans, and Assyrians." The time and place of his death are uncertain; but it appears probable that he died about the year 333. This Jamblicus must be distinguished from the person of the same name, to whom the emperor Julian dedicates his epistles; for Julian was scarcely born at the time when Porphyry's successor died.

The school of Jamblicus produced many eclectic philosophers, who were dispersed through various parts of the Roman empire. But the fate of one of their number, Sopater, who was put to death by order of the emperor (probably for insidious practices against the peace of the state), and the discredit into which the Pagan theology was now, through the general spread of Christianity, almost universally fallen, induced these philosophers to propagate their tenets, and practise their mysteries, with caution and concealment. In this state of depression the sect continued through the reigns of Constantine and Constantius. But under the emperor Julian, who apostatised from the Christian faith, the Alexandrian sect revived, and again flourished in great vigour. The best editions of Jamblicus's works are those "De Myst. Ægypt. Chald. et Assyr. necnon et alii Tractatus Philosophici," printed by Aldus, at Venice, 1497, fol.; "De Myst. Ægypt. necnon Porphyrii Epistola, &c. Gr. et Lat. ex Interpretatione et cum Notis Thomæ Gale," Oxon. 1678, fol.; and "De Vita Pythag. Liber. Gr. et Lat. ex emendatione et cum notis Ludolphi Kusteri," Amster. 1707, 4to.[1]

JAMES I. king of Scotland, of the house of Stuart, was born in 1394. In 1405 his father Robert III. sent him to France, in order that he might escape the dangers to which he was exposed from his uncle the duke of Albany, but being taken by an English squadron, he and his whole suite were carried prisoners to the Tower of London. Here the young prince received an excellent education, to which Henry IV. of England was remarkably attentive, thereby making some atonement for his injustice in de-

[1] Brucker.—Lardner's Works.—Fabric. Bibl. Græc.—Saxii Onomast.

taining him. Sir John Pelham, a man of worth and learning was appointed his governor, under whose tuition he made so rapid a progress, that he soon became a prodigy of talents and accomplishments. Robert died in the following year, and James was proclaimed king, but during the remainder of the reign of Henry IV. and the whole of that of Henry V. he was kept in confinement, with a view of preventing the strength of Scotland from being united to that of France against the English arms. At length, under the regency of the duke of Bedford, James was restored to his kingdom, having been full eighteen years a prisoner in this country. James was now thirty years of age, well furnished with learning, and a proficient in the elegant accomplishments of life, and dextrous in the manly exercises, which at that period were in high estimation. He married Joanna Beaufort, daughter of the duchess of Clarence, a lady of distinguished beauty, descended from the royal family of England; and on his return to Scotland, finding that the duke of Albany and his son had alienated many of the most valuable possessions of the crown, instantly caused the whole of that family and their adherents to be arrested. The latter were chiefly discharged; but the late regent, his two sons, and his father-in-law, he caused to be convicted, executed, and their estates to be confiscated to the crown. Whatever other objections were made to James's conduct, he procured the enactment of many good laws in his parliaments, which had a tendency to improve the state of society; but at the same time his desire of improving the revenues of the crown led him to many acts of tyranny, which rendered him odious to his nobility. In 1436 he gave his daughter Margaret in marriage to the dauphin of France, and sent with her a splendid train and a vast body of troops. The English, who had in vain attempted to prevent this union by negociation, now endeavoured to intercept the Scotch fleet in its passage, but they missed their object, and the princess arrived in safety at Rochelle. James, exasperated at this act of hostility, declared war against England, and summoned the whole array of his kingdom to assist in the siege of Roxburgh; which, however, he abandoned upon an intimation of a conspiracy being formed against himself by his own people. He now retired to the Carthusian monastery of Perth, which he had himself founded, where he lived in privacy, but this, instead of preventing, facilitated the suc-

cess of the plot formed against his life. The chief actors in this tragedy were Robert Graham, and Walter earl of Athol, the king's uncle. The former was actuated by revenge for the sufferings of some of his family, the latter by the hope of obtaining the crown for himself. The assassins obtained by bribery admission into the king's apartments; the alarm was raised, and the ladies attempted to secure the chamber-door; one of them, Catharine Douglas, thrust her arm through a staple, making therewith a sort of bar, in which state she remained till it was dreadfully broken by the force of the assailants. The instant they got admission, they dragged the king from his concealment, and put him to death with a thousand wounds on Feb. 20, 1437, in the forty-fourth year of his age. He is introduced in this work chiefly on account of his literary reputation, for he was a poet as well as a sovereign, and his works, descriptive of the manners and pastimes of the age, were once extremely popular, and are still read with delight by those who can relish the northern dialect. He is said by all the British historians to have been a skilful musician; and it is asserted, that he not only performed admirably on the lute and harp, but was the inventor of many of the most ancient and favourite Scottish melodies, but this Dr. Burney is inclined to doubt. Where this prince acquired his knowledge in music is not ascertained; but it is probable that it was in France, in his passage home from which country he was taken prisoner by the English. Before the reformation we hear of no music being cultivated in Scotland but plain-song, or chanting in the church; nor afterwards, for a long time, except psalmody.

The genuine and ancient Scots melodies are so truly national, that they resemble no music of any other part of Europe. They seem to have been wholly preserved by tradition till the beginning of the last century, when a collection of Scots songs was published by a Mr. Thomson of Edinburgh, for which there was a very large subscription; and in February 1722, a benefit concert was advertised for the editor, to be terminated at the desire of several persons of quality, with a Scottish song. To this publication and concert may be ascribed the subsequent favour of their national, singular, and often touching melodies, south of the Tweed.

Tassoni, indeed, (lib. x. cap. 23.) tells us, that "James I. king of Scotland, had not only composed sacred music, but invented a new species of plaintive melody different from all others; in which he has been imitated by the prince of Venosa; who," he adds, "in our times has embellished music with many admirable inventions." This assertion, says Dr. Burney, greatly increased our desire to examine works in which so many excellencies were concentred; particularly as we had long been extremely desirous of tracing the peculiarities of the national melodies of Scotland, from a higher source than David Rizzio. But in a very attentive perusal of all the several parts of the whole six books of the prince of Venosa's madrigals, we were utterly unable to discover the least similitude or imitation of Caledonian airs in any one of them; which, so far from Scots melodies, seem to contain no melodies at all; nor, when scored, can we discover the least regularity of design, phraseology, rhythm, or, indeed, any thing remarkable in these madrigals, except unprincipled modulation, and the perpetual embarrassments and inexperience of an amateur, in the arrangement and filling up of the parts.

As a poet, however, there is less room to doubt James's talents. He has found abundance of editors, but no complete and accurate impression of his works has hitherto made its appearance. Mr. Park, in his excellent edition of the "Royal and Noble Authors," has given a list of them, and more particulars may be found in our principal authorities[1].

JAMES I. king of England, and VI. of Scotland, was the son of the unfortunate Mary queen of Scotland, by her cousin Henry, lord Darnley, and was born at Edinburgh-castle in June 1566, at the time when his mother had fixed her affections on the earl of Bothwell; the young prince, however, was committed to the charge of the earl of Mar, and in the following year, his mother being forced to resign the crown, he was solemnly crowned at Stirling, and all public acts from that time ran in his name. He was educated by the celebrated Buchanan while he was at Stirling castle; his progress in school-learning was rapid, and he manifested talents which presaged the future great man: but he became the prey of flatterers, who urged him to

[1] Irvine's Lives of the Scottish Poets.—Park's Royal and Noble Authors.—Ellis's Specimens.—Rees's Cyclopædia, by Dr. Burney.

unpopular measures, which in 1582 produced a conspiracy of the nobles against him, who took possession of his person at Ruthven castle. From thence he was conveyed to the palace of Holyrood-house, and treated with much external respect, while in reality he was held in the utmost restraint. A new confederacy of other nobles produced his liberation, and he put himself under the sway of his favourite the earl of Arran, who was violent and unprincipled, and who carried on measures of severity against the nobles of the former conspiracy, and against the clergy who favoured them. He contrived to engage the mind of the young king with a constant round of amusement, and he himself exercised with unlimited sway all the regal authority, and by his insolence and rapacity rendered himself universally odious. Queen Elizabeth of England had long employed her arts to maintain a party in the country, which policy was become more necessary on account of her conduct to its queen. Though James had hitherto been induced to treat his mother very irreverently, yet when her life appeared to be in imminent danger, from the sentence pronounced against her by an English court of judicature, he felt himself bound to interfere, and wrote a menacing letter to Elizabeth on the occasion. He also applied to other courts for their assistance, and assembled his own nobles, who promised to stand by him in preventing or avenging such an injustice. When he learned the fatal catastrophe, he rejected with a proper spirit of indignation the hypocritical excuses of Elizabeth, and set about preparations for hostilities; but reflecting on his own resources, which were inadequate to the purposes of carrying on a serious war, he resolved to resume a friendly correspondence with the English court. It is to the honour of James that one of the first acts of his full majority, in 1587, was an attempt to put an end to all family feuds among the nobility, and personally to reconcile them with each other at a solemn festival in Holyrood-house. When the invasion of England was resolved upon by Philip, king of Spain, he put his kingdom into a state of defence, resolving to support the queen against her enemies. His people also were zealous for the preservation of Protestantism, and entered into a national bond for the maintenance of true religion, which was the origin and pattern of all future engagements of the kind, under the name of solemn leagues and covenants.

In 1589 he married Anne, daughter of Frederic king of Denmark, and as contrary winds prevented her coming to Scotland, he went to fetch her, and passed the winter in a series of feasting and amusements at Copenhagen. On his return he was frequently in danger from conspiracies against his life, particularly from those excited by the earl of Bothwell. In 1600, while the country was in a state of unusual tranquillity, a very extraordinary event took place, the nature and causes of which were never discovered. While the king was upon a hunting excursion, he was accosted by the brother of Ruthven earl of Gowrie, who, by a feigned tale, induced him and a small train to ride to the earl's house at Perth. Here he was led to a remote chamber on pretence of having a secret communicated to him, where he found a man in complete armour, and a dagger was put to his breast by Ruthven, with threats of immediate death. His attendants were alarmed, and came to his relief; in the end Gowrie and his brother were slain, and the king escaped unhurt. In 1603, on the death of queen Elizabeth, James was proclaimed her successor, and proceeded, amidst the acclamations of his new subjects, to London. One of his first acts was to bestow a profusion of honours and titles upon the great men, as well of his own country as those of England. A conference held at Hampton-court in 1604, between the divines of the established church and the Puritans, afforded James a good opportunity of exhibiting his skill in theological controversy, and the ill-will he bore to popular schemes of church-government. Although the king had distinguished himself in his own country by lenity to the Roman Catholics, yet those of that religion in England were so much disappointed in their expectations of his favour, that a most atrocious plot was formed by the zealots of that party to blow up the House of Lords at the first meeting of parliament, and with it the king, queen, and prince of Wales, and all the principal nobility and gentry of the kingdom, and then to set upon the throne the young princess Elizabeth, and establish the Catholic religion. This plot was fortunately discovered on the eve of the designed execution, and the principal persons in it suffered the punishment due to their crimes. His next object was to reduce Ireland to a settled form of law and government.

No circumstance, however, in James's reign was more unpopular than his treatment of the celebrated sir Walter

Raleigh, after the detection of a conspiracy with lord Grey, and lord Cobham, to set aside the succession in favour of Arabella Stuart: he was tried and capitally convicted, but being reprieved, he was kept thirteen years in prison. In 1615 he obtained by bribery his release from prison, but the king would not grant him a pardon. He went out on an expedition with the sentence of death hanging over his head; he was unsuccessful in his object, and on his return the king ordered him to be executed on his former sentence. James is supposed to have been more influenced to this deed by the court of Spain than by any regard to justice. The influence of that court on James appeared soon after in his negociations for marrying his son prince Charles to the infanta. The object was, however, not attained, and he afterwards married him to the French princess Henrietta, with the disgraceful stipulation, that the children of that marriage should be educated by their mother, a bigoted papist, till they were thirteen years of age. As he advanced in years he was disquieted by a concurrence of untoward circumstances. The dissentions of his parliament were very violent, and the affairs of his son-in-law, the elector palatine, now king of Hungary, also were in a very disastrous state. He had undertaken the cause of the protestants of Germany, but instead of being the arbiter in the cause of others, he was stripped of his own dominions. In his defence, James declared war against the king of Spain and the emperor, and sent troops over to Holland to act in conjunction with prince Maurice for the recovery of the palatinate; but from mismanagement, the greater part of them perished by sickness, and the whole enterprise was defeated. Oppressed with grief for the failure of his plans, the king was seized with an intermitting fever, of which he died in March 1625. It would be difficult, says Hume, to find a reign less illustrious, yet more unspotted and unblemished, than that of James in both kingdoms. James possessed many virtues, but scarcely any of them pure or free from the contagion of neighbouring vices. His learning degenerated into pedantry and prejudice, his generosity into profusion, his good nature into pliability and unmanly fondness, his love of peace into pusillanimity, and his wisdom into cunning. His intentions were just, but more adapted to the conduct of private life than to the government of kingdoms. He was an encourager of learning, and was himself an author

of no mean genius, considering the times in which he lived. His chief works were, "Basilicon Doron;" and "The true Law of free Monarchies;" but he is more known for his adherence to witchcraft and demoniacal possessions in his "Demonology," and for his "Counterblast to Tobacco." He was also a poet, and specimens of his talent, such as it was, are to be found in many of our miscellanies. He also wrote some rules and *cautels*, for the use of professors of the art, which, says Mr. Ellis, have been long, and perhaps deservedly disregarded. The best specimen of his poetical powers is his "Basilicon Doron," which bishop Percy has reprinted in his "Reliques," and declares that it would not dishonour any writer of that time. Both as a man of learning, and as a patron of learned men, sufficient justice, in our opinion, has never been done to the character of James I.; and although a discussion on the subject would extend this article too far, it would not be difficult to prove that in both respects he was entitled to a considerable degree of veneration.[1]

JAMES (THOMAS), a learned English critic and divine, was born about 1571, at Newport in the Isle of Wight; and, being put to Winchester-school, became a scholar upon the foundation, and thence a fellow of New college in Oxford, 1593. He commenced M. A. in 1599; and the same year, having collated several MSS. of the Philobiblion of Richard of Durham, he published it in 4to at Oxford, with an appendix of the Oxford MSS. and dedicated it to sir Thomas Bodley, apparently to recommend himself to the place of librarian to him, when he should have completed his design. Meanwhile James proceeded with the same spirit to publish a catalogue of all the MSS. in each college-library of both universities; and in the compiling of it, having free access to the MSS. at Oxford, he perused them carefully, and, when he found any society careless of them, he borrowed and took away what he pleased, and put them into the public library. These instances of his taste and turn to books effectually procured him the designation of the founder to be the first keeper of the public library; in which office he was confirmed by the university in 1602. He filled this post with great applause; and commencing D. D. in 1614, was pro-

[1] Hume's History.—Park's edition of the Royal and Noble Authors.—Ellis's Specimens.—Irvine's Lives of the Scottish Poets.

moted to the subdeanery of Wells by the bishop of that see. About the same time, the archbishop of Canterbury also presented him to the rectory of Mongeham in Kent, together with other spiritual preferments. These favours were undeniably strong evidences of his distinguished merit, being conferred upon him without any application on his part. In 1620, he was made a justice of the peace; and the same year resigned the place of librarian, and applied himself more intensely to his studies. Of what kind these were, we learn thus from himself: "I have of late," says he in a letter, May 23, 1624, to a friend, "given myself to the reading only of manuscripts, and in them I find so many and so pregnant testimonies, either fully for our religion, or against the papists, that it is to be wondered at." In another letter to archbishop Usher, the same year, he assures the primate he had restored 300 citations and rescued them from corruptions, in thirty quires of paper. He had before written to Usher upon the same subject, Jan. 28, 1623, when having observed that in Sixtus Sinensis, Alphonsus de Castro, and Antoninus's Summæ, there were about 500 bastard brevities and about 1000 places in the true authors which are corrupted, that he had diligently noted, and would shortly vindicate them out of the MSS. being yet only conjectures of the learned, he proceeds to acquaint him, that he had gotten together the flower of the English divines, who would voluntarily join with him in the search. "Some fruits of their labours," continues he, "if your lordship desires, I will send up. And might I be but so happy as to have other 12 thus bestowed, four in transcribing orthodox writers, whereof we have plenty that for the substantial points have maintained our religion (40*l.* or 50*l.* would serve); four to compare old prints with the new; four other to compare the Greek translations by the papists, as Vedelius hath done with Ignatius, wherein he hath been somewhat helped by my pains; I would not doubt but to drive the papists out of all starting-holes. But alas! my lord, I have not encouragement from our bishops. Preferment I seek none at their hands; only 40*l.* or 60*l.* per ann. for others is that I seek, which being gained, the cause is gained, notwithstanding their brags in their late books." In the convocation held with the parliament at Oxford in 1625, of which he was a member, he moved to have proper commissioners appointed to collate the MSS. of the fathers in all the libraries in

England, with the popish editions, in order to detect the forgeries in the latter. This project not meeting with the desired encouragement, he was so thoroughly persuaded of the great advantage it would be both to the protestant religion and to learning, that, arduous as the task was, he set about executing it himself. We may form a probable conjecture of his plan, from a passage in the just cited letter to Usher, where he expresses himself thus: "Mr. Briggs will satisfy you in this and sundry other projects of mine, if they miscarry not for want of maintenance: it would deserve a prince's purse. If I was in Germany, the state would defray all charges. Cannot our estates supply what is wanting? If every churchman that hath 100*l.* per annum and upwards, will lay down but 1*s.* for every hundred towards these public works, I will undertake the reprinting of the fathers, and setting forth of five or six orthodox writers, comparing of books printed with printed or written; collating of popish translations in Greek; and generally whatsoever shall concern books or the purity of them. I will take upon me to be a magister of S. Patalii in England, if I be thereunto lawfully required."

He had made good progress in this undertaking, and no doubt would have proceeded much farther towards completing his design, had not he been prevented by death. This happened August 1629. He was buried towards the upper end of New college chapel at Oxford. Wood informs us, that he left behind him the character of being the most industrious and indefatigable writer against the papists, that had been educated in Oxford since the reformation; and in reality his designs were so great, and so well known to be for the public benefit of learning and the church of England, that Camden, speaking of him in his life-time, calls him "a learned man and a true lover of books, wholly dedicated to learning; who is now laboriously searching the libraries of England, and proposeth that for the public good which will be for the great benefit of England."

His works are, 1. "Philobiblion R. Dunelmensis," 1599, 4to. 2. "Ecloga Oxonio-Cantabrigiensis," Lond. 1600, 4to. 3. "Cyprianus Redivivus, &c." printed with the "Ecloga." 4. "Spicilegium divi Augustini: hoc est, libri de fide ad Pet. Diacon. collatio & castigatio," printed also with the "Ecloga." 5. "Bellum papale seu concordia discors Sext. V. & Clementis VIII. circa Hieronym.

Edition." Lond. 1600, 4to, and 1678, 8vo. 6. "Catalogus Librorum in Bibliotheca Bodleiana," Oxford, 1605, 4to, reprinted with many additions in 1620, 4to, to which was added an appendix in 1636: in this catalogue is inserted that of all the MSS. then in the Bodleian library. 7. "Concordantiæ SS. patrum, i.e. vera & pia libri Canticorum per patres universos, &c." Oxford, 1607, 4to. 8. "Apology for John Wickliffe, &c." Oxford, 1608, 4to: to this is added the "Life of John Wickliffe." 9. "A Treatise of the Corruption of Scriptures, Councils, and Fathers, &c." Lond. 1611, 4to, and 1688, 8vo; this is reckoned his principal work. It is amply analyzed by Oldys in his "Librarian." 10. "The Jesuits' Downfall threatened—for their wicked lives, accursed manners, heretical doctrine, and more than Machiavelian policy," Oxford, 1612, 4to; to this is added "The Life of father Parsons, an English Jesuit." 11. "Filius Papæ papalis," ch. 1. Lond. 1621; translated from Latin into English by William Crashaw: the author's name is not put to it. 12. "Index generalis sanct. Patrum ad singulos versus cap. v. secundum Matthæum, &c." Lond. 1624, 8vo. 13. "Notæ ad Georg. Wicelium de methodo concordiæ ecclesiasticæ," &c. 1695, 8vo. 14. "Vindiciæ Gregorianæ, seu restitutus Gregorius Magnus ex MSS. &c. de Genevæ," 1625. 15. "Manuduction, or Introduction unto Divinity, &c." Oxford, 1625, 4to. 16. "Humble and earnest Request to the Church of England, for and in the behalf of books touching Religion," in one sheet, 1625, 8vo. 17. "Explanation or enlarging of the Ten Articles in his Supplication lately exhibited to the clergy of the church of England," Oxford, 1625, 4to. 18. "Specimen Corruptelarum pontificiorum in Cypriano, Ambrosio, Greg. Magno, &c." Lond. 1626. 19. "Index librorum prohibitorum à pontificiis, Oxford," 1627, 8vo. 20. "Admonitio ad theologos protestantes de libris pontificiorum caute legendis," MS. 21. "Enchiridion theologicum," MS. 22. "Liber de suspicionibus & conjecturis," MS. These three Wood says he saw in the Lambeth library, under D. 42, 3; but whether printed, says he, I know not,—perhaps the "Enchiridion" is. Dr. James likewise translated, from French into English, "The Moral Philosophy of the Stoics," Lond. 1598, 8vo; and published two short treatises against the order of begging friars, written by Wickliffe; with a book entitled "Fiscus papalis, sive catalogus indulgentiarum," &c. Lond. 1617, 4to:

but some were of opinion this book was published by William Crashaw, already mentioned. Several letters of our author are in the appendix to Parr's "Life of Usher."[1]

JAMES (RICHARD), nephew of the preceding, was born at Newport, in the Isle of Wight, in 1592, and admitted a scholar of Corpus Christi college, Oxford, Sept. 23, 1608. In October 1611, he took the degree of B A. and in Jan. 1615, that of M. A. in which year also he became probationer fellow of his college. Having entered into holy orders, he preached frequently, and arrived to the degree of bachelor in divinity. Upon what occasion we know not, he travelled abroad; and was in Russia, in 1619, a tour to which country was very uncommon in those days. He was esteemed to be well versed in most parts of learning, and was noted, among his acquaintance, as a good Grecian and poet, an excellent critic, antiquary, and divine; and was admirably skilled in the Saxon and Gothic languages. As for his preaching, it was not approved of by any of the university, excepting by some of the graver sort. Of three sermons, delivered by him before the academics, one of them, concerning the observation of Lent, was without a text, according to the most ancient manner; another was against it, and a third beside it; "shewing himself thereby," says Anthony Wood, "a humourous person." Selden was much indebted to him for assistance in the composition of his "Marmora Arundeliana," and acknowledges him, in the preface to that book, to be "Vir multijugæ studiique indefatigabilis." Mr. James also exerted the utmost labour and diligence in arranging and classifying sir Robert Cotton's library; and it is somewhat singular that bishop Nicolson imputes the same kind of blame to him, of which Osborn, the bookseller, more coarsely accused Dr. Johnson, when compiling the Harleian Catalogue, viz. "that being greedy of making extracts out of the books of our history for his own private use, he passed carelessly over a great many very valuable volumes." Nothing was wanting to him, and to the encouragement of his studies, but a sinecure or a prebend; if he had obtained either of which, Wood says, the labours of Hercules would have seemed to be a trifle. Sir Symonds D'Ewes has described him as an atheistical profane scholar, but otherwise

[1] Biog. Brit. Supplement.—Gen. Dict.—Ath. Ox. vol. I.—Usher's Life and Letters.—Oldys's Librarian.

witty and moderately learned. "He had so screwed himself," adds sir Symonds, "into the good opinion of sir Robert Cotton, that whereas at first he only permitted him the use of some of his books; at last, some two or three years before his death, he bestowed the custody of his whole library on him. And he being a needy sharking companion, and very expensive, like old sir Ralph Starkie when he lived, let out, or lent out, sir Robert Cotton's most precious manuscripts for money, to any that would be his customers; which," says sir Symonds, "I once made known to sir Robert Cotton, before the said James's face." The whole of these assertions may be justly suspected.—His being an atheistical profane scholar does not agree with Wood's account of him, who expressly asserts that he was a severe Calvinist; and as to the other part of the accusation, it is undoubtedly a strong circumstance in Mr. James's favour, that he continued to be trusted, protected, and supported, by the Cotton family to the end of his days. (See our account of SIR ROBERT COTTON, vol. X. p. 326 et seqq.) This learned and laborious man fell a victim to intense study, and too abstemious and mortified a course of living. His uncle, Dr. Thomas James, in a letter to Usher, gives the following character of him: "A kinsman of mine is at this present, by my direction, writing Becket's life, wherein it shall be plainly shewed, both out of his own writings, and those of his time, that he was not, as he is esteemed, an arch-saint, but an arch-rebel; and that the papists have been not a little deceived by him. This kinsman of mine, as well as myself, should be right glad to do any service to your lordship in this kind. He is of strength, and well both able and learned to effectuate somewhat in this kind, critically seen both in Hebrew, Greek, and Latin, knowing well the languages both French, Spanish, and Italian, immense and beyond all other men in reading of the MSS. of an extraordinary style in penning; such a one as I dare balance with any priest or Jesuit in the world of his age, and such a one as I could wish your lordship had about you; but *paupertas inimica bonis est moribus*, and both fatherless and motherless, and almost (but for myself) I may say (the more is pity) friendless."

Mr. James published several Latin sermons, as, 1. "Anti-Possevinus, sive Concio habita ad Clerum in Acad. Oxon. an. 1625, in 2 Tim. iv. 13." Oxford, 1625, in 4to. 2.

"Concio habita ad Clerum Oxon. de Ecclesiâ, in Matth. xvi. 18," Oxford, 1633, in 4to. And several English sermons, as, 1. "Sermon concerning the Eucharist, delivered on Easter-Day, in Oxford, on Matth. xxvi. ver. 26, 27, 28," London, 1629, in 4to. 2. "History of Preaching, or concerning the Apostles' preaching and ours, on 1 Cor. ix. 16," London, 1630, 4to. 3. "Sermon concerning the observation of Lent-fast," London, 1630, 4to. There is no text prefixed to this sermon, but it is grounded on Luke iv. 2. 4. "Sermon concerning the times of receiving the Sacrament, and of mutual Forgiveness, delivered in Corpus Christi college at the election of a president, on 1 Cor. xi. 25." London, 1632, 4to. 5. "Apologetical Essay for the Righteousness of a miserable unhappy People, preached at St. Mary's in Oxford on Psalm xxxvii. 25," London, 1632, 4to. He published also "Poemata quædam in mortem clarissimi Viri Roberti Cottoni & Thomæ Allen," Oxford, 1633, in 4to. With these poems he published sir Thomas More's Epistle written from Abingdon in Berkshire in 1519 to the university of Oxford, for the cultivation of the Greek tongue, which had been for many years neglected among the members of it. He likewise translated into English Minutius Felix's "Octavius," Oxford, 1636, 12mo. All the above-mentioned pieces, except the translation of the "Octavius," he gave bound up in one volume to the Bodleian library, with a copy of verses of his composition written in a spare leaf before the first of them, beginning thus:

"Dear God, by whom in dark womb's shade
I am to fear and wonder made, &c"

He wrote these verses, when he was closely confined by order of the House of Lords. He left behind him about 45 manuscripts either of his own composition, or collected by him from various authors, all written by his own hand, which came first into the hands of his friend Dr. Thomas Greaves, and afterwards into the Bodleian library. Those of his own composition are, 1. "Decanonizatio Thomæ Cantuariensis & suorum," folio. This book, containing 760 pages, begins thus: "Viam regiam mihi patefacit ad decanonizationem ficti & facati Martyris," &c.; and the beginning of the epistle to the reader is this, "Amice Lector, rogatus sum sæpius," &c. 2. "Comment. in Evangelia S. Johannis," in two parts, 4to. The beginning is, "Postmodo ad textum sacræ historiæ deveniam, ubi prius," &c.

Both parts contain about twelve sheets. 3. "Notæ in aliquot loca Bibliæ," in three sheets, 4to. The beginning is, "Videte sub ficu, Paraphrastes sub umbrosâ ficu," &c. 4. "Antiquitates Insulæ Victæ," in seventeen pages, 4to. The beginning is "Angli Saxones Marciarum," &c. and of the epistle to the reader, "Utrum moriar priusquam hoc opus perficiam, Deus novit," &c. It is only a specimen or a foundation for a greater work to be built upon. 5. "Epistolæ ad amicos suos doctos." The beginning of the first epistle, which was written to Dr. Sebast. Benefield of Corpus Christi college, is, "Sancte Deus," &c. This manuscript is a thick 4to, and contains epistles chiefly written to those of his own college, epitaphs, and some English copies of verses. 6. "Epigrams in Latin and English," with other "Poems." 7. "Reasons concerning the attempts on the Lives of great Personages," &c. These reasons, which are six or more, have this beginning, "Sir, if you please to learn my mind concerning the attempts on the lives of great personages," &c. written in two sheets folio. 8. "Two Sermons: the first on James v. 14, the second on John xii. 32," both written in folio. 9. "Iter Lancastrense." It is in English verse, and was written in 1636, and hath this beginning, "High Holt of Wood," &c. It contains two sheets and a half. 10. "Glossarium Saxonicum-Anglicum. It is a long pocket-book. 11. "Glossarium Sax. Angl." another part in 8vo. 12. "A Russian Dictionary, with the English to it. 13. "Observations made in his Travels through some parts of Wales, Scotland, on Shetland, Greenland," &c. in four sheets, 4to. 14. "Observations made on the Countrey, with the Manners and Customs of Russia or Rusland," ann. 1619, 8vo. It was intended to be transcribed, and to have other things added to it. Besides these fourteen books, Mr. Wood had another of "Epigrams," chiefly in Latin, and some in Greek, in 8vo, dedicated to his tutor Dr. Sebast. Benefield. His collections are in twenty-four volumes in 4to, and seven in folio, and contain for the most part notes from ancient manuscripts, and sometimes from printed authors, relating to history and antiquity.[1]

JAMES (Dr. ROBERT), an English physician of great eminence, and particularly distinguished by the prepara-

[1] Ath. Ox. vol. I.—Biog. Brit. Supplement.—Gent. Mag. vol. XXXVII. p. 356.—Nicolson's Hist. Library, preface, p. I.

tion of a celebrated fever-powder, was born at Kinverston in Staffordshire, A. D. 1703. His father was a major in the army, his mother a sister of sir Robert Clarke. He was educated at St. John's college in Oxford, where he took the degree of A. B. and afterwards practised physic successively at Sheffield, Lichfield, and Birmingham. He then removed to London, and became a licentiate in the college of physicians; but in what year we cannot say. At London, he applied himself to writing, as well as practising physic; and, in 1743, published a "Medicinal Dictionary," 3 vols. folio. Soon after, he published an English translation, with a supplement by himself, of "Ramazzini de morbis artificum;" to which he also prefixed a piece of Frederic Hoffman upon "Endemial Distempers," 8vo. In 1746, "The Practice of Physic," 2 vols. 8vo; in 1760, "On Canine Madness," 8vo; in 1764, "A Dispensatory," 8vo. On June 25, 1755, when the king was at Cambridge, James was admitted by mandamus to the doctorship of physic. In 1778, were published "A Dissertation upon Fevers," and "A Vindication of the Fever-Powder," 8vo; with "A short Treatise on the Disorders of Children," and a very good print of Dr. James. This was the eighth edition of the "Dissertation," of which the first was printed in 1751; and the purpose of it was, to set forth the success of this powder, as well as to describe more particularly the manner of administering it. The "Vindication" was posthumous and unfinished: for he died at his house in Bruton-street, March 23, 1776, while he was employed upon it. The editor informs us, that "it is only a part of a much larger tract, which included a defence of his own character and conduct in his profession; and was occasioned," he says, "by the violent and calumnious attacks of his brethren of the faculty."

The affectionate remembrance of Dr. James, by Johnson in his Life of Smith, deserves to be preserved among the honourable testimonies to the character of the former. "At this man's table," says the biographer, speaking of Mr. Walmsley, "I enjoyed many cheerful and instructive hours, with companions such as are not often found; with one who has lengthened, and one who has gladdened life; with Dr. James, whose skill in physic will be long remembered: and with David Garrick, whom I hoped to have gratified with this character of our common friend: but what are the hopes of man!" &c. It appears from the life

of Johnson, that he had gained some knowledge of physic from James, which he in return made useful to his friend, by assisting him in his Medicinal Dictionary. "My knowledge of physic," said he, "I learnt from Dr. James, whom I helped in writing the proposals for his dictionary, and also a little in the dictionary itself." Boswell adds, "I have in vain endeavoured to find out what parts Johnson wrote for Dr. James. Perhaps medical men may." There can be very little doubt, from the style of the address, that the dedication of that work to Dr. Mead belongs entirely to the pen of Johnson. The elegance and originality of the compliments in it sufficiently mark the hand of that great master. It may not be amiss to insert it here, as a model of dedicatory address, highly honourable to Dr. James if his own, and creditable even to have deserved from Johnson.

"Sir, That the Medicinal Dictionary is dedicated to you, is to be imputed only to your reputation for superior skill in those sciences which I have endeavoured to explain and facilitate: and you are therefore to consider this address, if it be agreeable to you, as one of the rewards of merit; and if otherwise, as one of the inconveniences of eminence. However you shall receive it, my design cannot be disappointed; because this public appeal to your judgment will shew, that I do not found my hopes of approbation upon the ignorance of my readers, and that I fear his censure least, whose knowledge is most extensive. I am, sir, &c.

R. JAMES."

The dictionary is, in effect, considered as a work highly honourable to the author, and retains its credit unimpaired after the continued progress and improvements of medicine for several years. Dr. Johnson certainly held James in high esteem, and though he did not burst out into any passionate exclamation of grief, on reading of his death (as his biographer relates), he doubtless felt considerable regret, as appeared not only by his manner of returning to the subject; but by his mention of him above-cited from the life of Smith. The regret which remains upon the mind after reflection, is as sincere, if not as violent, as that which shews itself at first in impatient lamentations. "No man," said he, on some occasion, "brings more *mind* to his profession than James;" and undoubtedly no man was better able to judge of mind, than the person who pronounced that opinion.

Dr. James was rough in his manners, and, if not very

generally misrepresented, far from temperate in his habits; but strong sense usually appeared in his coarse expressions, and no man had more sagacity, when his head was clear, which of a morning was always the case. Several whimsical stories, perhaps of no precise authority, are told of his evening prescriptions: and he is said, in comparing his patient's pulse with his own, sometimes to have confused the two; and, finding that one was quickened by intemperance, to have bluntly accused the patient, perhaps a delicate lady, of being in liquor. But James, whatever failings he might have, was without doubt an able and acute physician, and his dictionary will remain a noble monument of his industry and knowledge. His person had not more delicacy than his manners, being large and gross.

His fever powder was for a long time violently opposed by the faculty, who, as the composition was kept a secret, considered it as a nostrum, and refused to prescribe or countenance it. The admirable effects experienced from it forced it into general use, and it is now considered as the most efficacious medicine for fevers that is known. Dr. Pearson, who, in the Philosophical Transactions, vol. LXXXI. took great pains to analyze it, concludes that "by calcining bone ashes, that is, phosphorated lime, with antimony in a certain proportion, and afterwards exposing the mixture to a white heat, a compound may be formed containing the same ingredients, in the same proportion, and possessing the same chemical properties;" and the London Pharmacopœia of 1788 contains a prescription, under the title of Pulvis Antimonialis, which is intended to answer the same purposes. "It is well known," says Dr. Pearson, "that this powder cannot be prepared by following the directions of the specification in the court of chancery." He therefore instituted a laborious chemical inquiry, first analytical, and then synthetical, in order to ascertain the composition.

Whether James was the real inventor of the powder, may admit of a doubt. "The calcination of antimony and bone-ashes produces," says Dr. Pearson, "a powder called Lile's and Schawanberg's fever powder; a preparation described by Schroeder and other chemists 150 years ago."—According to the receipt in the possession of Mr. Bromfield, by which this powder was prepared forty-five years ago, and before any medicine was known by the name of

James's powder, two pounds of hartshorn shavings must be boiled, to dissolve all the mucilage, and then, being dried, be calcined with one pound of crude antimony, till the smell of sulphur ceases, and a light grey powder is produced. The same prescription was given to Mr. Willis above forty years ago, by Dr. John Eaton of the college of physicians, with the material addition, however, of ordering the calcined mixture to be exposed to a given heat in a close vessel, to render it white."—"Schroeder prescribes equal weights of antimony and calcined hartshorn; and Peterius and Michaelis, as quoted by Frederic Hoffman, merely order the calcination of these two substances together (assigning no proportion) in a reverberatory fire for several days." It has been alleged, that Dr. James obtained the receipt for his powder of a German baron named Schwanberg, or one Baker, to whom Schwanberg had sold it.[1] This account we have not been able to verify, but if it be true, baron Schwanberg, as he is called, was probably the descendant of the Schawanberg mentioned so long ago. Be it as it may, Dr. James was able to give that credit and currency to the medicine which otherwise it would not have had, and the public are therefore indebted to him for publishing, if not for inventing, a preparation of most admirable effect.

Dr. James was married, and left sons and daughters. His eldest son, Robert Harcourt James, was educated at Merchant Taylors' school, and afterwards at St. John's college, Oxford, for the profession of physic.[1]

JAMES (SIR WILLIAM), an eminent English officer in the East India service, was born at Milford Haven about 1721, and embarked in a sea life at twelve years of age. He was not more than twenty when he obtained the command of a ship. He was with sir Edward Hawke in the West Indies in 1738, as a junior officer. Some years after he commanded a ship in the Virginia trade; but in her he was taken by the Spaniards in the gulph of Florida, and carried a prisoner to the Havannah. After he and his crew, consisting of fifteen persons, were released from the Spanish prison, they embarked in a small brig for Carolina. The second day after putting to sea, a very hard gale of wind came on, the vessel strained, and soon became so leaky that the pumps and the people baling could not

[1] Preceding edition of this Dict.—Boswell's Life of Johnson.

keep her free; and at length, being worn out with labour, seven of them, with Mr. James, got into the only boat they had, with a small bag of biscuit and a keg of water: the vessel soon after disappeared, and went down. They were twenty days in this boat without a compass; their biscuit soon got wet with the sea, which for two days made a breach over the boat; a snuff-box sir William had with him served to distribute their daily allowance of water: and after encountering every difficulty of famine and severe labour, on the twentieth day they found themselves on the island of Cuba, not ten miles from whence they had been embarked out of a Spanish prison: but a prison had no horrors to them. The Spaniards received them once more into captivity; and it is remarkable, that only one out of the seven perished, though after they got on shore few of them had the use of their limbs for many days.

In the beginning of 1747 Mr. James went to the East Indies as chief officer of one of the East India company's ships, and performed two voyages in that station. In 1749 the East India company appointed him to the command of a new ship, the Guardian, equipped as a ship of war. In her he sailed to Bombay, to protect the trade on the Malabar coast, which was much annoyed by the depredations of Angria, and other pirates, with which those seas swarmed; and during the two years occupied by him in convoying the merchant ships from Bombay and Surat to the Red Sea, the gulph of Persia, and along the Malabar coast from the gulph of Cambay to cape Comorin, he was frequently attacked by the vessels of the different piratical states. At one time when he had near seventy sail under his protection, he was assailed by a large fleet of Angria's frigates and gallivats, not badly provided with guns, and, as usual, full of men. Having formed the line with his little squadron, consisting of the Guardian, Bombay grab, and Drake bomb-ketch, he engaged the enemy, and kept them in close action while his convoy got safe into Tellicherry. In this conflict, which seems on the part of both to have been disputed with great animation, the brave English commander sunk one of the enemy's largest gallivats, and obliged the rest to take shelter in Gheriah and Severn-droog.

About the beginning of 1751 he was appointed commander in chief of the East India company's marine forces, and hoisted his broad pendant on board the Protector, a fine ship of 44 guns. On April 2, 1755, he was sent with

the Protector, Guardian, Bombay grab, the Drake bomb, and some gallivats, to attempt such of the ports belonging to Angria as lie to the northward of Gheriah, his principal fortress and capital. The chief of these fortresses was Severndroog, which was well defended by batteries along the shore, and the entrance of the harbour was secured by a strong castle, on which were mounted seventy pieces of cannon. Having reconnoitered the place, and informed himself of its strength, captain James made his attack, and in less than three hours the governor surrendered the castle and the vessels in the harbour: this was quickly followed by the surrender of Victoria and four other forts. When captain James returned with his victorious fleet to Bombay, he found admiral Watson there, with three line of battle ships, and some frigates, &c. The government of Bombay consulted with the admiral about means to destroy the power of Angria; and the Mahratta states joined in the confederacy, having suffered by his depredations. He was accordingly sent with his little squadron to reconnoitre Gheriah, a place represented to be almost impregnable from the sea. He judiciously stood close in to the walls, under the cover of night, and with his boat sounded and examined the channels leading to the harbour and outer road; in the day-time he stood in within gunshot of the walls; and having in two days made himself perfectly master of the enemy's strength, he returned to Bombay. This piece of service he performed with so much promptness and skill, that he received the thanks of the governor and admiral; and they were so well persuaded, from his report, of the practicability of the enterprize, that no time was lost in equipping the ships, and embarking the troops.

The squadron formed off Gheriah, the 10th of February, 1756. Captain James, in the Protector, led the squadron to the attack in one division, while another division of frigates led the bomb-ketches in another line; a heavy and tremendous fire began on our part from the ships of the line, while the shells were thrown with great success from the bombs into the harbour, where all Angria's ships were hauled for safety; these were soon set on fire by the bombs; the fire from the castle and batteries soon slackened, and before the evening set in, the castle surrendered, and Gheriah, and all its dependencies, fell into our hands. Thus shortly ended an enterprise, which, for many years,

had been in contemplation by the European governments in India, but which was never before attempted, from an idea that no force sufficient could be brought against the walls of this castle. Lord Clive, at this time a lieutenant-colonel, commanded the land forces.

On the Malabar coast, soon after this, he fell in with a French ship from Mauritius, very much his superior in men and guns; she was called L'Indienne: after a smart action she struck, and he carried her in triumph to Bombay.

Captain James, in an eminent manner, displayed his nautical abilities by shewing, that in despight of a contrary monsoon, a communication between Bombay and the Coromandel coast may be effected in cases of exigency. This passage was attempted by him in the first instance, and he accomplished it in nearly as short a time as it usually was done in the favourable monsoon. It was of the utmost moment that he succeeded at the time he did, for by it he confirmed to admiral Watson (then in the Ganges) the intelligence of the war with France, and brought to his assistance five hundred troops, by which the admiral and colonel Clive were enabled, in March 1757, to take Chandenagore, the chief of the French settlements in Bengal. In effecting this passage James crossed the equator in the meridian of Bombay, and continued his course to the southward as far as the tenth degree, and then was enabled to go as far to the eastward as the meridian of Atcheen head, the north-west extremity of Sumatra, from whence, with the north-east monsoon, which then prevailed in the bay of Bengal, he could with ease gain the entrance of the Ganges, or any port on the Coromandel coast.

In 1759 captain James returned to his native country. The East India company presented him with a handsome elegant gold-hilted sword, with a complimentary motto, expressive of their sense of his gallant services. Soon afterward he was chosen a director, and continued a member of that respectable body more than twenty years; in which time he had filled both the chairs. He was fifteen years deputy-master of the corporation of the Trinity-house; a governor of Greenwich hospital; served two sessions in parliament for West Looe; and on the 25th of July, 1778, the king was pleased to create him a baronet. He planned the reduction of Pondicherry during the American war, and received a rich service of plate from the India company, as a testimony of their sense of his skill and judgment in that affair.

On the 16th of December 1783, sir William died, aged sixty-two. In the year following, a handsome building was erected on his estate in Kent, near the top of Shooter's-hill, in the style of a castle, with three sides, and commanding a most extensive view. The lowest room is adorned with weapons, peculiar to the different countries of the east. The room above has different views of naval actions and enterprises painted on the ceiling, in which sir William had been a considerable actor. The top of the building is finished with battlements, about sixty feet from the base. The top of the battlements is four hundred and eighty feet above the level of Shooter's-hill, and more than one hundred and forty feet higher than the top of St. Paul's cupola. On a tablet over the entrance door is this inscription:

"This building was erected MDCCLXXXIV, by the representative of the late sir William James, bart. to commemorate that gallant officer's achievements in the East Indies, during his command of the company's marine forces in those seas; and in a particular manner to record the conquest of the castle of Severndroog, on the coast of Malabar, which fell to his superior valour and able conduct on the 2d day of April, M,DCC,LV."

Of sir William, it is said, by a person who knew him intimately near thirty years, and was well acquainted with his professional abilities, that as a thorough practical seaman, he was almost without an equal; as an officer, he was brave, vigilant, prompt, and resolute; patient in difficulty, with a presence of mind that seemed to grow from danger.[1]

JAMES DI VORAGINE, a celebrated Dominican, so called from the place of his birth in the state of Genoa, was born about 1230. He was provincial and counsellor of his order, and afterwards appointed archbishop of Genoa, by pope Nicholas IV. 1292. He ruled his church with great wisdom and prudence, held a provincial council in 1293, and died July 14, 1298. He left a "Chronicle of Genoa," published in tom. XXVI. of the collection of Italian authors by Muratori; a great number of "Sermons," 1589, and 1602, 2 vols. 8vo, and other works; among the most celebrated is a collection of legends of the saints, known by the name of "The Golden Legend;" the first edition is Cologna, 1470, fol. scarce; the Italian translation, Venice,

[1] Communicated by lady James to Mr. Pennant.—Asiatic Annual Register, vol. II.

1476, fol. is also very scarce, as is the first edition of the French translation by John Batallier, Lyons, 1476, folio. This work contains so many puerile and ridiculous fables, that Melchior Cano said, "the author had a mouth of iron, a heart of lead, and but little wisdom, or soundness of judgment."[1]

JAMES DE VITRI, a celebrated cardinal in the thirteenth century, born at Vitry, a village near Paris, was canon of Ognies, then pastor of Argenteuil, attended the crusades, staid a long time in the Levant, and was made bishop of Acre, otherwise called Ptolemais. Gregory IX. created him cardinal in 1230, and gave him the bishopric of Frescati. He was afterwards legate in France, Brabant, and the Holy Land; in all which offices his zeal and prudence were remarkable. He died April 30, 1244, at Rome. He left many works, the most curious and most sought after among which, is an "Eastern and Western History," in Latin, in "Gesta Dei per Francos," by Canisius. The third book has been published, with some alterations, in the third volume of P. Martenne's "Thesaurus Anecdotorum."[2]

JAMESON (GEORGE), an eminent artist, the Vandyck of Scotland, was born in Aberdeen in 1586. At what age he went abroad is not known, but he studied under Rubens, with Vandyck, and returned to Scotland in 1628. After his return, he applied with indefatigable industry to portrait in oil, though he sometimes practised in history and landscape. His largest portraits were generally somewhat less than life. His excellence is said to consist in delicacy and softness, with a clear and beautiful colouring. When king Charles I. visited Scotland in 1633, the magistrates, knowing his majesty's taste, employed Jameson to make drawings of the Scotish monarchs, with which the king was so much pleased, that he sat to him for a full length picture, presented him with a diamond ring from his finger, and on account of a complaint in his eyes or head, the king made him wear his hat, a privilege which he ever after used, and commemorated by always drawing himself with his hat on. So far also he imitated his master Rubens.

Many of the considerable families in Scotland are possessed of works by this great artist. The greatest collection is that at Taymouth, the seat of the earl of Breadal-

[1] Cave.—Dupin.—Moreri.—Saxii Onomast. [2] Ibid.

bane, Sir John Campbell of Glenorchy, his lordship's ancestor, having been the chief and earliest patron of Jameson, who had attended that gentleman in his travels. In different gentlemen's houses in the county of Aberdeen, there are portraits by Jameson, as well as in the halls of Marischal and King's colleges. The most interesting of his pictures is that belonging to the earl of Findlater, at Cullen-house. This piece represents Jameson himself, as large as life, with a round hat on his head. He is looking you in the face, with his left hand, in which is his pallet, on a table, and his right over it, the forefinger of which points to several small pictures in the back ground. Dress, a black jacket with a white falling band. In the back ground are ten squares, of about six inches, representing portraits, some of them full lengths; some of the squares have two or three figures, and one of them is a sea-piece. Size of the picture, within the frame, two feet ten inches in breadth, by two feet eight in height. In the same house is another picture attributed to the same artist, three feet six inches high, by two feet eight broad. The subject must allude to the civil war, as it represents a crown, bottom upmost; sceptre, baton, royal standard, heaped near it; a printed scroll, a casket covered with crimson velvet, lid open, with necklaces and toys. At the bottom, on the right hand, is a small figure about four inches long, badly executed, of Charles I, which seems as if done with red chalk on a white ground.

Mr. Jameson died at Edinburgh in 1644, and was interred in the churchyard of the Grey Friars, but without any monument. By his will, written with his own hand in 1641, and breathing a spirit of much piety and benevolence, he provides kindly for his wife and children, and leaves many legacies to his relations and friends. Of his family, his daughter Mary was thrice married: first to Mr. Burnett, of Elrick, in the county of Aberdeen; afterwards to James Gregory, the celebrated mathematician; and lastly to Mr. Eddie, one of the magistrates of Aberdeen. By all these gentlemen she had children, and many of the descendants of the two first have numerous families in the county of Aberdeen. Mary seems to have inherited a portion of her father's genius. Several specimens of her needle-work remain, particularly Jephtha's rash vow; Susannah and the Elders, &c. probably from a design of her father's; these now adorn the East end of St. Nicholas church, Aberdeen.

Though Jameson was little known in England, and has not been noticed by any English writer on the arts, except lord Orford, his character, as well as his works, were highly esteemed in his own country. Arthur Johnston, the poet, addressed to him an elegant Latin epigram, on the picture of the marchioness of Huntley, which may be seen in the works of that author, printed at Middleburgh in 1642.[1]

JAMYN (Amadis), a French poet, was, in his youth, a great traveller, and ran over Greece, the isles of the Archipelago, and Asia Minor. Poetry being his delight, he applied himself to it from his infancy; and his writings, both in verse and prose, shew that he had carefully studied the Greek and Latin authors, especially the poets. He is esteemed the rival of Ronsard, who was his contemporary and friend; but he is not so bombastical, nor so rough in the use of Greek words, and his style is more natural, simple, and pleasing. Jamyn was secretary and chamber-reader in ordinary to Charles IX. and died about 1585. We have, 1. his "Poetical Works," in 2 vols. 2. "Discours de philosophie a Passicharis & à Pedanthe," with seven academical discourses, the whole in prose, Paris, 1584, 12mo. 3. "A Translation of Homer's Iliad," in French verse, begun by Hugh Salel, and finished by Jamyn from the 12th book inclusive, to which is added a translation of the three first books of the "Odyssey." He appears to have had some notion of the style into which Homer ought to be translated, but he has rendered his performance sufficiently ridiculous by giving modern titles to the Greeks, such as the duke Idomeneus, and the chevaliers Neptune and Nestor.[2]

JANEWAY (James), a nonconformist divine, some of whose works are still highly popular, was born in 1636. He was the son of a clergyman in Hertfordshire, and the third of five brothers, who were all bred to the ministry, were all consumptive, and all died under forty years of age. In 1655 he became a student of Christ Church, Oxford, and took his master's degree, but was ejected soon after the Restoration for nonconformity. He then set up a meeting at Rotherhithe. He was a young man of great industry and strictness of life, and his preaching is said to have been attended with signal effects upon many,

[1] Walpole's Anecdotes.—Pinkerton's Scottish Gallery.—Thom's History of Aberdeen.—Pennant's Tour in Scotland. [2] Dict. Hist.

especially in the time of the plague, when he entered into the deserted pulpits, and preached to great numbers. He also made it his business to visit the sick at that dangerous period. His labours, which were too many for his delicate constitution, are said to have hastened his death, which happened March 16, 1674. A considerable number of his "Sermons" are in print. He also published the well-known Life of his elder brother John, a young man of extraordinary piety, which, with his very popular "Token for Children," has often been reprinted. His "Legacy to his Friends," before which is his portrait, contains twenty-seven famous instances of remarkable deliverances from dangers by sea.[1]

JANICON (FRANCIS MICHAEL), a political writer of some note, was born at Paris in 1674, the son of a Protestant, and sent early into Holland for education. For a time he quitted his studies for the army, but at the peace of Ryswick he resumed his literary labours, and became concerned in the gazettes of Amsterdam, Rotterdam, and Utrecht. A simple and historical style, with a clear head, and much political sagacity, seemed to promise great success to these labours; but his press being silenced, on account of a political tract (in which, however, he had no concern), he retired to the Hague, and became agent to the landgrave of Hesse. He died of an apoplexy in 1730, at the age of fifty-six. Of his works there are, 1. His "Gazettes," written in a good style, and with sound political knowledge. 2. A translation of Steele's "Ladies' Library," published in 1717 and 1719, in 2 vols. duodecimo. 3. A translation of an indifferent satire against monks and priests, written originally by Antony Gavin, and printed in 1724, in 4 vols. 12mo. 4. "The present State of the Republic of the United Provinces, and their dependencies," published in 1729, in 2 vols. 12mo. This is the most correct work that is extant, though it has been considered by Niceron as not altogether devoid of faults.[2]

JANNONIUS. See GIANNONE.

JANSENIUS (CORNELIUS), a learned Flemish prelate, was born at Hulst in the year 1510, and educated at Ghent and Louvain. He became a proficient in the Hebrew, as well as Greek and Latin languages, and devoted himself to the study of the Scriptures. He was appointed professor

[1] Calamy.—Granger, vol. III.—Ath. Ox. vol. II.
[2] Niceron, vol. XVII.—Dict. Hist.

of divinity at Louvain, and admitted to the degree of doctor of divinity. In the council of Trent he commanded respect by his learning and modesty, and upon his return to Flanders in 1568, was nominated the first bishop of Ghent, where he died in 1576. His works were, "A Paraphrase on the Psalms," with copious notes, in Latin, printed at Louvain in 1569. "Notes on the Books of Proverbs, Ecclesiasticus, the Canticles, and the Book of Wisdom," printed in 1586. "Commentaries upon some passages in the Old Testament," &c. His chief work, however, was the "Concordia Evangelica," first printed in 1549, and frequently reprinted. Of this work Dupin says, that it is the most perfect harmony of the four Gospels which had till that time appeared. To the author he pays a very distinguished tribute of respect, as a very able expositor of Scripture, and eminently characterized by his learning, judgment, and perspicuity.[1]

JANSEN, or JANSENIUS (CORNELIUS), bishop of Ypres, principal of the sect called Jansenists, was born in a village called Akoy, near Leerdam in Holland, of Roman Catholic parents, John Ottie and Lyntze Gisberts; and, having had his grammar-learning at Utrecht, went to Louvain in 1602, and from that to Paris, where he met with John du Verger de Hauranne, afterwards abbot of Saint Cyran, with whom he had contracted a very strict friendship. Some time after, du Verger removing to Bayonne, he followed him thither; where, pursuing their studies with unabated ardour, they were noticed by the bishop of that province, who, conceiving a great esteem for them, procured du Verger a canonry in his cathedral, and set Jansen at the head of a college or school. He spent five or six years in Bayonne, applying himself with the same vigour to the study of the fathers, St. Austin in particular; and, as he did not appear to be of a strong constitution, du Verger's mother used sometimes to tell her son, that he would prove the death of that worthy young Fleming, by making him overstudy himself.

At length, the bishop being raised to the archiepiscopal see of Tours, prevailed with du Verger to go to Paris; so that Jansen being thus separated from his friend, and not sure of the protection of the new bishop, left Bayonne; and after twelve years residence in France returned to

[1] Moreri.—Dupin.

Louvain, where he was chosen principal of the college of St. Pulcheria. But this place was not altogether so agreeable, as it did not afford him leisure to pursue his studies so much as he wished, for which reason he refused to teach philosophy. He took his degree of D. D. in 1617, with great reputation, was admitted a professor in ordinary, and grew into so much esteem, that the university sent him twice, in 1624, and the ensuing year, upon affairs of great consequence, into Spain; and the king of Spain, his sovereign, made him professor of the Holy Scriptures in Louvain, in 1630, notwithstanding the Spanish inquisition lodged some information against him in 1627, with Basil de Leon, the principal doctor of the university of Salamanca, at whose house he lodged, asserting that he was a Dutchman, and consequently an heretic; but Basil answered them so much to the advantage of Jansen, that his enemies were disappointed. Meanwhile, the king of Spain observing with a jealous eye the intriguing politics and growing power of the French, employed his new professor to write a book, insinuating that they were no good Catholics, since they made no scruple of forming alliances with Protestant states. Jansen performed the task in his "Mars Gallicus," which is replete with invidious exclamations against the services France continually rendered to the Protestants of Holland and Germany, to the great injury of the Romish religion; and the Dutch are treated as rebels, who owe the republican liberty they enjoy to an infamous usurpation. It was this service that procured him the mitre, in 1635, when he was promoted to the see of Ypres.

Some years before, he had maintained a controversy against the Protestants upon the subject of grace and predestination, occasioned by the following circumstances: the States-General published an edict in 1629, forbidding the public exercise of the Romish religion in Boisleduc; and having appropriated the ecclesiastical revenues of the mayoralty of that city to the service of the Protestant religion, appointed four ministers to preach there. *These*, hearing that many slanders concerning their doctrine were secretly spread, published a manifesto, declaring that they taught nothing but the pure gospel, and intreating their adversaries to propose whatever objections they might have to make in a public manner. This was answered only by Jansen, in a piece entitled "Alexipharmacum," in 1630.

Gilbert Voetius, one of the four ministers who preached in Boisleduc, wrote "Remarks," entitled "Philonius Romanus correctus," which Jansen refuted in another piece, entitled "Notarum Spongia," in 1631. The author of these "Remarks," replying in a large book, entitled "Desperata causa Papatus," in 1635; this was answered by Fromond, a friend of Jansen, who styled his piece, "Causæ desperatæ Gisberti Voetii, adversus Spongiam Jansenii, Crisis ostensa." This was printed at Antwerp in 1636, and refuted by Martin Schoockius, professor of history and eloquence at Deventer, the title of whose answer was "Desperatissima causa Papatus;" this was published in 1638: and here the dispute ended, unless the piece belongs to it which was published by Fromondus in the year 1640, entitled "Sycophanta; epistola ad Gisbertum Voetium."

But Jansen had another war to maintain, which may be called a Protestant one; for Theodore Simonis, a wavering Roman Catholic, who wanted a master, waited upon him at Louvain, desiring him to clear up some doubts he had about the pope's infallibility, the worship of the eucharist, and some other points. Jansen, being puzzled with this man's objections, told him one day, that he would not dispute with him by word of mouth, but in writing; and that he saw plainly he had to do with a Roman Protestant Catholic, who would soon go to Holland, and there boast he had overcome him. Simonis, with some difficulty, complied with the proposal; but after both had written twice on the subject in question, his lodgings were surrounded with soldiers, and himself threatened with the punishment due to heretics. The duke d'Archot's secretary exclaimed aloud against him, and said, that there was wood enough in his master's forests to burn that heretic. But as the person who examined Simonis, in the name of the archbishop of Malines, declared that he had found him a good Catholic, and fully resolved to persevere in the Romish communion, the prisoner was set at liberty, and Jansen obliged to pay the expences of the soldiers. Yet this Simonis, two years after, turned Protestant, and published a book, entitled "De statu et religione propria Papatus adversus Jansenium." He appears to have been a man of no stability, for he first quitted the Lutheran communion to go over to that of Rome, then turned Lutheran again, and at last Socinian. He was principal of the Socinian college of

Kisselin in Lithuania, was well versed in the Greek tongue, and translated Comenius's "Janua linguarum" into that language.

Jansen was no sooner possessed of the bishopric of Ypres, than he undertook to reform the diocese; but before he had completed this good work, he fell a sacrifice to the plague, May 16, 1638. He was buried in his cathedral, where a monument was erected to his memory; but in 1665, his successor, Francis de Robes, caused it to be taken down privately in the night; there being engraved on it an eulogium of his virtue and erudition, and particularly on his book entitled "Augustinus;" declaring, that this faithful interpreter of the most secret thoughts of St. Austin, had employed in that work a divine genius, an indefatigable labour, and his whole life-time; and that the church would receive the benefit of it upon earth, as he did the reward of it in heaven; words that were highly injurious to the bulls of Urban VIII. and Innocent X. who then had censured that work. The bishop destroyed this monument by the express orders of pope Alexander VII. and with the consent of the archduke Leopold, governor of the Netherlands, in spite of the resistance of the chapter, which went such lengths that one of the principal canons had the courage to say, "it was not in the pope's nor the king's power to suppress that epitaph;" so dear was Jansen to this canon and his colleagues. He wrote several other books besides those already mentioned; 1. "Oratio de interioris hominis reformatione." 2. "Tetrateuchus sive commentarius in 4 evangelica." 3. "Pentateuchus sive commentarius in 5 libros Mosis." 4. The Answer of the Divines of Louvain, "de vi obligandi conscientias quam habent edicta regia super re monetaria." 5. Answer of the Divines and Civilians, "De juramento quod publica auctoritate magistratui designato imponi solet." But his "Augustinus" was his principal work, and he was employed upon it above twenty years. He left it finished at his death, and submitted it, by his last will, in the completest manner, to the judgment of the holy see. His executors, Fromond and Calen, printed it at Louvain, in 1640, but suppressed his submission. The subject is divine grace, free-will, and predestination. "In this book," says Mosheim, "which even the Jesuits acknowledge to be the production of a man of learning and piety, the doctrine of Augustine, concerning man's natural corruption, and the nature and

efficacy of that divine grace which alone can efface this unhappy stain, is unfolded at large, and illustrated, for the most part, in Augustine's own words. For the end which Jansenius proposed to himself in this work, was not to give his own private sentiments concerning these important points; but to shew in what manner they had been understood and explained by that celebrated father of the church, whose name and authority were universally revered in all parts of the Roman Catholic world. No incident could be more unfavourable to the Jesuits, and the progress of their religious system, than the publication of this book; for as the doctrine of Augustine differed but very little from that of the Dominicans; as it was held sacred, nay almost respected as divine, in the church of Rome, on account of the extraordinary merit and authority of that illustrious bishop; and at the same time was almost diametrically opposed to the sentiments generally received among the Jesuits; these latter could scarcely consider the book of Jansenius in any other light, than as a tacit but formidable refutation of their opinions concerning *human liberty* and *divine grace*; and accordingly they not only drew their pens against this famous book, but also used their most strenuous endeavours to obtain a public condemnation of it from Rome." In Louvain, where it was first published, it excited prodigious contests. It obtained several violent advocates, and was by others opposed with no less violence, and several theological theses were written against it. At length they who wished to obtain the suppression of it by papal authority, were successful; the Roman inquisitors began by prohibiting the perusal of it, in the year 1641; and, in the following year, Urban VIII. condemned it as infected with several errors that had been long banished from the church. This bull, which was published at Louvain, instead of pacifying, inflamed matters more; and the disputes soon passed into France, where they were carried on with equal warmth. At length the bishops of France drew up the doctrine, as they called it, of Jansen, in five propositions, and applied to the pope to condemn them. This was done by Innocent X. by a bull published May 31, 1653; and he drew up a formulary for that purpose, which was received by the assembly of the French clergy. These propositions contained the following doctrines:

1. That there are divine precepts, which good men, notwithstanding their desire to observe them, are nevertheless absolutely unable to obey; nor has God given them that measure of grace which is essentially necessary to render them capable of such obedience. 2. That no person, in this corrupt state of nature, can resist the influence of divine grace, when it operates upon the mind. 3. That in order to render human actions meritorious, it is not requisite that they be exempt from *necessity*, but only that they be free from *constraint*. 4. That the Semipelagians err grievously in maintaining that the human will is endowed with the power of either receiving or resisting the aids and influences of preventing grace. 5. That whoever affirms that Jesus Christ made expiation by his sufferings and death, for the sins of all mankind, is a Semipelagian.

Of these propositions the pontiff declared the first four only heretical; but he pronounced the fifth rash, impious, and injurious to the Supreme Being. Jansenius, however, was not named in the bull, nor was it declared that these five propositions were maintained in the book entitled "Augustinus," in the sense in which the pope had condemned them. Hence Antony Arnauld, doctor of the Sorbonne, invented a distinction, which the other Jansenists took up as a defence. He separated the matter of *doctrine*, or *right*, and of *fact*, in the controversy; and acknowledged that they were bound to believe the five propositions justly condemned by the Roman pontiff, but did not acknowledge that these propositions were to be found in the book of Jansenius, in the sense in which they were condemned. Hence arose the famous distinction between the *fact* and the *right*. They did not, however, long enjoy the benefit of this artful distinction. The restless and invincible hatred of their enemies pursued them in every quarter, and at length engaged Alexander VII. the successor of Innocent, to declare by a solemn bull, issued in 1656, that the five propositions were the tenets of Jansenius, and were contained in his book. The pontiff did not stop here; but to this flagrant instance of imprudence added another still more shocking: for, in the year 1665, he sent into France the form of a declaration, which was to be subscribed by all who aspired to any preferment in the church; and in which it was affirmed that the *five propositions* were to be found in the book of Jansenius, in

the same sense in which they had been condemned by the church. This declaration, the unexampled temerity of which, as well as its contentious tendency, appeared in the most odious light, not only to the Jansenists, but also to the wiser part of the French nation, produced the most deplorable divisions and tumults. It was immediately opposed with vigour by the Jansenists, who, thus provoked, went so far as to maintain that, in *matters of fact*, the pope was fallible, especially when his decisions were merely personal, and not confirmed by a general council; and consequently that it was neither obligatory or necessary to subscribe this papal declaration, which had, as they alleged, only a matter of fact for its object. The assembly of the clergy, nevertheless, insisted upon subscription to the formulary; and all ecclesiastics, monks, nuns, and others, in every diocese, were obliged to subscribe. Those who refused, were interdicted and excommunicated; and they even talked of entering a process against four bishops, who in their public instruments had distinguished the fact from the right; and declared, that they desired only a respectful and submissive silence in regard to the fact. The affair was at length accommodated in 1668, under the pontificate of Clement IX. who was satisfied that the bishops should subscribe themselves, and make others subscribe purely and simply; though they declared expressly, that they did not desire the same submission for the fact, but for the right. This accommodation, styled the Peace of Clement, was for a time complied with; yet the dispute about subscribing was afterwards renewed both in Flanders and France; and therefore Innocent XII. by a brief, in 1694, directed to the bishops in Flanders, declared that no addition should be made to the formulary, but that it should be sufficient to subscribe sincerely, without any distinction, restriction, or exposition, condemning the propositions extracted from Jansen's book, in the plain and obvious sense of the words. A resolution of a case of conscience, signed by forty doctors, in which the distinction of the fact from the right was tolerated, re-inflamed the dispute in France about the beginning of the last century: when pope Clement XIII. by a bull dated July 15, 1705, declared, that a respectful silence is not sufficient to testify the obedience due to the constitutions; but that all the faithful ought to condemn as heretical, not only with their mouths, but in their hearts, the sense of Jansen's book, which is condemned in the

five propositions, as the sense which the words properly import; and that it is unlawful to subscribe with any other thought, mind, or sentiment. This constitution was received by the general assembly of the French clergy in 1705, and published by the king's authority. Nevertheless, it did not put an end to the disputes, especially in the Low Countries, where various interpretations of it were made; it may even be said that the contest grew hotter than ever, after the pope, by his constitution of Sept. 13, 1713, condemned 101 propositions, extracted from the "Paraphrase on the New Testament," by Pere Quesnel, who was then at the head of the Jansenists.[1]

JANSSENS (ABRAHAM), an excellent artist, was born at Antwerp in 1569, with a wonderful genius for painting, and in his youth executed some pieces which set him above all the young painters of his time; but becoming enamoured of a young woman at Antwerp, whom he obtained in marriage, he gave himself up to a dissipated course of life, which soon impoverished him, and affected his temper. He grew jealous of Rubens, and sent a challege to that painter, with a list of the names of such persons as were to decide the matter, so soon as their respective works should be finished; but Rubens, instead of accepting the challenge, answered that he willingly yielded him the preference, leaving the public to do them justice. There are some of Janssens' works in the churches at Antwerp. He painted a descent from the cross for the great church of Boisleduc, which has been taken for a piece of Rubens; and is thought no ways inferior to any of the works of that great painter; but his chief work is his resurrection of Lazarus, in the Dusseldorf gallery.[2]

JANSSENS (HONORIUS VICTOR), another artist, was born at Brussels in 1664. Having applied sedulously to the practice of the art, and made much proficiency, he was employed by the duke of Holstein at a pension of 800 florins, and afterwards enabled, by the same munificent patron, to go to Italy, where, at Rome, he studied the works of Raphael, and became eminent in fame. He afterwards associated with Tempesta the landscape painter, and painted figures in his pictures. In general his pictures are small in size, and have somewhat of the style of Albano.

[1] Dupin.—Gen. Dict.—Moreri.—Mosheim's Church History.
[2] Pilkington.

His invention was copious, and his works are very pleasing. He died in 1739, at the age of 75.[1]

JANSSENS (CORNELIUS), called also JOHNSON, a portrait-painter of very extraordinary merit, was born at Amsterdam; when, is not exactly ascertained. It appears that he painted in England as early as the year 1618, in the reign of James I. Here he continued with very great and deserved success till the arrival of Vandyke, whose transcendent talents and taste Janssens was not quite equal to cope with. On the breaking out of the civil war he returned to his own country in 1648; leaving behind him a number of excellent characteristic portraits in the great families of this island. He retired first to Middleburg, and afterwards to Amsterdam, where he died in 1665. His style of design was formal and void of taste, but his features are justly marked, and the faces of his portraits have great character, and an air of nature, possessing much sweetness of tone in the colouring, and finished very highly; too much so, indeed. His pictures are generally on wood, and with black draperies; an arrangement adopted frequently by Rubens and Vandyke.[2]

JAQUELOT. See JACQUELOT.

JARCHI (SOLOMON BEN ISAAC), otherwise RASCHI and ISAAKI, a famous rabbi, was born in 1104, at Troyes in Champagne in France. Having acquired a good stock of Jewish learning at home, he travelled at thirty years of age; visiting Italy, Greece, Jerusalem, Palestine, and Egypt, where he met with Maimonides. From Egypt he passed to Persia, and thence to Tartary and Muscovy; and last of all, passing through Germany, he arrived in his native country, after he had spent six years abroad. After his return to Europe, he visited all the academies, and disputed against the professors upon any questions proposed by them. He was a perfect master of the Talmud and Gemara, but filled the postils of the Bible with so many Talmudical reveries, as totally extinguished both the literal and moral sense of it. Many of his commentaries are printed in Hebrew, and some have been translated into Latin by the Christians, among which is his "Commentary upon Joel," by Genebrard; those upon Obadiah, Jonah, and Zephaniah, by Pontac; that upon Esther, by Philip Daquin. But the completest of these translations is that

[1] Pilkington. [2] Pilkington.—Walpole's Anecdotes.

of his Commentaries on the Pentateuch, and some other books, by Fred. Breithaupt, who has added learned notes. The style of Jarchi is so concise, that it is no easy thing to understand him in several places, without the help of other Jewish interpreters. Besides, when he mentions the traditions of the Jews recorded in their writings, he never quotes the chapter nor the page; which gives no small trouble to a translator. He introduces also several French words of that century, which have been very much corrupted, and cannot be easily understood. M. Breithaupt has overcome all those difficulties. The style of his translation is not very elegant: but it is clear, and fully expresses the sense of the author. It was printed at Gotha in 1710, 4to. There are several things in this writer that may be alleged against the Jews with great advantage. If, for instance, the modern Jews deny that the Messias is to be understood by the word Shiloh, Gen. xlix. 10, they may be confuted by the authority of this interpreter, who agrees with the Christians in his explication of that word. M. Reland looks upon rabbi Jarchi as one of the best interpreters we have; and tells us in his preface to the "Analecta Rabbinica," that when he met with any difficulty in the Hebrew text of the Bible, the explications of that Jewish doctor appeared to him more satisfactory than those of the great critics, or any other commentator.

Jarchi wrote also Commentaries upon the Talmud, and upon Pirke-Avon, and other works. It is said that he was skilled in physic and astronomy, and was master of several languages besides the Hebrew. He died at Troyes in 1180; and his body was carried into Bohemia, and buried at Prague. His decisions were so much more esteemed, as he had gathered them from the mouths of all the doctors of the Jewish academies in the several countries through which he had travelled. His "Commentary upon the Gemara," appeared so full of erudition, that it procured him the title of "Prince of Commentaries." His Commentaries upon the Bibles of Venice are extant; his glosses or Commentaries upon the Talmud are also printed with the text. They were published collectively in 1660, in 4 vols. 12mo. He was so highly esteemed among the Jews, as to be ranked among the most illustrious of their rabbies. He married, and had three daughters, who all were married to very learned rabbies.[1]

[1] Gen. Dict.—Moreri.

JARDINS (MARY CATHARINE DES), a French lady, famous for her writings, was born about 1640, at Alençon in Normandy, where her father was provost. Her passions as well as her genius came forward very early. Being obliged to quit Alençon, in consequence of an intrigue with one of her cousins, she went to Paris, where she undertook to support herself by her genius, studied the drama, and published at the same time some little novels, by which she acquired a name. She had, by her own description, a lively and pleasing countenance, though not amounting to beauty, nor entirely spared by the small-pox. Her attractions, however, soon furnished her with lovers, and among them she distinguished M. Villedieu, a young captain of infantry, of an elegant person and lively genius. He had been already married about a year, but she persuaded him to endeavour to dissolve his marriage. This proved impracticable; nor was it likely from the first to be effected; but the attempt served her as a pretext for her attachment. She followed her lover to camp, and returned to Paris by the name of madame de Villedieu. This irregular union was not long happy; and their disagreements had arisen to a considerable height, when Villedieu was ordered to the army, where soon after he lost his life. The pretended widow comforted herself by living among professed wits and dramatic writers, and leading such a life as is common in dissipated societies. A fit of devotion, brought on by the sudden death of one of her female friends, sent her for a time to a convent, where she lived with much propriety, till her former adventures being known in the society, she could no longer remain in it. Restored to the world, in the house of madame de St. Romaine, her sister, she soon exchanged devotion again for gallantry. She now a second time married a man who was only parted from his wife; this was the marquis de la Chasse, by whom she had a son, who died when only a year old, and the father not long after. The inconsolable widow was soon after united to one of her cousins, who allowed her to resume the name of Villedieu. After living a few years longer in society, she retired to a little village called Clinchemare in the province of Maine, where she died in 1683. Her works were printed in 1702, and form ten volumes 12mo, to which two more were added in 1721, consisting chiefly of pieces by other writers. Her compositions are of various kinds: 1. Dramas. 2. Miscellaneous poems, fables, &c.

3. Romances; among which are, "Les Disordres de l'Amour;" "Portraits des Foiblesses Humaines," "Les Exilés de la Cour d'Auguste;" which are reckoned her best productions in this style: also, "Cleonice," "Carmente," "Les Galanteries Grenadines," "Les Amours des Grands Hommes," "Lysandre," "Les Memoirs du Serail," &c. 4. Other works of an amusing kind, such as, "Les Annales Galantes," "Le Journal Amoreux," &c.

The style of this lady is rapid and animated, but her pencil is not always correct, nor her incidents probable. Her short histories certainly had the merit of extinguishing the taste for the old tedious romances, and led the way to the novel, but were by no means of such excellence in that style as those that have since been written by Duclos, Marivaux, Marmontel, and others. She has also the fault of attributing her feigned adventures to great personages known in history, and thus forming that confusion of fictitious and real narratives which is so pernicious to young readers. Her verse is inferior to her prose, being languid and feeble.[1]

JARRY (LAURENCE JUILLARD DU), a French preacher and poet, was born in the village of Jarry, near Xantes, about 1658. He went young to Paris, where the duke of Montausier, M. Bossuet, Bourdaloue, and Flechier, became his patrons, and encouraged him to write. He gained the poetical prize in the French academy in 1679 and in 1714, and it is remarkable that, on this latter occasion, Voltaire, then very young, was one of his competitors. The successful poem was, however, below mediocrity, and contained some blunders with which his young antagonist amused himself and the public. One of his verses began, "Poles, glacés, brûlans." "These torrid poles," could not escape ridicule. At the same time he was celebrated as a preacher. He was prior of Notre Dame du Jarry of the order of Grammont, in the diocese of Xantes, where he died in 1730. We have of his, a work entitled "Le Ministere Evangelique;" of which the second edition was printed at Paris in 1726. 2. "A Collection of Sermons, Panegyries, and Funeral Orations," 4 vols. 12mo. 3. "Un Recueil de divers ouvrages de Pieté," 1688, 12mo. 4. "Des Poeses Chrêtiennes Heroiques & Morales," 1715, 12mo.[2]

[1] Gen. Dict.—Moreri. [2] Moreri.—Dict. Hist.

JARS (GABRIEL), a French mineralogist, was born at Lyons in 1732. His father was concerned in the mines of the Lyonnois, and as the son discovered an early attachment to the art of metallurgy, he was placed in the establishment, under Trudaine, for the construction of bridges and causeways, in order to obtain a practical knowledge of the business of a miner and civil engineer. He was soon fixed on as a fit person for introducing improvements into the art of working mines in France; and with this view, in 1757, &c. he visited and strictly scrutinized most of the mines on the continent, and in 1765 those in Scotland and England. On his return he set about arranging the observations which he had been able to make, when a sudden death, in 1769, broke off his designs. His works were published by his brother at Lyons, entitled "Voyages Metallurgiques, ou Recherches et Observations sur les Mines et Forges de Fer, la Fabrication de l'Acier, celle du Fer-blanc, et plusieurs Mines de Charbon de Terre, &c." in three vols, 4to, 1774—1777. They are said to form a complete collection of theoretical and practical metallurgy, down to the time in which the observations were made.[1]

JAUCOURT (LOUIS DE), a man of a noble family, with the title of chevalier, who preferred study and literary labour, in which he was indefatigable, to the advantages of birth, which in his time were very highly estimated, was born in 1704. His disinterestedness and his virtues were conspicuous, and his knowledge extended to medicine, antiquities, manners, morals, and general literature; in all which branches he has furnished articles that are reckoned to do honour to the French Encyclopedie. The abbe Barruel says, that D'Alembert and Diderot artfully engaged a few such men of unblemished character to engage in that undertaking; and Jaucourt's name alone, they knew, would be thought a sufficient guarantee against the bad principles of the work. Jaucourt likewise conducted the "Bibliotheque Raisonnée," a journal greatly esteemed, from its origin to the year 1740. In conjunction with the professors Gaubius, Musschenbroék, and Dr. Massuet, he published the "Musæum Sebæanum," in 1734, a book greatly esteemed, and of high price. He had also composed a "Lexicon Medicum universale," but his manuscript, which was just about to be printed in Holland, in 6 vols.

[1] Dict. Hist.

folio, was lost with the vessel in which it was sent to that country. Some other works by him are also extant, on subjects of medicine and natural philosophy. He was a member of the royal society of London, elected in 1756, and of the academies of Berlin and Stockholm; and having been a pupil of the illustrious Boerhaave, was, by his interest, strongly invited into the service of the stadtholder, on very advantageous terms. But promises had no effect upon a man who was, as he paints himself, "a man without necessities, and without desires, without ambition, without intrigues; bold enough to offer his compliments to the great, but sufficiently prudent not to force his company upon them; and one who sought a studious obscurity, for the sake of preserving his tranquillity." He died in February 1780.[1]

JAY (GUI MICHEL LE), an advocate in the parliament of Paris, very remarkable for his profound knowledge of languages, is celebrated for having printed a Polyglott at his own expence, and thus purchased glory with the loss of his fortune. The whole edition was offered to sale in England, but too great a price being set upon it, the Polyglott of Walton was undertaken in a more commodious form. Le Jay might still have made great profit by his work if he would have suffered it to appear under the name of cardinal Richelieu, who was very desirous to emulate the fame of Ximenes in this respect. Being now poor, and a widower, Le Jay became an ecclesiastic, was made dean of Vezelai, and obtained a brevet as counsellor of state. He died July 10, 1675. The Polyglott of Le Jay is in ten volumes, large folio, a model of beautiful typography, but too bulky to be used with convenience. It is common in France, but of so little demand, that, according to Brunet, it sells at present for 140 francs, not 6*l.* of our money. It has the Syriac and Arabic versions, which are not in the Polyglott of Ximenes. The publication commenced in 1628, and was concluded in 1645. We cannot suppose the editor to have been less than two or three and thirty, when he had finished a volume of this kind, in which case he must have been near eighty at the time of his death. It is not improbable that he was still older.[2]

JANSONIUS. See JENSON.

JEANNIN (PETER), a native of Burgundy, born in 1540, and bred as an advocate in the parliament of Dijon,

[1] Dict. Hist. [2] Moreri.—Dict. Hist.—Brunet's Manuel du Libraire.

rose by his talents and probity to the highest situations in his profession. The states of Burgundy employed him to administer the affairs of that province, and had every reason to felicitate themselves upon their choice. When the orders for the massacre of St. Bartholomew were received at Dijon, he opposed the execution of them with all his influence; and a few days after arrived a courier to forbid the murders. The appointments of counsellor, president, and finally chief president, in the parliament of Dijon, were the rewards of his merit. Seduced by the pretences of the leaguers to zeal for religion and for the state, Jeannin for a time united himself with that faction; but he soon perceived their perfidy and wickedness, as well as the completely interested views of the Spaniards, and repented of the step. After the battle of Fontaine Françoise, in which the final blow was given to the league, Henry IV. called him to his council, and retained him in his court. From this time he became the adviser, and almost the friend of the king, who admired him equally for his frankness and his sagacity. Jeannin was employed in the negotiation between the Dutch and the court of Spain, the most difficult that could be undertaken. It was concluded in 1609. After the death of Henry IV. the queen-mother confided to him the greatest affairs of the state, and the administration of the finances, and he managed them with unparalleled fidelity; of which his poverty at his death afforded an undoubted proof. He died in 1622, at the age of eighty-two, having seen seven successive kings on the throne of France. He was the author of a folio collection of negociations and memoirs, printed in 1656, and reprinted in a beautiful edition, 2 vols. 12mo, in the year 1659, which were long held in the highest estimation. The regard which Henry IV. felt for him was very great. Complaining one day to his ministers that some among them had revealed a state secret of importance, he took the president by the hand, saying, "As for this good man, I will answer for him." Yet, though he entertained such sentiments of him, he did little for him; and, being conscious that he had been remiss in this respect, said sometimes, "Many of my subjects I load with wealth, to prevent them from exerting their malice; but for the president Jeannin, I always say much, and do little."[1]

[1] Moreri.—Dict. Hist.—Perrault's Les Hommes Illustres.

JEBB (JOHN), son of Dr. John Jebb, dean of Cashell, was born in London, early in 1736. He was a man much celebrated among the violent partizans for unbounded liberty, religious and political; and certainly a man of learning and talents, though they were both so much absorbed in controversy as to leave little among his writings of general use. His education was begun in Ireland, and finished in England. His degrees were taken at Cambridge, where he bore public offices, and obtained the vicarage of St. Andrew's, and where he married a daughter of Dr. Torkington, of Huntingdonshire, who was grand-daughter to the earl of Harborough. His college was Peter-house. He early took up the plan of giving theological lectures, which were attended by several pupils, till his peculiar opinions became known in 1770, when a prohibition was published in the university. How soon he had begun to deviate from the opinions he held at the time of ordination is uncertain, but in a letter dated Oct. 21, 1775, he says, "I have for seven years past, in my lectures, maintained steadily the proper unity of God, and that he alone should be the object of worship." He adds, that he warned his hearers that this was not the received opinion, but that his own was settled, and exhorted them to inquire diligently. This confession seems rather inconsistent with the defence he addressed to the archbishop of Canterbury in 1770. He was a strenuous advocate for the establishment of annual examinations in the university, but could not prevail. In 1775, he came to the resolution of resigning his ecclesiastical preferments, which he did accordingly; and then, by the advice of his friends, took up the study of physic. For this new object he studied indefatigably, and in 1777, obtained his degree by diploma from St. Andrew's, and was admitted a licentiate in London.

Amidst the cares of his new profession, he did not decline his attention to theological study, nor to what he considered as the cause of true liberty. He was, as he had been for many years, zealous for the abolition of subscription, a warm friend to the cause of America against England, an incessant advocate for annual parliaments and universal suffrage (those pernicious engines for destroying the British constitution), a writer in newspapers, and a speaker in public meetings. So many eager pursuits seem to have exhausted his constitution, and he died, apparently of a decline, in March 1786.

Dr. John Jebb was a man of various and extensive learning, master of many languages, among which were Hebrew and Arabic; and during his last illness, he studied the Saxon, with the Anglo-Saxon laws and antiquities. He was twice a candidate for the professorship of Arabic at Cambridge. Besides his theological and medical knowledge, he was not a little versed in the science of law, which he once thought of making his profession, even after he had studied physic. He was also a mathematician and philosopher, and was concerned with two friends in publishing at Cambridge a small quarto, entitled "Excerpta quædam è Newtonii principiis Philosophiæ naturalis, cum notis variorum;" which was received as a standard book of education in that university. His other works have been collected into 3 vols. 8vo, published in 1787 by Dr. Disney, and contain chiefly, (besides the plan of his lectures, and harmony of the gospels, six sermons, and a medical treatise on paralysis,) controversial tracts and letters, on his intended improvements at Cambridge, on subscription, on parliamentary reform, &c. He seems to have been an active, enterprising, and rather turbulent, but a sincere man.[1]

JEBB (Samuel, M. D.), a native of Nottingham, and a member of Peter-house, Cambridge, became attached to the nonjurors, and accepted the office of librarian to the celebrated Jeremy Collyer. While he was at Peter-house he printed a translation of "Martyn's Answers to Emlyn," 1718, 8vo, reprinted in 1719; in which latter year he inscribed to that society his "Studiorum Primitiæ;" namely, "S. Justini Martyris cum Tryphone Dialogus," 1719, 8vo. On leaving the university, he married a relation of the celebrated apothecary Mr. Dillingham, of Red-lion-square, from whom he took instructions in pharmacy and chemistry by the recommendation of Dr. Mead, and afterwards practised physic at Stratford in Essex. In 1722 he was editor of the "Bibliotheca Literaria," a learned work, of which only ten numbers were printed, and in which are interspersed the observations of Masson, Wasse, and other eminent scholars of the time. He also published, 1. "De Vita & Rebus gestis Mariæ Scotorum Reginæ, Franciæ Dotariæ." "The History of the Life and Reign of Mary Queen of Scots and Dowager of France, extracted from

[1] Life prefixed to his Works.

original records and writers of credit," 1725, 8vo. 2. An edition of "Aristides," with notes, 1728, 2 vols. 4to, a very excellent edition. 3. A beautiful and correct edition of "Joannis Caii Britanni de Canibus Britannicis liber unus; de variorum Animalium & Stirpium, &c. liber unus; de Libris propriis liber unus; de Pronunciatione Græcæ & Latinæ Linguæ, cum scriptione novâ, libellus; ad optimorum exemplarium fidem recogniti; à S. Jebb, M. D." London, 1729, 8vo. 4. An edition of Bacon's "Opus Majus," folio, neatly and accurately printed for W. Bowyer, 1733. 5. "Humphr. Hodii, lib. 2. de Græcis illustribus Linguæ Græcæ Literarumque humaniorum instauratoribus," &c. Lond. 1742, 8vo. "Præmittitur de Vita & Scriptis ipsius Humphredi Dissertatio, auctore S. Jebb, M. D." He wrote also the epitaph inscribed on a small pyramid between Haut-Buisson and Marquise, in the road to Boulogne, about seven miles from Calais, in memory of Edward Seabright, esq. of Croxton in Norfolk, three other English gentlemen, and two servants, who were all murdered Sept. 20, 1723 *. The pyramid, being decayed, was taken down about 1751, and a small oratory or chapel erected on the side of the road †. In 1749, Dr. Jebb possessed all Mr. Bridges's MSS. relative to the "History of Northamptonshire," which were afterwards bought by sir Thomas Cave, bart. and finally digested, and published in 2 vols. folio, by the rev. Peter Whalley, in 1791. Dr. Jebb practised at Stratford with great success till within a few years of his death, when he retired with a moderate fortune into Derbyshire, where he died March 9, 1772, leaving several children, one of whom is the subject of the next article. He was uncle to the preceding Dr. John Jebb.[1]

JEBB (Sir RICHARD, Bart.), son of the preceding, was born in 1729 at Stratford in Essex, where his father, the subject of the preceding article, practised as a physician. He had a liberal classical education at Cambridge; but being by principle a nonjuror, from his father, he could not be matriculated, nor take any degree at that university.

* See "Political State," vol. XXVI. p. 333, 443; and "A Narrative of the Proceedings in France, for discovering and detecting the Murderers of the English Gentlemen," where there is a print of the pyramid, with the inscription.

† From the information of a gentleman who has been in the chapel, where mass, he was told, is occasionally performed for the souls of the persons who were murdered.

[1] Nichols's Bowyer.

He afterwards studied medicine in London and in Leyden; and from the university in the latter city he obtained the degree of doctor of medicine. Upon settling in London he entered as licentiate of the college of physicians; and in 1768 he was elected a fellow of that body. He was for some time physician both to St. George's hospital, and to the Westminster infirmary. As a practitioner he became so eminent, that when the duke of Gloucester fell dangerously ill in Italy, he was requested to go abroad to attend the health of that prince; and on this occasion his conduct gave so much satisfaction that he was called abroad a second time to visit the same prince, on a future illness, in 1777. About this time he was made physician-extraordinary to the king; and in 1780 was appointed physician in ordinary to the prince of Wales. He not only held these offices about the royal family, but was for several years one of the physicians chiefly employed by them. Upon the death of sir Edward Wilmot, in 1786, he was appointed one of the physicians in ordinary to his majesty; but this office he did not enjoy many months; for, being in attendance on two of the princesses, who were affected with the measles, he was suddenly attacked with a fever in their apartments at Windsor, and fell a victim to the disease, after a few days illness, on the 4th day of July, 1787, in the 58th year of his age.[1]

JEFFERY (JOHN), an English divine, was born Dec. 20, 1647, at Ipswich, where he had his grammar-learning; and thence removed in 1664 to Catharine-hall, Cambridge, under the tuition of Dr. John Echard. Here he took his first degree, and as soon after as he could, he went into orders, and accepted of the curacy of Dennington in Suffolk. He applied very closely to his studies, lived quite retired, and was not known or heard of in the world for some years. At length, becoming known, he was, in 1678, elected minister of St. Peter's of Mancroft in Norwich; where his good temper, exemplary life, judicious preaching, and great learning, soon recommended him to the esteem of the wisest and best men in his parish. Sir Thomas Brown, so well known to the learned world, respected and valued him. Sir Edward Atkyns, lord chief baron of the Exchequer, who then spent the long vacations in that city, took great

[1] Many particulars of sir Richard Jebb's character are discussed in Gent. Mag. vol. LVII.

notice of his singular modesty of behaviour, and rational method of recommending religion in sermons; gave him an apartment in his house, took him up to town with him, carried him into company, and brought him acquainted with Dr. Tillotson, then preacher at Lincoln's-inn, who often engaged Mr. Jeffery to preach for him, and was probably the means of making him known to Dr. Whichcote, three volumes of whose sermons he afterwards published, and to other eminent men. In 1687, Dr. Sharp, then dean of Norwich, afterwards archbishop of York, obtained for him, without solicitation, the two small livings of Kirton and Falkenham in Suffolk; and, in 1694, archbishop Tillotson made him archdeacon of Norwich. In 1710 he married a second wife; and after his marriage, discontinued his attendance on the convocation: and when he was asked the reason, would pleasantly excuse himself out of the old law, which saith, "that, when a man has taken a new wife, he shall not be obliged to go out to war." He died in 1720, aged 72.

He published, "Christian Morals, by sir Thomas Browne." "Moral and religious Aphorisms, collected from Dr. Whichcote's Papers," and three volumes of sermons, by the same author, 1702. In 1701 he had printed a volume of his own discourses, and occasionally various sermons and tracts separately, for twenty years before. All these were collected, and published in 2 vols. 8vo, in 1751. Dr. Jeffery was an enemy of religious controversy, alleging, "that it produced more heat than light." He left behind him many manuscript volumes, entitled, TA EIΣ EATTON, affording an irrefragable proof of his great industry.[1]

JEFFERY, or GEOFFREY, of Monmouth (ap ARTHUR), the famous British historian, who flourished in the time of Henry I. was born at Monmouth, and probably educated in the Benedictine monastery near that place; for Oxford and Cambridge had not yet risen to any great height, and had been lately depressed by the Danish invasion; so that monasteries were at this time the principal seminaries of learning. Tradition still points out a small apartment of the above monastery as his library; it bears in the ceiling and windows remains of former magnificence, but is much more modern than the age of Jeffery. He was made arch-

[1] Memoirs prefixed to his Sermons.—Birch's Tillotson.

deacon of Monmouth, and afterwards promoted to the bishopric of St. Asaph in 1152. He is said by some to have been raised to the dignity of a cardinal also, but on no apparent good grounds. Robert earl of Gloucester, natural son of Henry I. and Alexander bishop of Lincoln, were his particular patrons; the first a person of great eminence and authority in the kingdom, and celebrated for his learning; the latter, for being the greatest patron of learned men in that time, and himself a great scholar and statesman.

Leland, Bale, and Pits inform us, that Walter Mapæus, or Mapes, alias Calenius, who was at this time archdeacon of Oxford, and of whom Henry of Huntingdon, and other historians, as well as Jeffery himself, make honourable mention, as a man very curious in the study of antiquity, and a diligent searcher into ancient libraries, and especially after the works of ancient authors, happened while he was in Armorica to meet with a history of Britain, written in the British tongue, and carrying marks of great antiquity. Being overjoyed at his discovery, he in a short time came over to England, where inquiring for a proper person to translate this curious but hitherto unknown book, he very opportunely met with Jeffery of Monmouth, a man profoundly versed in the history and antiquities of Britain, excellently skilled in the British tongue, and besides (considering the time) an elegant writer, both in verse and prose; and to him he recommended the task. Jeffery accordingly undertook to translate it into Latin; which he performed with great diligence, approving himself, according to Matthew Paris, a faithful translator. At first he divided it into four books, written in a plain simple style, a copy of which is said to be at Bene't-college, Cambridge, which was never yet published; but afterwards made some alterations, and divided it into eight books, to which he added the book of "Merlin's Prophecies," which he had also translated from British verse into Latin prose. A great many fabulous and trifling stories are inserted in the history, upon which account Jeffery's integrity has been called in question; and many authors, Polydore Vergil, Buchanan, and some others, treat the whole as fiction and forgery. On the other hand, he is defended by very learned men, such as Usher, Leland, Sheringham, sir John Rice, and many more. His advocates do not deny, that there are several absurd and incredible stories inserted in this book;

but, as he translated or borrowed them from others, the truth of the history ought not to be rejected in the gross, though the credulity of the historian may deserve censure.

Camden alleges, that his relation of Brutus, and his successors in those ancient times, ought to be entirely disregarded, and would have our history commence with Cæsar's attempt upon the island, which advice has since been followed by the generality of our historians. But Milton pursues the old beaten tract, and alleges that we cannot be easily discharged of Brutus and his line, with the whole progeny of kings to the entrance of Julius Cæsar; since it is a story supported by descents of ancestry, and long continued laws and exploits, which have no appearance of being borrowed or devised. Camden, indeed, would insinuate, that the name of Brutus was unknown to the ancient Britons, and that Jeffery was the first person who feigned him founder of their race. But Henry of Huntingdon had published, in the beginning of his history, a short account of Brutus, and made the Britons the descendants of the Trojans, before he knew any thing of Jeffery's British history: and he professes to have had this account from various authors. Sigibertus Gemblacensis, a French author, somewhat more early than Jeffery, or Henry of Huntingdon (for he died, according to Bellarmine, in 1112) gives an account of the passage of Brutus, grandson of Ascanius, from Greece to Albion, at the head of the exiled Trojans; and tells us, that he called the people and country after his own name, and at last left three sons to succeed him, after he had reigned twenty-four years. Hence he passes summarily over the affairs of the Britons, agreeably to the British history, till they were driven into Wales by the Saxons.

Nennius, abbot of Banchor, who flourished, according to some accounts, in the seventh century, or however, without dispute, some hundreds of years before Jeffery's time, has written very copiously concerning Brutus; recounting his genealogy from the patriarch Noah, and relating the sum of his adventures in a manner that differs but in few circumstances from the British history. Giraldus Cambrensis, contemporary with Jeffery, says, that in his time the Welsh bards and singers could repeat by heart, from their ancient and authentic books, the genealogy of their princes from Roderic the Great to Belim the Great; and from him to Sylvius, Ascanius, and Æneas; and from

Æneas lineally carry up their pedigree to Adam. From these authorities it appears, that the story of Brutus is not the produce of Jeffery's invention, but, if it be a fiction, is of much older date.

There are two editions of Jeffery's history extant in Latin, one of which was published in 4to, by Ascensius, at Paris, A. D. 1517; the other in folio by Commeline, at Heidelberg, 1587, among the "Rerum Britannicarum Scriptores vetustiores & præcipui," which is much the fairer and more correct edition. A translation of it into English by Aaron Thompson, of Queen's-college, was published at London, 1718, in 8vo, with a large preface, in which the translator offers an elaborate vindication of the work, and defends Jeffery with great skill and learning; but, after refuting the charge of forgery, he has failed in establishing it as an historical performance; for he himself invalidates its authority by acknowledging, that it was only such an irregular account as the Britons were able to preserve in those times of destruction and confusion; besides some other romantic tales, which indeed might be traditions among the Welsh, and such as Jeffery might think entertaining stories for the credulity of the times.

We have, however, no need of any other arguments than the confession of Jeffery himself, who acknowledges that the history of Britain was not wholly a translation of the Welsh manuscript; he avows that he added several parts, particularly Merlin's Prophecies, before-mentioned, and inserted some circumstances "which he had heard from that most learned historian, Walter archdeacon of Oxford."

The controversy, says Mr. Coxe, in his "Tour in Monmouthshire," is at length finally decided, and the best Welsh critics allow, that Jeffery's work was a vitiated translation of the History of the British Kings, written by Tyssilio, or St. Talian, bishop of St. Asaph, who flourished in the seventh century. Jeffery in his work omitted many parts, made considerable alterations, additions, and interpolations, latinised many of the British appellations, and in the opinion of a learned Welshman *, murdered Tyssilio: we may therefore conclude, that Jeffery ought to be no more cited as historical authority than Amadis de Gaul,

* Letter from Lewis Morris to Edward Richard, Cambrian Register for 1795, p. 347.

or the Seven Champions of Christendom. But, says the same judicious author, whatever opinion may be entertained in regard to its authenticity, Jeffery's British History forms a new epoch in the literature of this country; and next to the history of Charlemagne, by Turpin, probably written in the eleventh century, was the first production which introduced that species of composition called romance.

The work of Jeffery is extremely entertaining,[1] and his fables have been frequently clothed in rhyme. In the thirteenth century, Robert, a monk of the abbey of Gloucester, wrote an history of England in verse, in the Alexandrian measure, from Brutus to the reign of Edward I. Warton justly observes, in his History of English Poetry, "that the tales have often a more poetical air in Jeffery's prose than in this rhyming chronicle, which is totally destitute of art or imagination, and, from its obsolete language, scarcely intelligible." This historical romance, however, was not only versified by monkish writers, but supplied some of our best poets with materials for their sublime compositions. Spenser, in the second book of his Faerie Queene, has given,

"A chronicle of British kings,
From Brute to Arthur's rayne."

In this historical romance is also to be found, the affecting history of Leir king of Britain, the eleventh in succession after Brutus, who divided his kingdom between Gonerilla and Regan, his two elder daughters, and disinherited his youngest daughter Cordeilla. From this account Shakspeare selected his incomparable tragedy of "King Lear," but improved the pathos by making the death of Cordeilla (which name he softened after the example of Spenser into Cordelia) precede that of Lear, while, in the original story, the aged father is restored to his kingdom, and survived by Cordeilla.—Milton seems to have been particularly fond of Jeffery's tales, to which he was indebted for the beautiful fiction of Sabrina in the "Mask of Comus."[1]

JEFFREYS (Lord GEORGE), baron Wem, commonly known by the name of Judge Jeffreys, was the sixth son of John Jeffreys, esq. of Acton in Denbighshire, by Margaret daughter to sir Thomas Ireland of Beausey, near Warrington. He was educated first at the free-school at Shrews-

[1] Thompson's Preface.—Bale, Pits, and Tanner.—Nicolson's Hist. Library.

bury, from which he was removed to that of Westminster, where he became a good proficient in the learned languages; and was thence removed to the Inner-Temple, where he applied himself very assiduously to the law. His father's family was large, and his temper parsimonious, consequently the young man's allowance was very scanty, and hardly sufficient to support him decently: but his own ingenuity supplied all deficiencies, till he came to the bar; to which, however, he never had any regular call. In 1666, he was at the assize at Kingston, where very few counsellors attended, on account of the plague then raging. Here necessity gave him permission to put on a gown; and to plead; and he continued the practice unrestrained, till he reached the highest employments in the law.

About this time he made clandestine addresses to the daughter of a wealthy merchant, in which he was assisted by a young lady, the daughter of a clergyman. The affair was discovered, and the confidante turned out of doors. Jeffreys, with a generosity unknown to him in his prosperous days, took pity on, and married her. She proved an excellent wife, and lived to see him lord chief justice of England. On her death, he married the widow of Mr. Jones, of Montgomeryshire, and daughter to sir Thomas Blodworth.

Soon after commencing his professional career, alderman Jeffreys, a namesake, and probably a relation, introduced him among the citizens; and, being a jovial bottle companion, he became very popular among them, came into great business, and was chosen their recorder. His influence in the city, and his readiness to promote any measures without reserve, introduced him at court; and he was appointed the duke of York's solicitor.

He was very active in the duke's interest, and carried through a cause which was of very great consequence to his revenue, respecting the right of the Penny-post-office. He was first made a judge in his native country; and, in 1680, was knighted, and made chief justice of Chester, and a baronet in 1681. When the parliament began the prosecution of the abhorrers, he resigned the recordership, and obtained the place of chief justice of the king's-bench; and, soon after the accession of James II. the great seal. He was one of the greatest advisers and promoters of all the oppressive and arbitrary measures of that unhappy and tyrannical reign; and his sanguinary and inhuman pro-

ceedings against Monmouth's miserable adherents in the West will ever render his name infamous. There is, however, a singular story of him in this expedition, which tends to his credit; as it shews, that when he was not under state influence, he had a proper sense of the natural and civil rights of men, and an inclination to protect them. The mayor, aldermen, and justices of Bristol, had been used to transport convicted criminals to the American plantations, and sell them by way of trade; and finding the commodity turn to a good account, they contrived a method to make it more plentiful. Their legal convicts were but few, and the exportation was inconsiderable. When, therefore, any petty rogues and pilferers were brought before them in a judicial capacity, they were sure to be threatened with hanging; and they had some very diligent officers attending, who would advise the ignorant intimidated creatures to pray for transportation, as the only way to save them; and, in general, by some means or other, the advice was followed. Then, without any more form, each alderman in course took one and sold for his own benefit; and sometimes warm disputes arose among them about the next turn. This trade had been carried on unnoticed many years, when it came to the knowledge of the lord chief justice; who, finding, upon inquiry, that the mayor was equally involved in the guilt of this outrageous practice with the rest of his brethren, made him descend from the bench where he was sitting, and stand at the bar in his scarlet and furs, and plead as a common criminal. He then took security of them to answer informations; but the amnesty after the revolution stopt the proceedings, and secured their iniquitous gains.

North, who informs us of this circumstance, tells us likewise, that, when he was in temper, and matters indifferent came before him, no one better became a seat of justice; and the following anecdote seems to prove that he at least knew what was right. At a contested election for a member of parliament for the town of Arundel in Sussex, government interfered so openly as to send down Jeffreys, then lord chancellor, with instructions to use every method to procure the return of the court candidate. On the day of election, in order to intimidate the electors, he placed himself on the hustings close by the returning officer, the mayor, who had been an attorney, but was retired from business, with an ample fortune and fair character; he well

knew the chancellor, but for prudential reasons acted as if he was a stranger both to his person and rank. In the course of the poll, that magistrate, who scrutinized every man before he permitted him to vote, rejected one of the court party, at which Jeffreys rising in a heat, after several indecent reflections, declared the man should poll, adding, "I am the lord chancellor of this realm." The mayor, regarding him with a look of the highest contempt, replied in these words, "Your ungentlemanlike behaviour convinces me, it is impossible you should be the person you pretend; were you the chancellor, you would know that you have nothing to do here, where I alone preside;" then turning to the crier, "Officer," said he, "turn that fellow out of court;" his commands were obeyed without hesitation, and the chancellor retired to his inn, in great confusion, and the election terminated in favour of the popular candidate. In the evening the mayor, to his great surprise, received a message from Jeffreys, desiring the favour of his company at the inn, which he declining, the chancellor came to his house, and being introduced to him made the following compliment: "Sir, notwithstanding we are in different interests, I cannot help revering one who so well knows, and dares so nobly execute the law; and though I myself was somewhat degraded thereby, you did but your duty. You, as I have learned, are independent, but you may have some relation who is not so well provided for; if you have, let me have the pleasure of presenting him with a considerable place in my gift, just now vacant." Such an offer, and so handsomely made, could not fail of drawing the acknowledgments of the party to whom it was made; he having a nephew in no very affluent circumstances, named him to the chancellor, who immediately signed the necessary instrument for his appointment to a very lucrative and honourable employment.

On the bench, judge Jeffreys talked fluently, and with spirit; but his weakness was, that he could not reprehend without scolding, and in the very lowest language. He called it "giving a lick with the rough side of his tongue." It was ordinary to hear him say, "Go, you are a filthy, lousy, nitty rascal;" with much more of like elegance. He took a pleasure in mortifying fraudulent attorneys. His voice and visage made him a terror to real offenders, and formidable indeed to all. A scrivener of Wapping having a cause before him, one of the opponent's counsel said,

"that he was a strange fellow, and sometimes went to church, sometimes to conventicles; and none could tell what to make of him, and it was thought that he was a Trimmer." At that the chancellor fired. "A Trimmer!" said he, "I have heard much of that monster, but never saw one; come forth, Mr. Trimmer, and let me see your shape:" and he treated the poor fellow so roughly, that, when he came out of the hall, he declared "he would not undergo the terrors of that man's face again to save his life; and he should certainly retain the frightful impressions of it as long as he lived."

When the prince of Orange came, and all was in confusion, the lord chancellor, being very obnoxious to the people, disguised himself in order to go abroad. He was in a seaman's dress, and drinking a pot in a cellar. The scrivener, whom he had so severely handled, happening to come into the cellar after some of his clients, his eye caught that face which made him start; when the chancellor seeing himself observed, feigned a cough, and turned to the wall with his pot in his hand. But the scrivener went out, and gave notice that he was there; and the mob immediately rushed in, seized him, and carried him to the lord-mayor. Thence, under a strong guard, he was sent to the lords of the council, who committed him to the Tower, where he died April 18, 1689, of a broken heart, aided by intemperance. He was first interred in the church belonging to the Tower, and afterwards was removed to that of St. Mary Aldermanbury, and deposited near the body of his son. His father survived him, and died in 1690. Pennant records an instance of insult on this once great man during his imprisonment. He received, as he thought, a present of Colchester oysters, and expressed great satisfaction at the thought of having some friend yet left; but on taking off the top of the barrel, instead of the usual contents, appeared an halter.

This wretched man left an only son, who inherited his title as lord Jeffreys, and also his intemperate habit. Two poetical efforts, in the "State Poems," 4 vols. 8vo, are attributed to him, and he is said to have published "An Argument in the case of Monopolies," 1689. He died in 1703, when his title became extinct, and was buried in St. Mary Aldermanbury church. He married Charlotte, the daughter and heiress of Philip earl of Pembroke, by whom he had an only daughter, who married Thomas earl of Pomfret.

After his death, the countess of Pomfret became a munificent benefactress to the university of Oxford, by presenting to it the noble collection of the Pomfret marbles. Granger informs us that this very amiable lady met with very rude insults from the populace on the western road, merely because she was grand-daughter of the inhuman Jeffreys. Jeffreys's seat, well known by the name of Bulstrode, was purchased by William earl of Portland, in queen Anne's reign, and until lately has been the principal seat of the Portland family. There is some reason to think that judge Jeffreys was created earl of Flint, but the fact has never been clearly ascertained.[1]

JEFFREYS (GEORGE), an English poet, born in 1678, was the son of Christopher Jeffreys, esq. of Weldron in Northamptonshire, and nephew to James the eighth lord Chandos. He was educated at Westminster school under Dr. Busby, and was admitted of Trinity college, Cambridge, in 1694, where he took the degrees in arts, was elected fellow in 1701, and presided in the philosophy-schools as moderator in 1706. He was also sub-orator for Dr. Ayloffe, and not going into orders within eight years, as the statutes of that college required, he quitted his fellowship in 1709. Though Mr. Jeffreys was called to the bar, he never practised the law, but, after acting as secretary to Dr. Hartstronge bishop of Derry, at the latter end of queen Anne's and the beginning of George the First's reign, spent most of the remainder of his life in the families of the two last dukes of Chandos, his relations. In 1754 he published, by subscription, a 4to volume of "Miscellanies, in verse and prose," among which are two tragedies, "Edwin," and "Merope," both acted at the theatre-royal in Lincoln's-inn-fields, and "The Triumph of Truth," an oratorio. "This collection," as the author observes in his dedication to the late duke of Chandos, then marquis of Carnarvon, "includes an uncommon length of time, from the verses on the duke of Gloucester's death in 1700, to those on his lordship's marriage in 1753." Mr. Jeffreys died in 1755, aged seventy-seven. In sir John Hawkins's "History of Music," his grandfather, George, is recorded as Charles the First's organist at Oxford, in 1643, and servant to lord Hatton in Northamptonshire,

[1] "Life and Death of George Lord Jeffreys," 1693, 8vo.—Life and Character of, &c. 1725, 8vo.—Life of the Lord Keeper North.—Burnet's Own Times.—Gent. Mag. vol. LV.—Granger.—Hume's History.—Nichols's Leicestershire, vol. II.

where he had lands of his own; and also his father, Christopher, of Weldron in Northamptonshire, as "a student of Christ church, who played well on the organ." The anonymous verses prefixed to "Cato," were by this gentleman, which Addison never knew. The alterations in the Odes in the "Select Collection" are from the author's corrected copy.[1]

JENKIN (ROBERT), a learned English divine, son of Thomas Jenkin, gent. of Minster in the Isle of Thanet, was born Jan. 1656, and bred at the King's school at Canterbury. He entered as sizar at St. John's college, Cambridge, March 12, 1674, under the tuition of Mr. Francis Roper; became a fellow of that society March 30, 1680; *decessit* 1691; became master in April 1711*; and held also the office of lady Margaret's professor of divinity. Dr. Lake being translated from the see of Bristol to that of Chichester, in 1685, made him his chaplain, and collated him to the precentorship of that church, 1688. Refusing to take the oaths at the revolution, he quitted that preferment, and retired to his fellowship, which was not subject then to those conditions, unless the bishop of Ely, the visitor, insisted on it; and the bishop was, by the college statutes, not to visit unless called in by a majority of the fellows. By these means he and many others kept their fellowships. Retiring to the college, he prosecuted his studies without interruption, the fruits of which he gave to the public in several treatises which were much esteemed. Upon the accession of George I. an act was passed, obliging all who held any post of 5*l.* a-year to take the oaths, by which Dr. Jenkin was obliged to eject those fellows who would not comply, which gave him no small uneasiness†, and he sunk by degrees into imbecility. In this condition he removed to his elder brother's house

* On the death of Dr. Humfrey Gower, who left him a country seat at Thriploe, worth 20*l.* per annum, on the death of Mr. West, his nephew and heir; and 500*l.* to buy a living for the college, to which society he also left two exhibitions of 10*l.* each, and all his books to their library.

† The true account of the ejection is this: The statutes of that college require the fellows, as soon as they are of proper standing, to take the degree of B. D. But the oath of allegiance is required to be taken with every degree; so that, after the revolution, twenty-four of the fellows not coming in to the oath of allegiance, and the statutes requiring them to commence B.D. they were constrained to part with their fellowships. As to those who had taken the degree before the revolution, there was no cause for rejecting them, till they refused the abjuration-oath, which was exacted upon the accession of George I.

[1] Nichols's Select Collection of Poems.

at South Rungton, in Norfolk, where he died April 7, 1727, in his seventieth year; and was buried, with his wife Susannah, (daughter of William Hatfield, esq. alderman and merchant of Lynne, who died 1713, aged forty-six), his son Henry, and daughter Sarah, who both died young in 1727, in Holme chapel, in that parish, of which his brother was rector. Another daughter, Sarah, survived him. A small mural monument was erected to his memory.

His works are, 1. "An Historical Examination of the Authority of General Councils," 1688, 4to. 2. "A Defence of the Profession which bishop Lake made upon his Death-bed," 1690, 4to. 3. "Defensio S. Augustini adversus Jo. Phereponum," 1707, 8vo. 4. "An English translation of the Life of Apollonius Tyaneus, from the French of Tillemont," 1702, 8vo. 5. "Remarks on Four Books lately published; viz. Basnage's History of the Jews; Whiston's Eight Sermons; Locke's Paraphrase and Notes on St. Paul's Epistles; and Le Clerc's Bibliotheque Choisie." 6. "The Reasonableness and Certainty of the Christian Religion;" of which a fifth edition, corrected, appeared in 1721. 7. "A brief confutation of the pretences against natural and revealed religion," and 8. An inaugural oration in MS.

Dr. Jenkin had an elder and a younger brother, HENRY and JOHN. John was a judge in Ireland, under the duke of Ormond. Henry, elder brother of the master, was vicar of Tilney, in Norfolk, and rector of South Rungton cum Wallington, where he died in 1732.[1]

JENKIN (WILLIAM), an eminent nonconformist divine, was born at Sudbury, in 1612, where his father was minister, and died when this his son was very young. His mother was grand daughter to John Rogers, the protomartyr in queen Mary's persecution. He was sent to Cambridge in 1626, and placed under Mr. Anthony Burgess. Here he pursued his studies with great success, and although a young man of a sprightly turn, and much courted by the wits of the university, was distinguished for a circumspect and pious behaviour. After he had completed his degrees in arts, he was ordained; and coming to London, was chosen lecturer of St. Nicholas Acons, and thence was invited to Hithe, near Colchester, in Essex;

[1] Gen. Dict.—Nichols's Bowyer.—Peck's Desiderata.

but the air of the place disagreeing with him, he obeyed the solicitations of his friends, and returned to London in 1641, where he was chosen minister of Christ-church, Newgate-street, and some months after, lecturer of St. Anne's Blackfriars. He continued to fill up this double station with great usefulness, until, upon the destruction of monarchy, he peremptorily refused to observe the public thanksgivings appointed by the parliament, for which he was suspended from his ministry, and had his benefice of Christ-church sequestered, and afterwards was imprisoned in the Tower on suspicion of being concerned in what was called Love's plot. (See LOVE.) On petition, the parliament granted him a pardon, and he was afterwards re-elected by the governors of St. Bartholomew's hospital to the living of Christ-church. On the restoration, as he did not conform, he was of course ejected from this, and retired to a house he had at Langley, in Hertfordshire, where he occasionally preached, as he did afterwards in London, until 1684, when he was apprehended for preaching, and committed to Newgate. Here he was treated with the utmost rigour, and his death precipitated by the noxious air of the place. He died before he had been imprisoned four months, on Jan. 19, 1685. The inveteracy of Charles II. against this man seems unaccountable. He had been a great sufferer for loyalty to Charles I. and was one of those who not only resisted the decrees of the parliament, but was even implicated in Love's plot, the object of which was the restoration of the king. When, however, Charles II. was petitioned for his release, with the attestation of his physicians, that Mr. Jenkin's life was in danger from his close imprisonment, no other answer could be obtained than that "Jenkin shall be a prisoner as long as he lives." Calamy informs us that a nobleman having heard of his death, said to the king, "May it please your majesty, Jenkin has got his liberty." Upon which he asked with eagerness, "Aye, who gave it him?" The nobleman replied, "A greater than your majesty, the king of kings!" with which the king seemed greatly struck, and remained silent. Mr. Jenkin was buried with great pomp in Bunhill-fields, and in 1715 a monument was erected to his memory in that place, with a Latin inscription. He published some controversial pieces and a few sermons. Baxter calls him a "sententious elegant preacher," a character which may be justly applied to his

principal work, "An Exposition of the Epistle of Jude," 2 vols. 4to and fol. a book yet in high request.[1]

JENKINS (DAVID), an English lawyer, distinguished for his learning and eminence in his profession, and for his loyalty to Charles I. was descended from an ancient and honourable family, and born at Hensol, in Glamorganshire, about 1586. He became commoner of Edmund-hall, Oxford, in 1597, and after taking the degree of B. A. removed to Gray's-inn, studied the law, and when admitted to the bar, rose to a considerable share of practice. In the first of Charles I. being a bencher, he was elected summer reader, but, for what reason we are not told, refused to read. He was afterwards made one of the judges for South Wales, an office which he accepted purely out of respect to the king, who gave him the patent without his paying any fees for it, as it cost him twice the annual salary (80*l.*) in travelling expences. He continued, however, in this office until the rebellion broke out, at which time he either imprisoned or condemned to death several persons in his circuit, for being guilty of high treason in bearing arms against the king. At length, being taken prisoner at Hereford, when that city was surprized by the parliamentary forces, he was carried up to London, and sent to the Tower, whence, being brought to the bar in chancery, he denied the authority of that court, because their seal was counterfeited, and consequently the commissioners of such a seal were constituted against law. On this he was committed to Newgate, impeached of treason, and brought to the bar of the House of Commons. On this occasion he behaved with undaunted spirit, denying their authority, and refusing to kneel. "In your speech," said he, "Mr. Speaker, you said the House was offended with my behaviour, in not making any obeisance to you upon my coming here; and this was the more wondered at, because I pretended to be knowing in the laws of the land (having made it my study for these five-and-forty years), and because I am so, that was the reason of such my behaviour: For as long as you had the king's arms engraved on your mace, and acted under his authority, had I come here, I would have bowed my body in obedience to his authority, by which you were first called. But, Mr. Speaker, since you and this house have renounced all your duty and allegiance to your sovereign and natural liege-

[1] Calamy.

lord the king, and are become a den of thieves, should I bow myself in this house of Rimmon, the Lord would not pardon me in this thing."

This provoked the House so much, that without any trial they voted him and sir Francis Butler guilty of high treason, and fixed the day of execution, on which judge Jenkins "resolved to suffer with the Bible under one arm, and Magna Charta under the other;" but his enemies were diverted from this design by a facetious speech of Harry Marten, a kind of parliamentary buffoon. He was, however, fined 1000*l.* for contempt, and committed to Newgate, and his estates sequestered. There seems some confusion in the dates of this affair as given in our authorities; but it appears by Jenkins's own account that he was imprisoned, in various places, in all about fifteen years. The parliament, however, were sensible of the weight of his character, and would have been glad to have gained him over by any means. While in Newgate, they sent a committee, and made an offer to him, that if he would own their power to be lawful, they would not only take off the sequestrations from his estate, which was about 500*l.* per annum, but would also settle a pension on him of 1000*l.* a year. To this he answered, that he never would allow rebellion, although successful, to be lawful. They then made another proposal, that he should have the same as mentioned above, if he would suffer them to put in print that he owned and acknowledged their power to be lawful and just, and would not gainsay it. To this he replied, that he would not connive at their doing so for all the money they had robbed the kingdom of, and should they be so impudent as to print any such matter, he would sell his doublet and coat to buy pens, ink, and paper, and would set forth the House of Commons in their proper colour. When they found him so firm, one of the committee used this motive, "You have a wife and nine children, who all will starve if you refuse this offer; so consider for their sakes; they make up ten pressing arguments for your compliance." "What!" said the judge, "did they desire you to press me in this matter?" "I will not say they did," replied the other, "but I think they press you to it without speaking at all." On this the old man's anger was heightened to the utmost, and he exclaimed, "Had my wife and children petitioned you in this matter, I would have looked on her as a whore, and them as bastards."

The committee then departed, and judge Jenkins remained in Newgate, or in other prisons, until the restoration. Wood says that in 1656 he was set at liberty, and lived a while at Oxford, but this seems a mistake.

After the restoration he was designed to be made one of the judges in Westminster-hall, but refusing to comply with the usual demands of the perquisites on that occasion, which he thought unreasonable after having suffered so much*, he retired to his estate in Glamorganshire, then restored to him, and died at Cowbridge, in that county, Dec. 6, 1667, aged about eighty-one or two. He was buried at the west end of that church. He died as he lived, inculcating with his last breath, to his relations and friends, loyalty to his majesty and obedience to the laws of the land. He was a person of great ability in his profession, and was often consulted by sir John Banks and William Noy in their attorneyships. His vindication of himself, and several other occasional tracts of his writing, all very short, were printed in 1648, 12mo, under the title of his "Works." Most of these were written in prison, and have been often reprinted. He is also the author of "A preparative to the treaty with the king," &c. 1648; "A Proposition for the safety of the king;" and a Reply to an Answer to it. But he is now chiefly known in the profession by his "Reports," or "Eight Centuries of Reports solemnly adjudged in the exchequer chamber, or upon writs of error, from 4 Hen. III. to 21 Jac. I." originally published in French, 1661, fol. and again in French 1734, folio; but the third edition was translated by Theodore Barlow, esq. with the addition of many references, and a table of the principal matters, and published in 1771 or 1777, folio. Mr. Bridgman adds to his publications another, which was published in 1657, 12mo, entitled "Pacis consultum, or a directory to the public peace, briefly describing the antiquity, extent, &c. of several county corporation courts, especially the court-leet," &c.[1]

* In saying this, perhaps we have not the best authority. We have since seen a letter from sir Peter Pett to Anthony Wood, in which it is said, "that he was represented at court as a superannuated man and unfit for such a place;" and he certainly was at this time far beyond the age of active life and mental powers. It is well known that Wood was prosecuted and severely punished for having asserted in his "Athenæ" that he might have been made one of the judges "would he have given money to the then lord chancellor" (Clarendon). Letters by eminent Persons, 1813, 3 vols. 8vo.

[1] Ath. Ox. vol. II.—Biog. Brit. vol. VI. note C. in art. Talbot.—Dedication to his Works.—Lloyd's Memoirs, fol.—Grey's Examination of Neal's Puritans, vol. IV. p. 7.—Bridgman's Legal Bibliography.

JENKINS (SIR LEOLINE), a learned civilian and able statesman, was descended from a family in Wales, being the son of Leoline Jenkins, who was possessed of an estate of 40*l.* a year, at Llantrisaint, in Glamorganshire, where this son was born about 1623. He discovered an excellent genius and disposition for learning, by the great progress he made in Greek and Latin, at Cowbridge-school, near Llantrisaint; whence he was removed in 1641 to Jesus-college, in Oxford, and upon the breaking out of the civil war soon after, took up arms, among other students, on the side of the king. This, however, did not interrupt his studies, which he continued with all possible vigour; not leaving Oxford till after the death of the king. He then retired to his own country, near Llantrythyd, the seat of sir John Aubrey, which, having been left void by sequestration, served as a refuge to several eminent loyalists; among whom was Dr. Mansell, the late principal of his college. This gentleman invited him to sir John Aubrey's house, and introduced him to the friendship of the rest of his fellow-sufferers there, as Frewen, abp. of York, and Sheldon, afterwards abp. of Canterbury; a favour which through his own merit and industry, laid the foundation of all his future fortunes. The tuition of sir John Aubrey's eldest son was the first design in this invitation; and he acquitted himself in it so well, that he was soon after recommended in the like capacity to many other young gentlemen of the best rank and quality in those parts, whom he bred up in the doctrine of the church of England, treating them like an intimate friend rather than a master, and comforting them with hopes of better times.

But this could not long continue unobserved by the parliament party, who grew so jealous, that they were resolved to put a stop to it; and, as the most effectual means of dispersing the scholars, the master was seized by some soldiers quartered in those parts; and being sent to prison, was indicted at the quarter sessions for keeping a seminary of rebellion and sedition. He was however discharged by the interest of Dr. Wilkins, then warden of Wadham-college, in Oxford; to which place he removed with his pupils in 1651, and settled in a house, thence called Little Welch-hall, in the High-street. During his residence in Oxford, he was recommended to the warden of Wadham by judge Jenkins, the subject of the preceding article; and employed on several messages and correspond-

ences between the judge, Dr. Sheldon, Dr. Mansell, Dr. Fell, and others. But Dr. Wilkins, his protector, being promoted to the mastership of Trinity-college Cambridge, in 1655, Jenkins was obliged to remove; and being talked of as a dangerous man, sought his safety by flight. He withdrew with his pupils out of the kingdom, and resided occasionally in the most celebrated of the foreign universities. He thus kept a kind of moving academy; and by that method the best opportunities of improving the students in all sorts of academical learning were obtained; while they had the further advantage of travelling over a great part of France, Holland, and Germany. They returned home in 1658; and Mr. Jenkins, delivering up his pupils to their respective friends, gladly accepted an invitation to live with sir William Whitmore, at his seat at Appley, in Shropshire.

He continued with that patron of distressed cavaliers, enjoying all the opportunities of a well-furnished library, till the restoration, when he returned to Jesus-college, and was chosen one of the fellows. He was created LL. D. in Feb. 1661, and elected principal in March following, upon the resignation of his patron Dr. Mansell; and sir William Whitmore soon after gave him the commissaryship of the peculiar and exempt jurisdiction of the deanery of Bridgenorth, in Shropshire. In 1662 he was made assessor to the chancellor's court at Oxford; and the same year Dr. Sweit appointed him his deputy-professor of the civil law there. In 1663 he was made register of the consistory court of Westminster-abbey; and his friend Sheldon, newly translated to the see of Canterbury, soon after appointed him commissary and official for that diocese, and judge of the peculiars. Jenkins was very serviceable to that prelate in settling his theatre at Oxford; of which, as soon as it was finished, he was made one of the curators. He was useful to the archbishop on other occasions also relating to church and state; and it was by his encouragement that Dr. Jenkins removed to Doctors' commons, and was admitted an advocate in the court of arches in the latter end of 1663. Here he was immediately made deputy-assistant to Dr. Sweit, dean of this court, as he had been to him before in the office of professor; and this situation brought his merit nearer the eye of the court. Upon the breaking out of the first Dutch war in 1664, the lords commissioners of prizes appointed Dr. Jenkins, with other eminent civilians, to review the maritime laws, and compile a body of

rules for the adjudication of prizes in the court of admiralty, which afterwards became the standard of those proceedings. Then, by the recommendation of Sheldon, he was made judge-assistant in that court, March 21, 1664-5, Dr. Exton, the judge, being then very aged and infirm; and upon his death soon after, our author became principal, and sustained the weight of that important office alone, with great reputation. He had advanced the honour and esteem of that court to a high degree by a three years service; when finding the salary of 300*l.* per annum, allowed by the king, not a competent maintenance, he petitioned for an additional 200*l.* per annum, which was granted Jan. 29, 1668. He was now considered as so useful a man by the government, that the king became his patron; and having recommended him to the archbishop as judge of his prerogative court of Canterbury, which appointment he obtained in 1668, employed him the following year in an affair of near concern to himself.

The queen-mother, Henrietta Maria, widow of Charles I. dying Aug. 1, 1669, in France, her whole estate, both real and personal, was claimed by her nephew Lewis XIV.* upon which matter, Dr. Jenkins being commanded to give his opinion, it was approved in council; and a commission being made out for him, with three others†, he attended it to Paris. He demanded and recovered the queen-mother's effects, discharged her debts, and provided for her interment; when, returning home, his majesty testified his high approbation of his services, by conferring on him the honour of knighthood, Jan. 7, 1669-70. Immediately after this honour, he was nominated one of the commissioners of England, to treat with those authorized from

* She had resided at Colombe, in France, ever since her departure from England in July 1644, being entertained there at the charge of Lewis XIV. Upon the restoration, she came to London, and having settled her revenues here, went back to France, to bestow her daughter Henrietta in marriage to the duke of Anjou. July 1662 coming again into England, she settled her court at Somerset-house, where she resided till May 1665. But falling into a bad state of health, she returned to her native country, where she died. Under these circumstances it was pretended that she was not only a native, but an inhabitant of France; consequently, that whatever estate she possessed there, ought to be subject to the laws and usages of the country; and that madame royale of France, the aforesaid dutchess of Anjou, was by those laws the only person capable of succeeding; Charles II. and the duke of York, as well as the princess of Orange, her other children, being expressly excluded and disabled by the Droit d'Aubaine, because they were not born nor inhabitants within the allegiance of the French king. But our court's claim was at length admitted.

† Ralph Montague, esq. ambassador at that court, the earl of St. Alban's, and lord Arundel.

Scotland, about an union between the two kingdoms. In 1671 he was chosen a representative in parliament for Hythe, in Kent, one of the cinque ports.

He did not approve the rupture which brought on the second war with the Dutch in 1672. Being appointed an ambassador and plenipotentiary, with others, for settling a treaty of peace, and resigning his place of principal of Jesus-college, he arrived in his new character at Cologne, in June 1673; but after several fruitless endeavours to effect it, he returned to England in 1674. On his arrival in May, he gave the privy-council an account of his negotiation, which was well received; and in December was appointed one of the mediators of the treaty at Nimeguen. He continued there throughout the whole course of that long and laborious negotiation; and the chief part of the business lay upon him, as is acknowledged by sir William Temple, his brother mediator, who in his pleasant manner observes, that "where there were any ladies in the ambassador's houses, the evenings were spent in dancing or play, or careless and easy suppers, or collations. In these entertainments," says he, "as I seldom failed of making a part, and my colleague never had any, so it gave occasion for a *bon mot*, a good word, that passed upon it: *Que la mediation estoit toujours en pied pour faire sa fonction*; that is, that the mediation was always on foot to go on with its business; for I used to go to bed and rise late, while my colleague was a-bed by eight and up by four; and to say the truth, two more different men were never joined in one commission, nor ever agreed better in it."

The detail of this negotiation is well known, and may be seen in sir Leoline's letters, and his colleague's works, to which we must refer; it being sufficient to observe here, that all expedients proposed by the two mediators were rejected. Sir Leoline quitted the place on Feb. 16, 1679; and retiring to Neerbos, received a warrant from his royal master, dated Feb. 14, three days after the date of his letter of revocation, appointing him ambassador extraordinary at the Hague, in the room of sir William Temple, who had been then recalled. He accordingly arrived there, March 1; but continued in that station no longer than the 25th of the same month; for, by a new commission, dated Feb. 20, and which came to his hands six days after, he returned to Nimeguen March 26, authorised to resume his mediatorial function, at the desire of the prince

of Orange and the States, and the earnest intreaty of the Northern princes. His instructions now left him in a great measure to himself, without other direction than to act as he should find most consistent with his majesty's honour, and the good of the general peace; which, as he was a modest man and very diffident of himself, put him under great anxiety. He happily succeeded, however, in accommodating all differences, and returned home, Aug. 1679, after having been employed about four years and a half in this tedious treaty.

Soon after his arrival in England he was chosen one of the burgesses for the university of Oxford; and, in the parliament which met Oct. 17 following, opposed, to the utmost of his power, the bill brought in for the exclusion of the duke of York from the crown. He was sworn a privy-counsellor before the expiration of this year; and received the seals as secretary of state, April 1680, being first secretary for the northern province, and in 1681 for the southern. He entered upon this arduous office in critical and dangerous times, which continued so all the while he enjoyed it; yet he escaped the then common fate of being assailed by addresses against him, or committed and impeached. Being chosen again for Oxford, in the parliament which met there March 21, 1681, he earnestly again opposed the exclusion of the duke of York, as he did also the printing of the Votes of the House of Commons; a practice which had then been lately (October 1680) assumed, but was considered by him as inconsistent with the gravity of that assembly, and a sort of improper appeal to the people. With similar zeal he withstood the command of the House, to carry their impeachment of Edward Fitz-Harris up to the Lords, regarding it as designed to reflect upon the king in the person of his secretary; nor did he comply till he saw himself in danger of being expelled the House for refusing *. But when the corporations began to

* The words which gave offence, besides those mentioned in the text, were, "And do what you will with me, I will not go." Whereupon many called, "To the bar," and moved that his words should be written down before he explained them. The chief speakers against him were the famous J. Trenchard and sir William Jones. At length the secretary made a softening speech, alleging, he did apprehend the sending of him to be a reflection upon his master, and under that apprehension he could not but resent it. "I am heartily sorry," continues he, "I have incurred the displeasure of the House, and I hope they will pardon the freedom of the expression." To which he added a little after, "I am ready to obey the order of the House, and am sorry my words gave offence."—Collection of Debates, p. 315, 316.

be new modelled by the court, and a quo warranto was brought against the city of London, the secretary shewed a dislike of such violent measures; and gave his opinion for punishing only the most obnoxious members in their private capacities, without involving the innocent, who would equally suffer by proceeding to the forfeiture of the city's privileges*. In many other instances, sir Leoline differed from the general disposition of the court. He was a determined foe to all ideal projects that came before the privy-council; and had resolution to dissent, and experience enough to distinguish what was practicable and really useful, from what was merely chimerical. He also constantly declared against every irregular or illegal proceeding; but, not having strength to sustain the business and conflicts of those turbulent times, he begged leave to resign for a valuable consideration, which was granted by his majesty on April 14, 1684. Having obtained his wish, he retired to a house in Hammersmith, where learning and learned men continued to be his care and delight. Upon the accession of James II. he was sworn again of the privy-council, and elected a third time for the university of Oxford. He had gained some little return of strength, and fresh application was accordingly made to him to appear in business; but, indisposition soon returning, he was never able to sit in that parliament, and paid the last debt to nature on Sept. 1, 1685. His body was conveyed to Oxford, and interred in the area of Jesus college chapel. Being never married, his whole estate was bequeathed to charitable uses; and he was, particularly, a great benefactor to his college, leaving to it estates to the amount of 700*l.* per annum. All his letters and papers were collected and printed in two folio volumes, 1724, under the title of his "Works," by W. Wynne, esq. who prefixed an account of his life, which has furnished the substance of this memoir. This is now a work which bears a very high price, and is considered as a valuable repository of diplomatic information, knowledge, and skill.[1]

JENKINSON (CHARLES), earl of Liverpool, was the eldest son of colonel Charles Jenkinson, who was younger son of sir Robert Jenkinson, the first baronet of the family.

* Some of the city were so much satisfied with the part he acted in this affair, that he was presented with his freedom, and afterwards chose master of the Salters' company.—Wynne, *p.* 37.

[1] Life by Wynne.—Biog. Brit.

Colonel Jenkinson, who died in 1750, had married Amantha, daughter of Wolfran Cornwall, a captain in the royal navy, by whom he had the subject of this memoir, who was born May 16, 1727, and educated at the Charter-house. He went afterwards to University college, Oxford, where he took the degree of M. A. in Nov. 1752, and thence came to London, having previously distinguished himself by the active part he took in an election controversy for the county of Oxford, where his alliances were numerous, and not unconnected with the contending parties. On this occasion his literary talents were supposed to have contributed materially to the interests of the side he espoused; and those talents are likewise said to have been sometimes displayed in the Monthly Review about the period of its commencement. By the first earl of Harcourt, who was governor to the king, when prince of Wales, he was introduced to his majesty, and through the same channel obtained the notice and confidence of the earl of Bute, to whom he was private secretary. In 1761 he sat in parliament for Cockermouth, and held the office of under-secretary of state. In 1763 and 1764 he was secretary to the treasury; in 1766 he was nominated one of the lords of the admiralty; and from 1767 to 1773, was a lord of the treasury. In 1772 he was appointed joint vice-treasurer of Ireland, and called to the privy-council; and in exchange for this office, had afterwards the clerkship of the pells in Ireland, which had been purchased back by government of Mr. Charles Fox. In 1778 he was made secretary at war, which he held until the dissolution of lord North's administration in 1782. On this occasion his principles led him to join that branch of the old administration which supported Mr. Pitt; and when that minister came into power in 1783-4, Mr. Jenkinson was appointed president of the board of trade, of which office he continued to discharge the duties with uncommon industry and abilities until age and bad health incapacitated him, in 1801, from farther exertions in this department. In 1786 he obtained the situation of chancellor of the duchy of Lancaster, which he held till 1803. He was elevated to the peerage in 1786 by the title of baron Hawksbury, of Hawksbury, in the county of Gloucester; and advanced to be earl of Liverpool in 1796. His lordship died at his house in Hertford-street, May Fair, Dec. 17, 1808. At that time he held the place of collector of the customs inwards,

in the port of London, and clerk of the pells in Ireland. He was interred in the family vault at Hawksbury, in Gloucestershire, and was succeeded in honours and estate by his eldest son, Robert Banks, second earl of Liverpool, and now first lord of the treasury.

The late earl of Liverpool made a very conspicuous figure during the whole of the present reign as a statesman; and for the greater part of it, shared the severe obloquy which attached to all the confidential friends of the Bute administration; and as he possessed the favour and confidence of his sovereign, he was called the king's secret adviser. A suspicion of this kind the people were taught to cherish with uncommon animosity. Burke's celebrated pamphlet on "Popular Discontents" encouraged the notion; and the leaders of this party of supposed private power, were the incessant objects of clamour with the multitude and the disaffected. His lordship, however, lived long enough to weather this storm; to see his solid powers of mind, and solid services, crowned with the reward of high honours and great wealth; and to behold his ancient family, which in early life he had seen sadly decline in its property and consideration, placed by his own efforts near the pinnacle of ambition. Senseless cries and prejudices had gradually died away; and he was allowed to have deserved, as a laborious and profound statesman, the splendid public recompences which his sovereign had conferred upon him.

Having in early life bent his turn for literature to political studies, he became eminently conversant more especially with the laws of nations, and the principles and details of commerce, and political arithmetic. Of these studies the following fruits appeared at various periods of his life: 1. "A discourse on the establishment of a national and constitutional Force in England," 1756. This, though a juvenile performance, excited much attention and debate at the time. 2. "A discourse on the conduct of Great Britain in respect to Neutral Nations during the present War," 1758. This was esteemed a performance of very great solidity and import, and was translated into all the languages of Europe. 3. "A Collection of Treaties, from 1648 to 1783," 3 vols. 8vo, 1785. 4. "A Treatise on the Coins of the realm, in a letter to the king," 1805, 4to. Of this work the Edinburgh reviewers pronounce that "it is pleasing to find one, who must necessarily have

been bred among the exploded doctrines of the elder economists, shaking himself almost quite loose from their influence at an advanced period of life, and betraying, while he resumes the favourite speculations of his early years, so little bias towards errors, which he must once have imbibed. It is no less gratifying, to observe one who has been educated in the walks of practical policy, and grown old amid the bustle of public employments, embellishing the decline of life by pursuits, which unite the dignity of science with the usefulness of active exertion."[1]

JENKS (BENJAMIN), a pious English divine and writer, was born in 1646, and was descended from an ancient family at Eaton under Heywood, in Shropshire. He was related to bishop Williams, of Chichester, to whom he dedicated his book of "Prayers." Where he was educated we are not told, nor is it discoverable that he was at either university. He appears, however, when admitted into orders, to have been for some time curate of Harlay, in Shropshire. On the death of his rector, Richard earl of Bradford, the patron of the living, hearing Mr. Jenks spoken of respectfully by the parishioners, went one Sunday, in private, to hear him preach; and was so much pleased with the discourse, that he presented him to the living in 1668, and made him his chaplain. Mr. Jenks had also the living of Kenley, a small village about two miles from Harlay, at both which churches he officiated alternately, and kept no curate until old age and infirmities made assistance necessary. He died at Harlay on May 10, 1724, and was buried in the chancel of that church, where there is a monument to his memory. The work by which Mr. Jenks is best known is his "Prayers and offices of Devotion," of which the 27th edition was published in 1810 by the Rev. Charles Simeon, fellow of King's college, Cambridge, with alterations and amendments in style. Mr. Jenks also was the author of "Meditations upon various important subjects," of which a second edition was published in 1756, 2 vols. 8vo, with a recommendatory preface by Mr. Hervey. This, however, has never attained any high degree of popularity. One of these "Meditations" is upon his coffin, which he kept by him for many years, and in which were two sculls, one of them that of a near relation.[2]

[1] Collins's Peerage, by Sir E. Brydges. [2] Orton and Stonehouse's Letters, vol. I.

JENNENS (CHARLES, esq.), a gentleman of considerable fortune at Gopsal, in Leicestershire, and a nonjuror, was descended from a family which was one among the many who have acquired ample fortunes at Birmingham, where they were equally famous for industry and generosity. In his youth he was so remarkable for the number of his servants, the splendor of his equipages, and the profusion of his table, that he acquired the title of "Solyman the magnificent." He is said to have composed the words for some of Handel's oratorios, and particularly those for "the Messiah;" an easy task, as it is only a selection of verses from scripture. Not long before his death, he imprudently exposed himself to criticism by attempting an edition of Shakspeare, which he began by publishing "King Lear," in 8vo; and printed afterwards, on the same model, the tragedies of "Hamlet," 1772; "Othello" and "Macbeth," 1773. He would have proceeded farther, but was prevented by death, Nov. 20, 1773. The tragedy of "Julius Cæsar," which in his life had been put to the press, was published in 1774. He had a numerous library, and a large collection of pictures, both in Great Ormond-street, and at Gopsal. Mr. Jennens's character appears, by some curious documents in our authority, to have been a strange compound of vanity, conceit, obstinacy, ignorance, and want of taste, joined to extensive benevolence. As an editor of Shakspeare, he can no longer be remembered; but as the first suggester of oratorios in this country, he seems entitled to some notice.[1]

JENNER (CHARLES), a poetical and miscellaneous writer, was born in 1737, and educated at Pembroke Hall, Cambridge, where he took the degrees of B. A. 1757; M.A. 1760; and obtained the Seatonian prizes in 1767 and 1769. He afterwards became rector of Cramford St. John, in Northamptonshire, and vicar of Claybrook, in Leicestershire, and died May 11, 1774. He wrote several novels and poems, as "Louisa," a tale; "Poems," 4to; "The Gift of Tongues," a poem; "The destruction of Nineveh," and "Town Eclogues;" "Letters from Lothario to Penelope," 2 vols. to which is added "Lucinda," a dramatic entertainment; "The Man of Family," a comedy; "The Placid Man;" "Letters from Altamont in the Capital,"

[1] Nichols's Bowyer.

&c. none of which procured him much literary reputation, and all are now forgotten.[1]

JENNINGS (DAVID), an eminent dissenter, the son of an ejected nonconformist, was born at Kibworth, in Leicestershire, in 1691. He obtained a good stock of grammar learning at the free-school of his native place, and about 1709 he was sent to pursue a course of academical studies in London, under the care of Dr. Chauncey. Having finished his studies he was appointed one of the preachers at an evening lecture at Rotherhithe, and in 1716 chosen assistant preacher at the meeting near Haberdashers' hall. Two years afterwards he was elected pastor to the congregational church in Old Gravel-lane, Wapping, in which office he continued during forty-four years. Within a year after he entered upon it, he refused to comply with the requisition brought forwards by many of his brethren at Salters'-hall, to sign certain articles relating to the Trinity. Mr. Jennings, about 1730, published a small volume of sermons addressed to the young, entitled "The Beauty and Benefit of early Piety," which was followed by other publications of a practical nature. In 1740 he entered the lists against Dr. John Taylor, concerning original sin, which doctrine he strenuously justified; but notwithstanding their difference in doctrinal points, they continued in habits of intimacy and friendship. In 1743 Mr. Jennings was elected trustee of Mr. Coward's charities, and one of the lecturers at St. Helen's; and in the following year he became divinity tutor, in the room of Mr. Eames, at the academy, at that time chiefly supported by Mr. Coward's funds. In this work he was earnestly intent: nothing ever diverted him from a daily attendance in the lecture room; and he was indefatigable in the discharge of the duties belonging to his office. The habits of early rising, of order in the arrangement of business, and of punctuality in his engagements, enabled him to perform more than most men would have been able to get through. As a relief to the studies of the mind he employed himself in the common mechanical arts of life. His method of communicating instruction was easy and familiar, and his general deportment towards his pupils affable and friendly. He, however, determined to maintain in his academy the reputation for orthodoxy which it had acquired, and would not

[1] Bibl. Topog. No. 51.—Nichols's Leicestershire.

suffer young men to deviate from his standard of faith; and in some cases he had recourse to expulsion. In 1747 Mr. Jennings published "An introduction to the Use of the Globes," &c. which maintained a considerable degree of popularity for more than half a century. In 1749 the university of St. Andrew's in Scotland conferred on the author the degree of D.D. After this he published "An appeal to reason and common sense for the Truth of the Holy Scriptures." He died in September 1762, when he was seventy-one years of age. He was highly valued by his acquaintance, and he had the honour to educate many pupils who proved ornaments to the dissenting interest, and have rendered eminent service to science and the world. After his death was printed, from a MS copy, "An introduction to the knowledge of Medals." Of this science Dr. Jennings seems to have known very little, and the editor of his work less. The blunders in this work are numerous, and gross. In 1766 a more elaborate work was published by Dr. Furneaux from the MSS. of Dr. Jennings, entitled "Jewish Antiquities; or a course of lectures on the Three First Books of Godwin's Moses and Aaron: to which is annexed a dissertation on the Hebrew language," in 2 vols. 8vo. This is a work of great merit, and deserves the perusal of all who would obtain an intimate acquaintance with the Scriptures, particularly of the Old Testament. A new edition of the "Jewish Antiquities" was published about three years since, it having been long out of print, and very much called for.[1]

JENSON (NICOLAS), or Jansonius, a celebrated printer and letter-founder of Venice, but by birth a Frenchman, flourished in the fifteenth century. He is said to have been originally an engraver of coins and medals at Paris. About 1458 the report of the invention of printing at Mentz being circulated, he was sent by the king, Charles VII. to gain private information on the subject of that art. He fulfilled the object of his mission, but, on his return to France, finding that the king was dead, or perhaps having heard of his death, he removed to Venice. Such is the purport of an account in two old French manuscripts on the coinage, except that one places the mission of Jenson under Louis XI. which is less probable. Jenson excelled in all branches

[1] Rees's Cyclopædia.—Protestant Diss. Magazine, vol. V.—Orton's Life of Doddridge, p. 15.—Kippis's do. p. 16. Some account of his son, Kippis's Life of Doddridge, p. 243.

of the art, and more than are now united with it. He formed the punches, he cast the letters, and conducted the typography. He first determined the form and proportion of the present Roman character: and his editions are still sought on account of the neatness and beauty of his types. The first book that issued from his press is a scarce work in quarto, entitled "Decor Puellarum," the date of which is 1471; and in the same year he published in Italian "Gloria Mulierum," a proper sequel to the former. After these are found many editions of Latin classics and other books, for ten years subsequent; but, as no books from his press appear after 1481, it is conjectured that he died about that time.[1]

JENYNS (SOAME), an elegant and ingenious writer, was born in Great Ormond-street, London, at twelve o'clock at night, 1703-4. The day of his birth he could not ascertain, and considering himself at liberty to choose his birth-day, he fixed it on new-year's day. His father, sir Roger Jenyns, knt. was descended from the ancient family of the Jenyns's of Churchill, in Somersetshire. His country-residence was at Ely, where his useful labours as a magistrate, and his loyal principles, procured him the honour of knighthood from king William. He afterwards removed to Bottisham-hall, which he had purchased, a seat not far from Cambridge. Our author's mother was one of the daughters of sir Peter Soame, of Hayden, in the county of Essex, bart. a lady of great beauty, and highly esteemed for her piety, understanding, and elegance of manners.

Mr. Jenyns received the first part of his education at home, under the care of the rev. Mr. Hill, and afterwards of the rev. Stephen White, who became rector of Holton, in Suffolk. In 1722 he was removed to Cambridge, and admitted as a fellow-commoner of St. John's, under Dr. Edmondson, at that time one of the principal tutors of the college. Here he pursued his studies with great industry for three years, and found so much satisfaction in the regular discipline and employments of a college life, that he was often heard to say he accounted the days he had lived there, among the happiest in his life. He left the university, however, without taking a degree, in consequence, probably, of his marriage, which took place when he was

[1] Dict. Hist.—Maittaire's Annals.—Saxii Onomasticon.

very young. His first wife was the natural daughter of his uncle, colonel Soame, of Deerham Grange, in Norfolk. With this lady he received a very considerable fortune, but in all other respects the union was unhappy. After some years she eloped from him with a Leicestershire gentleman; and a separation being agreed upon in form, Mr. Jenyns consented to allow her a maintenance, which was regularly paid until her death, in 1753. This affair, it may be conjectured, interrupted the plan of life he had formed after leaving Cambridge. If we may judge from his poetical efforts, his turn was gay, lively, and satirical. His songs and other amatory pieces were probably written when young, and bespeak a mind sufficiently at ease to trifle with the passions, and not always attentive to delicacy where it interfered with wit. His first publication, and perhaps his best, was the "Art of Dancing," printed in 1730, and inscribed to lady Fanny Fielding, one of the daughters of the earl of Denbigh, and afterwards countess of Winchelsea. He did not put his name to this poem; but when discovered, it was considered as the prelude to greater performances. It must be confessed there is an ease and elegance in the versification which brought him near to the most favourite poets of his day. In 1735 he wrote the "Epistle to Lord Lovelace," and this was followed by other pieces of poetry, which he contributed to Dodsley's collection, and afterwards printed in a volume, in 1752. He wrote also some occasional essays on political topics, the precise dates of which cannot now be ascertained, as he never put his name to any of his works. They have, however, been since collected by Mr. Cole in that edition of his works which was published in 4 vols. 8vo, 1790, and again in 1793.

Soon after his father's death, at the general election in 1742, he was unanimously chosen one of the representatives for the county of Cambridge. From this time he continued to sit in parliament, either for the county or borough of Cambridge, until 1780, except on the call of a new parliament in 1754, when he was returned for the borough of Dunwich. In 1755, he was appointed one of the lords commissioners of the board of trade and plantations, at which he sat during all changes of administration, until the business of the board, which was not great, was removed into another department. At the time of its abolition, it consisted of our author, the present earl of Car-

lisle, the late lord Auckland, and Gibbon the historian. Mr. Cumberland, the well-known dramatic poet, was secretary. His parliamentary conduct was more uniform than is supposed to be consistent with freedom of opinion, or the usual attachments of party. When he was first elected a member, he found sir Robert Walpole on the eve of being dismissed from the confidence of the House of Commons, and he had the courage, unasked and unknown, to give his support to the falling minister, as far as he could without contributing his eloquence, for Mr. Jenyns seldom spoke, and only in reply to a personal question. He was conscious that he could make no figure as a public speaker, and early desisted from the attempt. After the dismissal of sir Robert Walpole, he constantly ranked among the friends of government. Without giving a public assent to every measure of the minister for the day, he contrived to give him no offence, and seems very early to have conceived an abhorrence of systematic oppositions. What his opinions were on great constitutional questions, may be found in his writings, where, however, they are not laid down with much precision, and seem at no time of his life to have been steady. In his attendance at the board of trade, he was very assiduous, and bestowed much attention on the commercial interests of his country. He has not left any thing in print expressly on this subject, but his biographer has given some of his private opinions, which are liberal and manly.

In 1757, he published his "Free Inquiry into the Nature and Origin of Evil," which brought him into notice as one of the most elegant writers of English prose that had appeared since the days of Addison. But the charms of style could not protect this singular work from objections of the most serious kind. It produced from Dr. Johnson, who was then editor of the "Literary Magazine," a critical dissertation or review, which is perhaps the first of his compositions for strength of argument, keenness of reply, and brilliancy of wit. That Mr. Jenyns felt the force of this powerful refutation may be readily supposed, but it were to be wished he had not retained his resentment for so many years, and then given it vent in a paltry epitaph on Dr. Johnson, which his biographer thought worthy of a place in his works.

Other answers appeared to his "Inquiry" of less consequence: Johnson's, after having been read with eagerness

in the Magazine, was printed in a small volume of which two editions were very soon sold. To a subsequent edition of the "Inquiry," Mr. Jenyns prefixed a preface, containing a general answer to his opponents, but without retracting any of his positions. In 1761 he reprinted it, along with his poems, in 2 vols. 12mo, and added the papers he had contributed to "The World," which are among the first in a collection written by the first wits of their time. There are points in them which prove either the natural purity of his style and delicacy of his humour, or that he must have "given his days and nights to Addison." It was in one of these papers that he first expressed an opinion in favour of the doctrine of a pre-existent state, which he afterwards insisted upon more seriously in the third letter on the "Origin of Evil."

In 1767 he published a small pamphlet entitled "Thoughts on the Causes and Consequences of the present high price of Provisions." Various writers at that time had employed their pens on this subject, some arraigning the bounties on corn, and others blaming the practices of forestallers and monopolizers. Mr. Jenyns imputes the high price of provisions to the increase of the national debt, and the increase of our riches, that is, to the poverty of the public, and the wealth of private individuals. These positions are maintained with much ingenuity, but experience has shewn that the influence of such causes has not increased proportionally, and that with ten times more debt and more wealth than the nation had at that time, the price of provisions is found to rise and fall in fluctuations which cannot be explained by his theory. If provisions were dear with the national debt and private wealth of 1767, they ought in 1814 to be inaccessible to all but the most opulent classes. The newspapers were filled with answers to Mr. Jenyns's pamphlet, and the return of plenty made it be forgotten.

But the performance which excited most attention was published by our author in 1776, and seems, indeed, to form an important æra in his life. In his younger days he had imbibed the principles of infidelity; and, it has been said, was not sparing in his avowal of them. Time and reflection brought him to a sense of his folly. He studied the Holy Scriptures with care, and probably called to his aid some of those able defences of Christianity which the infidels of the eighteenth century had provoked. It is

certain, however, that he had now adopted the common creed, although with some singular refinements of his own, and determined to avow his sentiments in justice to the cause he had neglected or injured. With this honourable resolution, he published "A View of the Internal Evidence of the Christian Religion," which was at first read as an able defence of Christianity; and the accession of an ingenious layman to the supporters of religion was welcomed by the clergy at large. Others, however, could not help being suspicious of its tendency, and regarded the author as in many points proving himself to be an insidious enemy to the cause he pretended to plead. Those who call themselves *rational Christians* thought he yielded too much to the orthodox believer; and the orthodox believer was shocked that he had conceded the possibility of certain miracles being forgeries. A controversy * immediately took place, and continued for some time, greatly to the advantage of Mr. Jenyns's book, which sold most extensively while the controvery was kept alive, and disappeared with the last answer. During its circulation it excited the attention of persons of rank, and probably did good. The great error is his neglect of the external evidences, and his admitting the use of reason in some instances, while he refuses it in others.

But whatever difference of opinion was excited by this performance, it would be unjust to question the author's sincerity, or to omit the very explicit declaration he has made of his belief. "Should my work ever have the honour to be admitted into such good company (persons of fashion), they will immediately, I know, determine that it must be the work of some enthusiast or methodist, some

* The following are the titles of the principal pamphlets written on this occasion. "A Letter to Soame Jenyns, esq. wherein the futility and absurdity of some part of his reasoning, in his View of the Internal Evidence of the Christian Religion, is set forth and exposed. By a Clergyman of the church of England." "Observations on S. J.'s View, &c. addressed to its almost Christian author. By W. Kenrick, LL.D." "A Letter to Soame Jenyns, esq. occasioned by an assertion contained in his View, &c. By G. U." "Short Strictures on certain passages in a View, &c. By a Layman." "A Series of Letters addressed to S. J. on occasion of his View, &c. By A. Maclaine, D. D. Minister of the English church at the Hague." "An Examination of the Arguments contained in Dr. Maclaine's Answer to S. J. esq. on his View, &c. with general thoughts and reflections thereon. By the Rev. Edward Fleet, jun. B. A. of Oriel college, Oxford." "A Full Answer to a late View, &c.: in a Dialogue between a rational Christian and his Friend. By the Editor (the Rev. Mr. Taylor) of Ben. Mordecai's Letters to Elisha Levi." "Philosophical Disquisitions on the Christian Religion. Addressed to Soame Jenyns, esq." "An Address and Reply, &c. By the Rev. Edward Fleet."

beggar, or some madman; I shall therefore beg leave to assure them, that the author is very far removed from all these characters; that he once perhaps believed as little as themselves; but having some leisure, and more curiosity, he employed them both in resolving a question which seemed to him of some importance: Whether Christianity was really an imposture, founded on an absurd, incredible, and obsolete fable, as many suppose it? or whether it is what it pretends to be, a revelation communicated to mankind by the interposition of some supernatural power? On a candid inquiry, he soon found that the first was an absolute impossibility, and that its pretensions to the latter were founded on the most solid grounds. In the further pursuits of his examination, he perceived at every step new lights arising, and some of the brightest from parts of it the most obscure, but productive of the clearest proofs, because equally beyond the power of human artifice to invent, and human reason to discover. These arguments, which have convinced him of the divine origin of this religion, he has here put together in as clear and concise a manner as he was able, thinking they might have the same effect upon others; and being of opinion, that, if there were a few more true Christians in the world, it would be beneficial to themselves, and by no means detrimental to the public."

In 1782 appeared another volume of doubtful tendency, and certainly more abounding in wild paradoxes, which he entitled "Disquisitions on several subjects." These are metaphysical, theological, and political; and in all of them he advances, amidst much valuable matter, a number of fanciful theories, to which he seems to have been prompted merely by a love of novelty, or a desire to shew by what ingenuity opinions that contradict the general sense of mankind, may be defended. This volume, like the former, produced a few answers; and what perhaps disturbed our author's tranquillity yet more, an admirable piece of humour, entitled "The Dean and the Squire," by the author of the "Heroic Epistle to Sir William Chambers." *The Dean* was Dr. Tucker, whose opinions on civil liberty approached those of our author. The "Disquisitions" are, however, an extraordinary production from a man in his seventy-eighth year. Their style is, perhaps, more elegant and animated than that of any of his former writings, and if mere eloquence could atone for defect of argument,

they would yet continue to be read as models of pure and correct English.

In 1784, while the propriety of a parliamentary reformation was in agitation, he published some "Thoughts" on that subject, in which he repeated the objections he had already brought forward in his "Disquisitions," to any of those innovations which, in his opinion, tended to anarchy. This was the last of our author's productions. The infirmities of age were now creeping upon him, and closed his life Dec. 18, 1787, at his house in Tilney-street, Audley-square. He was interred in Bottisham church, Dec. 27, where, in the parish register, the Rev. Mr. Lort Mansel, now Master of Trinity college, Cambridge, and bishop of Bristol, introduced a very elegant compliment to his memory.

Mr. Cole, his biographer, has drawn his character at great length, and with the partiality of a friend. Yet if we except the unsettled state of his opinions, much cannot be deducted from it. As the magistrate, and as the head of a family *, he was exemplary in the discharge of all religious and moral duties, and fulfilled his engagements with the strictest integrity, but with a punctuality which brought on him sometimes the charge of being penurious. As a politician we have seen him giving his uniform support to a succession of ministers, but as he did not conceal his opinions, they could not always be in unison with those of his party, and his integrity, at least, must have been generally acknowledged, since no party offered to remove him.

In private life he was, says Mr. Cole, a man of great mildness, gentleness, and sweetness of temper. His earnest desire was, as far as possible, never to offend any person. This is confirmed by the Rev. Mr. Cole of Milton, who is not remarkable for the lenity of his opinions respecting his contemporaries. "Mr. Jenyns was a man of lively fancy and pleasant turn of wit, very sparkling in conversation, and full of merry conceits and agreeable drollery, which was heightened by his inarticulate manner of speaking through his broken teeth, and all this mixed with the utmost humanity and good nature, having hardly ever heard him severe upon any one, and by no means satirical in his mirth and good-humour."

Mr. Cumberland, in his Memoirs of his own Life, lately published, gives us some characteristic traits of Mr. Jenyns,

* This alludes to his establishment at Bottisham. He had no issue by either of his wives.

which correspond with the above: "A disagreement about a name or a date will mar the best story that was ever put together. Sir Joshua Reynolds luckily could not hear an interrupter of this sort: Johnson would not hear, or if he heard him would not heed him: Soame Jenyns heard him, heeded him, set him right, and took up his tale where he had left it, without any diminution of its humour, adding only a few more twists to his snuff-box, a few more taps upon the lid of it, with a preparatory grunt or two, the invariable forerunners of the amenity that was at the heels of them. He was the man who bore his part in all societies with the most even temper and undisturbed hilarity of all the good companions whom I ever knew. He came into your house at the very moment you had put upon your card: he dressed himself, to do your party honour, in all the colours of the jay: his lace indeed had long since lost its lustre, but his coat had faithfully retained its cut since the days when gentlemen wore embroidered figured velvets with short sleeves, boot cuffs, and buckram skirts *. As nature cast him in the exact mould of an ill-made pair of stiff stays, he followed her so close in the fashion of his coat, that it was doubted if he did not wear them: because he had a protuberant wen just under his pole, he wore a wig that did not cover above half his head. His eyes were protruded like the eyes of the lobster, who wears them at the end of his feelers; and yet there was room between one of these and his nose for another wen that added nothing to his beauty: yet I heard this good man very innocently remark, when Gibbon published his History, that he wondered any body so ugly could write a book.

"Such was the exterior of a man, who was the charm of the circle, and gave a zest to every company he came into. His pleasantry was of a sort peculiar to himself; it harmonized with every thing; it was like the bread to our dinner, you did not perhaps make it the whole, or principal part of your meal, but it was an admirable and wholesome auxiliary to your other viands. Soame Jenyns told you no long stories, engrossed not much of your attention, and was not angry with those that did. His thoughts were original, and were apt to have a very whimsical affinity to the paradox in them. He wrote verses upon dancing, and

* The costume of his latter days was a Bath beaver surtout, with blue worsted boot stockings.

prose upon the origin of evil; yet he was a very indifferent metaphysician, and a worse dancer*. Ill-nature and personality, with the single exception of his lines upon Johnson, I never heard fall from his lips; those lines I have forgotten, though I believe I was the first person to whom he recited them: they were very bad, but he had been told † that Johnson ridiculed his metaphysics, and some of us had just then been making extempore epitaphs upon each other. Though his wit was harmless, the general cast of it was ironical; there was a terseness in his repartees that had a play of words as well as of thought; when speaking of the difference between laying out money upon land or purchasing into the funds, he said, 'One was principal without interest, and the other interest without principal.' Certain it is, he had a brevity of expression that never hung upon the ear, and you felt the point in the very moment that he made the push. It was rather to be lamented that his lady, Mrs. Jenyns, had so great a respect for his good sayings, and so imperfect a recollection of them, for though she always prefaced her recitals of them with 'As Mr. Jenyns says,' it was not always *what* Mr. Jenyns said, and never, I am apt to think, *as* Mr. Jenyns said; but she was an excellent old lady, and twirled her fan with as much mechanical address as her ingenious husband twirled his snuff-box."

This old lady was the second wife of Mr. Jenyns. His first died July 30, 1753, and in the month of February following he married Elizabeth, the daughter of Henry Grey, esq. of Hackney, Middlesex. She must at this time have been advanced in life, as she died at the age of ninety-four, July 25, 1796.

Mr. Jenyns's poems were added to the second and third editions of Dr. Johnson's Collection. As a prose writer, we have few that can be compared to him for elegance and purity. As a poet he has many equals and many superiors. Yet his poems are sprightly and pleasing; and if we do not find much of that creative fancy which marks the true genius of poetry, there is the spirit, sense, and wit, which have rendered so many modern versifiers popular.[1]

* It has been said he was in his young days a good dancer, and very fond of the amusement.

† This is not accurate. He well knew how Johnson had ridiculed his metaphysics many years before this period.

[1] Life prefixed to his Works by Charles Nalson Cole, esq.—Johnson and Chalmers's English Poets, 21 vols. 8vo, 1810.

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